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Jelle begate wanto the kruge

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Roboam begate Abia
Abia begate Ala
Ala begate Jolaphat
Jolaphat begate Josam
Josam begate Josam
Josam begate Ghas
Offas begate Joatham
Joatham begate Achas
Achas begate Azechias
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Asechias begate Amon
Amon begate Johas
Jamalles begate Johas
then aboute the tyme of the captury
te of Babylon.

It, iii. C. After they were led capture to Bas

bylon/Jechonias begate Sathiel
Salathiel begate zorobabel
zorobabel begate Abind
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Abind begate Argor
Azor begate Sabot
Sabot begate Achin
Achin begate Achin
Achin begate Alind
Alind begate Aliachin
Alind begate Alathan
Matthan begate Alathan
Matthan begate Jacob
Jacob begate Joleph the bulbande of
Mary/of whome was borenthat Jecus which is called Chill. H

to Daued are fowstene generacions. And from Danid buto the captionte of

The f. Chapter. Babpion / are fowstene generacions. and frothe captinite of Babilon bitto Chill / are also fo watene generaciós. The brith of Chiff was on this wy le. A thinen has mother Black was marred buto Jolephi before they cam to bwell to gether/the was fonde with chplæ bythe holp good. Then ber hufbande Jofeh bepage a parfect man ab loth to befame her was mynteb to put her awaye fecrtely. H tubile be thus thought/behold the aungell of the lorde apeared buto him m lepe layinger Joleph chelone of ma uib / fearenge to take buto the Mary thy wyle. Me that which is cocepned in her/is the holy good. She thal buil ge forth a foune/ad thou Chaitcall bys name Jelus. For he thall faue his pea. Luc. H. C ple from their Conness. I All thes was done to dutfell that which was spoken of the losde by the prophet/lapinge. Beholde amapte fh. Ela.bific all be with chylde /e thall bayinge forth a forme / and they shall call his name Emanuel/which is as moch to saye by interpretacton/as God is with bs. 1 Bolephas Coone as be awoke out of pelbybas the aungell of the Lorde hen bab/and toke his wrfe buto hym beknewe her not trillhe had mought ofth her fylk some and called hys

The Gowellol S. Mathew. name relied. Tobeat. Chapter.



then Jelus was borne Bethlee a toune of Ter ey/in the tyme of apag werote/behola /chetec me wple men fro the ca to Jerufate fapnge:wh

te is he that is borne arage of the Je wes: we have fene lips flarre in the ead/and are conre to worthype hymic

Decode the hpnge/afret he hab her bethps/was ecoubled/and all Jecula lem with hym / and he sent for all the chefe pietes and forybes off the people | and demaunded offethem where Chut fouide be bome. They fapte bu to hunfin Bethleem a counc of Jewil for this pris wirten by the prophett

Joa.bij.Fand thou Bethleë in the fonde of Jew ry/fhale not be the teeft as perteynym mich.b.age to the pronces of Juda : froz outed

the Chall come a captarne/which Chall

gouerne mp people of 3 fract.

Then herote princip cailed the wi fe men/a biligently enquyred of them the tome of the darre that appeared Andfent the to Berbleem fapnge:wh pe be come thyther fearthe brigently for the chylbe/And whe pe have found hom bronge me worde that I mape co me a worthipe him also wihe they had the the kynge/they departed/ and

Che.ff. Chapter. de flaree whych they fame in the east ent before them/butyl it cam & Robe ner the place where the chylbe wad. tishen they lawe the flatte they were maruelously glad and entred in to the house/and found the chylde with Hap bys mother / and kneled boune and wollhypped hym/s opened their treaures/e offered buto him gyfres gotb/plal.t franchynience and mpire . And after they were warned in theyr Aepe that they fhalbe not go agayne to therobe they retourned in to their owne couns tre another wave. H After the they were teparted Hilo the aungell of the lopbe apeared to Jos

the aungell of the lotbe apeared to Joseph in his sepe sayinge. Apple at take the chyloe ap his mother/ab sipe into Egypte/and abybe there tyll I bipinge the worte, for the rod wylseke the chyloe to destroye him. Then he arose/and toke the chyloe & his mother by nyght and departed in to Agypte / and was there but the deschot merow/to substitute by the prophet/whych sayeth: Out offore, by the prophet/whych sayeth: Out offore, Chypte have I called my some.

Then perode perceaupage that he was mocked of the wple men/was exteadpage worth/and fent forthad fine all the chyldie that were in Gethicem

The Golpell of S. Hathem as were two pere old and butes/ac bynge to the tyme whych he had byle gently fearthed oute of the wyfemen. Then was fulfilled that which: 18

Spoke bythe plophet Jeremy/layinge. On the hylles was a boyce berbe/moumpnge/weppnge/and greate lamen BEET.C. tacpon. Bachel weppinge for her chyl bien / and wolde not be comforted be

canle they were not. h

A When therobe was beeb Loan aungell of the lorde apeared buto Jo Ceph in Egyptelayinge / Arple and to he the chylde and hygr other and go into the londe of Mrael . (In they are beeb whych lought the chylbes beeth Then bearole bp/ and toke the chylbe and his mother/ad came in to the lon be of Ilrael / But when he herbe that Archelang pid capque in Jewip/int coume of his father therobe the was afeappe to go thyther / not wythkon byinge after he was warned in bys le pe/ he tourned a lpbe in to the parties of Galple/ad went and owelt in acpti called pagareth/to fulfpilehat which

bi.ziij was ipohen bytheprophetes: Delha be called of Mazareth. h

Che,tel. Chapter, K

The.fli.Chapter.

he thole bapes I hon the Mar. i.a baptpler came and preas Lu.iti.a ched in the wyldernes of Ela. rel. Jewsy / layinge: Repent registly pe/the hyngwin of heane zacha. j. is at honde. This is he of

whom it is spoke by the prophet Clay which sayeth. The vopce of a ceper in Clark. a wyldenies/prepare the lordes wave/ Joan. j. c

and make his parties tyght.

This 3hon had his garment of Ca. Mist., mels haer/and a gridle of a Carment aboute his lornes. His meate was localled and write hone. Then went out to to himserulatem/ad all Jewty/and all the region rounds aboute 30,0an/and were haptyled of him in 30,0an/and him ledgrings their lynnes.

Hilben he lawe many of the phase Lu.id.
eiles and of the Saduces come to his baptyme the laybe but them! O generated of bypers/who hathtaught pout to die from the bengeaunce to come? I syngeforth therfore the frutes below gruge to repentaunce. And le that prous thinke not to laye in your fellest we have Abraham to our father. For I laye but o you that God ps able of thele frones to raple by christen but o Abraham. Even now is the areput but to the sote of the trees / forth goode

The Golpellof. S. Wathew. fente / Chalbe hewen bowne / and can

in to the fpre.

Mar.f.b. 3 Baptple pon in water in token of Line.itj.crepentaunce/but be that cometh after Joan.j.b.me/is mpghtier then 3 / whole thoes

I am not worthy to bearethe that baptyle you wyth the help good and with fyre/whyth hath allo hys fanne in his

and wyll burne the chaffe with ener-

lattynge fyre. fe

Hat, i.b. A Then came Jelus from Galple in be but, to Joedan to Jhon for to be baptifed of hym. But Ihon forbode hym. Jayinge.

Jought to be baptifed of the /and comment than to me? Jelus answered and sappe to hym / Let pt be so nowe. For thus pt becommeth by to fulfill all the ghinoulnes. Then he suffered hym. And Jelus as soone as he was baptifed came Grapht out of the water. And so beauen was open but o hym/and be so we the supre off God descende type a boue/and lyght boon him. And lo/thete came a boyce from heaven sapinge to came a boyce from heaven sapinge mp belyte. Let

The iiif. Chaptee. F

The tiff. Chapter



benyil. And when he had Mar.i.b. fasted fowrere dayes ad Lu.iii.a. fowere nyghtes / at the last he was anhungsed. Then came but eyll hym the tempter ad saybenys thou be the some of Bod/commannine that thefe fones be mate breed. he animered and faybeipt ye wapten/ man fhall pen bi not lyne onely by breed that by enery wordethat proceatethout of the mouth of God.

Then est peupli toke hom by in to the boly cyte and fet bym on a pynacle of the temple and farbe buto hom: pu than be the fonne of God/cast the alfe bowne/for pris wryten: helbaligene loule braatingelescharge oues the and we the here the best then bashe not the fore against some Jelus laybe but o hunge in wa

ten alforthou Chalt not sempte thy los-De Gob.

The benyil toke him by agovne and lebbe bim in to an excedinge bight mo untapne and thewed how all the ap domes of the worlde and the bewir of them/ad fayde but o him/all these well I grue the/pf thou writ fall wine and worldype me. Then sayde Ielus but

the Golbell of. S. Mathew. Den blic bym. Auopd Sathan. for pets wryter Ind.r.b. Thou shale worthype thy Lorde Got and bym only shale thou serve.

Chen the wenyll left bym / and lo/ the aungels came and mynificed but Dom . Act when the service Har.i.b Wuhen Jefus hab herte that 360 m.tim, c was taken / be beparteb into Galple/ a.m. fandleft Dagareth/and wetanb Dwel Har.i.c.te in Capernaum/which is a citebpon utitiethe fee / in the cookes of sabulon and Deptalim/to fulfyll that whych was spoken by Elap the prophet/ faginge: 4 fa.ir.a Beholte the lonte of sabnion ab Mep talim/the wave of the fee beponte 301 ban Gaide of the Gentyle the people whych fate in berchnes / fame greate lyght / And to them which late in the regyon and Chabowe of beeth / lyght is fpronge. Fro that tyme Jelus began to pres che/ab to lape repent pe/ for the aprige Dom of heaven is at honde. Le us Jelus walked by the fee of Bafple/he lawe two brethe/ Symon which was called weree/and Audrew bys brother / castyinge a nere in to the

fee(for thep were fpilhers) and he lap be but them / folowe me / and 3 well make you fpilhers of men. And they trepght wave lefte their noties / and labour by the company of the company

The.b. Chapter.

And he went forth fro chence/abla
we other two brethie/James the fone
of sebede/and Jhon hys bother in the
hippe/with sebede their father/ meno page their nettes/e catleb them. And bey without taryinge lefte the fluore b their father ab folowed him. k

And Jelus went aboute all Ga-ple/teaching in their lynagoges/and peachings the Golpell of the hing-om/and healpings all manes of lyckres/and all mauner of byfeales amon e the people. And hys fame fpreed as ponde throught oute all Spita And bep brought buto bim all ficke people hat were taken with Dyners byleafest nb grypyngis / and them that were offeffeb wyth beupls and thole whi h were tunatyke / and those that hab be palley / And be bealed them . And bere folowed bym a greace noumble f people/ I from Balile/and fro the en cites/and fro Jerulalem/and from ewipland from the regroup that lye eponde Joiban.

Che,biChapter.



men he lame the people! e went bp in to a moun tapne a whe be was fet! bis bisciplesca bato bem and he opined his mon th/and taught them fage

The Golpellof. S. Mathew. uc. bj. binge/Blelleb are the poore in frapte for the pro is the kyughom of heaut Bletteb are they that morne/for the shalbe coforteb. Bletteb are the meke forthe parth. Bletteb are the meke for they find the for they fathe fill for trahenoulness for they shalbe fill for they shalbe fill for they shalbe filed. Bielled are the mercifull forthey that obterne mercy. Bleffed are the pure in herce/for they thatt fe Gob. Blelled are the manuteynees of peace for they Chalbecalled thechyloze of God. Ble ili.cleb are they whych luffre perfecution for enghanousnes lake / for thems 75 the hyngbom of heane. Bloded are pe when menthall reuple you and perfer sure pouland that fatur fave all man ner of emplicaringes against pours my fake. Reiopce and be glad/for gree te is poure towarte in heane. I forto perfectived they the prophetts might were before poure tapes.

[ar if a if peare the fatt of the erthe/butile, put the falls be once bulance p/what can HAR. IT. G be falced ther with yt is thence forth good for nothenge/but to be caft out ethe botes/abthatmen treade itbil decrete we are the lyabe of the world e. Ilif.e Acree that is fer on an byll cannot be a. bitic hydinether be men light a canbell and put pe beber a bull bel/but on a canbel atch an ir lighterhall them which an

Theib. Chapter the house se that your light to pue before men / that they mane fe ute good workes and gloryfy pous father which is in beauen. e yelhal northynkerhat I min come oplamil the lawe/or the propheciat Jam not come to bplanult them! nt to fulfpil them. For truelpis lape nto pourepil heaus and easth pecul be Lu. 20 te pot/or one tytle off the lawe fball ot fcape/tyliati be futalled Wiho to ener breaketh one of thele Jaco.if.h. eft comaundmentes and that teache ten lo he thatbe catted the teeft mede rugdom of heaven. But wholocues all obferne ab teache them/that perne fhalbe called greate in the aping. of beauen. Fr I from 3 fave buto poulercept pour ghtuousnes exceade/the ryghtuous s of the fcribes ad pharifes recano tre in to the hyngdom of beaut. pe have herde how pr wag lapb bu the of the olde tyme: Thoughale not ero. The old the olde tyme: Thoughale not ero. The olde t n/wholoever is angre with his bro er/thalbe in daunger of indgement. holoener that lave buto his brother che/Chathe in Daunger of a countell ut wholoever that fape buto his b er thou fole/ Chalbe in danger of hell

the Golpellof. 9. Mathew. Tree Cherfore when thou offerell th gyfte at the altre/and there remibe that thy biother bath eny thyngen pull the leue there thone offepnge fore the aftre / ad go thy wape frid eeconcple thy splices thy brother/ then come and offre thy gyfre. H me,rif.g . A Agre with thone abuerlarpat ce whyles thou acte in the wave will hym lest thone adversary belywreth to the indge / ab the tubge belpntet to the minifer/ab then thou be calli to prefon. I fage buto the bereip/th Chalenot come out thence tyll thout ne papeb the bimott fartipuge.

pe have berde howe to was layer Ero.gr.c, them of olde tyme: Thou Chale not the ect ril b mpt adnoutrie / But 3 lape buto you that wholoever eyetha wyfe luftyng after her/hath commetted adnouter

tir.g. wieb her alcedy in big bert.

Unberfore pf thy right epe offende the/placke him one and cast him from the Better to pt for the that one of the membres peritthe thenthat the whole bodyfhulde be cade into bell. Allo y shp tyght honde offende the / cut hy of and cafe hym from the / Better? es that one of thy membres perpubli hen that all thy body shulde be caus to bell. k

It is layb / wholener put away

The. b. Chapteri

of wpfe/let him grue hera tellimont
lof her tenoscemer. But I lare buto
bu/wholoener put a ware hyd wrfe
recept ye be for fornycacion) cauteth effar. B. b
et to breake matrimony. And wholo. Lu. sh. b
set martech her that is butorleb/bre-1.cor. by b
set weblocke.

Agapne pe have beebe bow it wasteni. Fix.e po to them of olde tyme/thou shalt Ero. Fr. but forswere thy sife/but shalt performent. b.but forswere thy sife/but shalt performent. b.but there other to god. But I sape but I saco. b.cs but swere not at all / nether by henen by it is godden seate / nor yet by the eth/for it is his fore sole. A etherby erusale/forget in the eyes of the great hyunge/nether shalt thou sweare by by head/because thou cans not make ne hear wythe or blacke/But youre dimunication shalts/yee/yee/naye/ape! If or what soener in more them

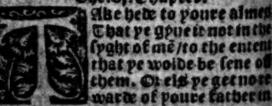
pat/cometh off evell,

ye have herbe howe it is layb / an Exo. relate for an epe/a to the for a to the. But here, related an epe/a to the for a to the. But here, related honge/But of a man grae the ablo-Luc. bit wonge/But of a man grae the ablo-Luc. bit is on threight cheke/turne but o him be othe. And ye enyman writive the the lawe / and take the coote from he/Let hym have thy cloocke also, and who loener will compell the tage myle / go with hym twayne. By the humbat as the the from him that

The Solpettof, S. Mathew.

or the pe hane berbe bowe pt is laphe lent. rfr. d thou shalt love thene nerghbour and but. by. D. hate thine enemy, But I lave buco pou one poure enempes. Bleffe them that courfe you. To good to them that ha te you / waye for them whych do you wronge/ad perfecute you/that pe mai pe be the chylbre of poure heavenipfa ther for he maketh hys funne to aryll on the cupit/and on the good/ and len bert typs rayne on the tufte and on the butude for pf he that love them why ch lone you/what rewarts that ye has net wo not the publican gene for and pf pe be frendly to poure baethie only what lynguler thynge do ye? Do not the publicans iphewyletipe shall thes fore be perfecte euen as poure heaut infather is perfecte.

The.bj. Chaptes.



heans. When focuer therfore thou grand the three almes thou thait not make a trompet to be blowen before the / as the proceptes both the francous and

The bi. Chapteri

the Arctis/forto be prapled of men
erely I fare but o pourther have the
rewarde. But when thou book the
e almes / let not the tyfte house knoe what the registe house book that
you aimes may be feeret at the faerwhich feeth in feeret thall reward
the openly.

And when thou prayed / thou that at he as the procept are for they one to frond and praye in the lyungoon is/ad in corners of the friends/because they wolde be fene of men. Clevely I are but when they have thete rewards. But when thou prayed / entre in to by chamber/and that thy doze to the mod praye to thy father which leyth in ference / (hall rewards the openly.

But when ye praye (bable not most he / as the gentyls do / for they cornete that they shalle herbe / for they not he that they shall here. He ye not ly he hem thersore . For yours father know beth where fyr haus neade / before ye has eneade / before ye has eneaded ye has eneated ye has eneaded ye has eneated ye has eneated ye has eneaded ye has eneated ye has eneated

oteptape peat the roll

Doute father which arte in heaus/ Luc. 16.2 palowed be the name Let the heaus one. The writhe fulfilled/ as well in latth/as reis in heaus. Spue vs thes are oute dayly breads. And forgue

the Golpellof, G. Mathew. beaute tecalpates encast we for ebem which exclose bs. Leate he in to cemptacton/but belyuse but Har, 21, centl/Amen. for and of pethalife ne other men there treaspales / 90 eclefiad. father in beand Chall also forquie v but and pe well not forgenemen th Erbitt. treaspases/nomore shall poure fat forgyue poure treaspales. A Mojeoner when ye fafte/be lad as the proceptisare. For thep be sure they faces that pt might aper onto men that thepfalle. Clerely 3 rebuto poulther have theprewat But thou/when thou falled /anno te thene head ad was be the face t pt apeare not onto me howe that the falled / but buto the father which in fecuete/and thy father which fert in fecter/fhall cewarde the openly. Bathie not treafure to gethet

Bathle not creature to gether meanth/where rult an mortes compliant who where thenes break exthough and where the gether in heaven/where netherrult/no mortes corrup / and where thenesis that breaks by/nor per freaks. For where focuse pours treature is / there are sours better also.

the light of the body is thene enter the findle of the fin

with the compression and price pede with or/obenis all sip be pfull of beetkinen. Laberetore of the greate is charbertanous. A manage of the figure and the feet end makers: Lucky. For order he spallings are one; and to net he other? Or els he spallings the one and to ne! Alive the figure of the other is the spalling the spalling the for any in an interest of the point of the figure of the point of the figure of the point of th the energies abulte pair of selected the case per the expension of the case per the expension of the expensi howether arower they labe

The Golpell of. S. Mathew.

Therfore take no chought lapto ge inhat shall we eate or what shall we have on the hold we be closed by the control of the con

Carenot therfore for the pape fold wynge. Hot the bape foldwynge that care for ye filte. Ethe bares troubles fulficient for the lame ly se bape

ee outs of the prothery cres

Chechy Chapter

Luc.bj.f Kom.ha mar.iiijc

tibge not left we be impered to the peamer of the course of the course of the peamer o

Chr.bif.Chaptes.

Spite norther which is holyed bod gis/nether call be yours pearled befo se swyne/lest sheptreads them budes their fece/and the other tourns agaps

ne and all to rent you

h is in Deanen/grue good thruges to hem that alke of hrund Therfore what locuter re wolde that Luc. W. s nem hulbe boto ron / enen lo do re to Co. ittle he: This is the lawe in the prophets

Enter in at the Crapte gate: for Lu.pla
opbe pathe gate and brode is the wae that leabeth to whructoniad map there be whych go mehere at t for
sapte is the gate/and narowe ps the
lape which leaveth bata lyfe and feate there be that funde us

are which leavest but o lyfe and feae there be that funde pt Mi Beware of falle prophetis whicome to you in thepes clathings but washly they are squenyour wolves

Dillo

The Comedons, Garbens pelhali anome them by they femes Lu.bj.f.g Do men gathre grapes of thomes! frages of bipies: Enenla enery good ree bryingethforth good frute. But corrupte treetbringerh forth en pilfte te A good tree cannot bringe forth bad feute not pera bab tree can not bring forth good frute. Enery tree that by geth not folth good feute/fhaibr hen boune/and caft incothe fice. Wheefor at the pehat la petinto me/28 a Bet/A fee /Chail enter in to the kyngdome heanen / but be that fulfyiteth my fi u.siij.e. fahers well which per in healte. heal ny that fape to me inthat days / fi Ber/Maller/haue we nor in the name prophetpede And in the name hauer not call aute beuple ? and mithe nam haue we not one manpinitacles? then world knowlege but o themthe re workers of iniquitie, il. a. a. Wholeseethearerh of me thele Luxiil. f. nges/and doeth the fame 3 wittphi 1 nc. b1. 0 hyni unto a wyle man whych byli by house on a cocke and aboundances Rock, fi.b Jaco.j. D eapne de feended and the Hudbisco and the wyndes blewe and beet beet that the honde and pe was not one throws because pewas großted on the sche . And wholoever beatet hol

the bill. Chapter. thefe laying is / and boe than the family that be lost used batto a foly to man/wh b byle his houlle byon the fenteat oundannee of earne defeented at th laddig cam/ad the wyndig blowe/a cer byon that house and ye was ouce howen/and great was the fal of pt.

and pream to palle / that when Je ing had ended thefe fayinges/the peo Mar.i.e ple were allowied at hys doctoine. For Lu.iii.e taught them as one havinge power and not as theferibes.

The bits. Chapter. I

men Jelus was come bo. Mar.j.b Prone from the mountary Luc, b.c nemoch people folowed tom. And to/there cam a tepre/ad worthipped him

fapinge/Blatter/pfthou vile/then canti make me clene. De put outh his honde ad touched him lapin te-3 wil/be thou clene/and immediate his lepsoly was clenfed. And Jelus ipd bato him. Se thou tel noman/but o and thewe the alfe to the present ffer the apfre that Aloles comman ed to be officed in witness to them.
Huben Jelus was enteed into Ca. Lu.bif.

Centucion /befething him and fap ge/Matter mp lequaunt tyeth Cyche home of the paife pland pa greno

the Solpettof.S. Efathew Typapued. And Jefue laybe buto the J will come and care hom. The Cents tion answered ablayte/Sys Jaman worthy that thou finibed come buber the rote of my house / but fpeake the worte onely at my fernant fhatbe he leb. for Taife mytife am a man butte power/ab have low biers bute sme ab 3 fape to one/ go/ab he goeth/ abto a othercome/ab he comechiab comples naune w this ad he wether. When Jeil fus herde thele lapinges he marney led/ad farbeto thethat fotower hym. Clecelp 3 lape bnto you/3 bane potto unbe la great fayth/no no?m 3 frael. 3 Cape cheefore buto pout chat many that some from the east ab well ad that re with Abraham/Jlascad Jacob/inth hyngwine of heaut/ad the chylogen the kyngwmelhalbe call oure most btmost bercknes/thereshalbe wepps ge amb gna Chinge of rethe. The Jelas laybe buto the Centurion / go thy we pelad as thou half beleued lobe pt be esthe: And hys fernaunt was bealet u.stij. f to poeters house and sawehys wyus morber lyinge fiche of a feure / and b touched her hande / and the feure left her/ab (he arole/ad minifred butoth Unbenthe even wageome they how

Mar. J. b the buto but many that were postelle

Sall. II.

Wall BBe. Bill. Conpres.

petitenyls. And becatt one thefore L with a worde and healed allique erespenero fulspir chat whythwas did and phen by Clap the prophet fapin e toke on hom oure informites and

ote our of year eller, with to hime

When Jelus lawe moche peo ut bim/be communited the to go he water. And there ca a freibead far e buto him/mattere I will followe the whit her locues shou goeth. And Jelus it yte buto hymsthe fores have heles/ it the bystes of the aper have nelles/ nt the forme of the ma bachnot where n to lave the beaver an other that as one of the dylciples lapve but im/matter liffre me Arlt to go f burg

npinthee. But Jefo inpie buto him/fo oweine electhe was busy their wad! " If And he entred into a fhippe/and mar. ilip is disciples folowed him/And to the Juc. bill. I varofea greate Rosme inthefee/info nache/that the (hypne was byd wyth vanes ind he was a nepe. And his di iples cam buto him/and aworke hi pinge/Madec/lane vs/we perp tfull/o re entered with free farth. hen he arole / and rebuked the wrnes abthe fee we there followed a great catme. And menmacuevied at Capo has manifethys/that bothe wythes

b.itt.

i.pet.ti.b Luciza

The Colpettof, S. Alathew.
All a Land Granden bymaik. A bland die
Alac. b. a And when he was come to the other Inc. biff. Dlybe/into the countre of the gergeler

theremet him two policiled of beny him a lis/which cam out of the graves /aid were out of mealure sparce/so that no ma mighego by that wave. And so they creed out sayinge/ Ob Jesu the sonne of God/what have we to do wyth the! art thou come bit ber to toment babe forethe time become - There was a good ware of from the a greate beerb of fw pue febinge. Then the wayls be fought him lapinge/yf thou cast be out fuffice be to go oure ward into the he erd of fayne . And he layd buto them/ go youre waves. Then went they out and beparted into the beeth of fupni And to/all the beerd of fwpne was co ried with biolece hedlinge mto the lee and perpliped in the water. Thenth heerdmen / fled and went their waper into the cite/and to the everythinge at which the cite/and to the cite which the cite and to at the control of the cite and to at the cite and the cite and to at the cite and the cite an cite tam out/and met Jelus, And whi they lawe hym they belought hym to Departe out of their cooling would be

> Cherrier and released that are set med by Estant Che.to. Chaptes. Hitself and

> e cainte la de menonación facto de la la porte de la la porte de la la porte de la porte dela porte dela porte de la porte de la porte dela porte de la porte dela porte de la porte dela porte del la porte dela porte del la porte dela porte dela porte dela po 1100.0

po be entrebistor beliefe Mar.ij.
pe ind palled over a com Luce.b.
into his owner to don't be
chep brought bure by com Zuce,b. manficke of the pallen enge in bis bed. And when Telus lawe theyr fayth / he lard to the fiche of the palley fonne be of good che refthy fynnes are forgynen the. and lo disses nes/he blafphemeth. And when Jefus fawe theyethoughers/ be fayb/ where it sale fore thynche we capitan ponce herrige . Whetheris efper to laye thyunnes as se forgyue che/atto fape/atplead walhe.'C hat pe mape knowe/ that the founce of man bath power to forgrue fromes in earth/then layb he buto the free he of the palley/aryle / take bopethy bed/and go home to thone boulle. And be acofe and Departed to bys boulles The people that fame po/marueplied and glorifped god/which had gruen in the power to ment he show want to And as Jelip palled forthfrothe egge. ij. b ce/he fawe a man spratthe recepte all 1 uce b. cultome named Mathew / aublarb him foloweme. And he arole and folo wed hom. And pream to palle/charges lug far ar meare in hos house: And is many publicans and sinners/cam and fare wone also with Jolus and his bis

The Caspellot S. Afathew.

ciples, tuben the phacies had percent of that / they says to they suffer in the parties with public saudand symmetry. Under Jesus here that he hat he says become the mithe whole ne be partie philiption/but they that are Opeke. Go andlearne / what that meanethil bane pleafire in mercy/ ab not esee.bf. cin offerpage.for Jam notcome to cal s.timo.f.etherpghtewes/butthelpuners toen pentennce, L Mar. ii. c P Then cam the vilépples of I hou Lab. f. gto inn lapinge why do we ad the pharples falle ofte and the dilepples falle note and Jelus lapte bata the Canth med byage children meane ag longe ag the bapbegrome powith them? theth one woll come when the bipbegrome Chatbe tahen awaye from the and then fint they falte. No man peceth anolte garment wptha peccof newe cinthe. for then takethbe awaye the peceagapne from the garment/and therent ps mate worde. Aether bo men puene we wone into olbe bellels / for the the Mely becke fabribe wyne enmerhone te and the bellets perpflije. But toep powie newe wpnaturo newe beffelph and to are both fanedto gyther: } Mar. b. b Luthere cama execupate enfer/q woots ibepped bym fayingeimp boughter pa

The.ir. Chapter.

Dead al redy but come ad larethy had be on her/and the final lane. And Jehis arole and followed him with his discussions. And beholte a wama which was diseased with an issue of bloudant, year res/cam be hynte him and touched the of his besure. For he sape in her also yet I mape touche but even his besure onety I shalle safe Jesus tourned him about the behelte her sayinge wough tex be of good comforce/thy saich hat be made the last. And the was made whe oldenen that same boure.

And when Jelus cam in to the rus
lars honde and lawe the ministres/ab
the people wondrynge / be laybe buto
shem/Get you hence for the maybe ys
not bead/but flepeth. And they leughe
hym to scare. As some as the people
were put forth a dozes/hewent in and
take herby the hande / and the maybe
arase. And thes was nopsed through

out all the londe!

And an Jelus departed themce/two bipadementolowed bym expinge and lapinge/Ob chan forme of wand/hair mercy on by. And when he was come into the haufferthe bipad cam to hym/And Jelus lapin buto them Belene ye that Jam able to bothysis they laybe buto hym/ ye Walter. Then touched he their ryes/lapinge/accordings to

the Bolgell of. S. Wathew. ponte faprh/be pr buto pon. And the epes were opened. And he charged he farmed have of particular throws of particular throws of particular throws of particular throws of particular throughout the farme of the properties of all the londs.

Bar.fti.c Luc.zi.b

Agether weront/beholde/therbronght to hom a dome man postessed of a penyll. And as foone as the beupl was call onte ehe mmelpane. And the pen plematueled/lapinge/it neuer loappe ared in Afrahet. Buf the pharifes lapi w/he cafteth oute tenple by the power of the chefe benyil.

Mar. bi. e a And Jelus went abought the creek Luce. E. B and tounes/tearbunge in theirfpungo gis and preachyinge the golpell of the

kyngwm. And healinge all maner lich nes at refeate amonge the people. But when he lawe the people/he had pytte on the because they were pried and pe/and Catered abiode euen as Chepel bauinge no fhepheerb. Tho and the the

Then laybe he to hys bileiples the hernell is greate/but the labourees te feawe. Atherfore prape the hernel lorte/to fente forthlabourers into his gerneß, ata darfter ab rechten all verti

Che, r. Chaptee.

designicas | aguige? toat a modad

DOCK CTRUCE or and he called his rif. biles loles buto bym / and game 3. 3 33% Sithem poweroueral bucie a data ganefprites/to-caft them ou steand to beale all mane L. Vot achne Res fab allmanen of The names of the ripapolice at thele. The field / Simon which is calle eter/abandrem ins brother James o the foune of seliene/and I bom how be thee: Hhilpp and Baptismends The mag and Glathewithe publican a mes the forme of Alphand Lebbens otherwyleckited Cablens, Simon o Cane/and Juday Meacrothewhich a fo betraped homentag adtrabuloures a Chefe ciplent Jelosiant commonity better faringe Bonderita them a pesichat leabe to the mentile and into the cytesiof the Samarinansiencer m not/18 ne go varier inchesof frene of the house of Ileast/quido preache lay inge that the apagoome of heauen p achonide Deale the ficke/clenfe thele pers/raple the beab/calle onte the Deupls frelype have receased frely a de agarne, polles not golte/not flue not braffe in pour gertels /not pet fruip towardespoure tomep. Arther two cotes/nether thres/not net a robific the workman ps worthy to have by

The Colpetion S. Marbew. Litte, t. e pelpell come to what lo enercite of the Lice ? . c pe facil come/enquipte who ps was
List. b.c in pt/and there abyoe cyl ye go the
And whe pe come into an house/
teche fame. And ye the bouse be shp/pouve peace thatt come bpott me: But pfie be not worthy/poure secont escoune to you agapue And w former channot recentle pon / nor we come that not recentle pon / nor we come peachyinge / when pe no patte onte of that hande / or that epic frake of the butte of poure feet True I lake butte you/let balbe ealler for the nde of sodonia/and idomosa/ mi dape of indgement/then dozehat ein a I lend pou forthe auf beneam ge wolkes: We pethectore wollens enteriand uniocent as bouted. Ben se of men/for they that telpueryon be the countels and that! from germ as there am go gis And pethal be his the to the head viders and hyages to mp take/in wyinesto them and so the gentplg. But when they put you bp/ take no MCE. CO. thought howe or what pefpall (peaks) for pe figali be gynen pon / even in that nine house/what pe shall save. For v so not perhatipeake/but the ippite of poure father/whych speaketh in your the broches co Dearly/and the father the founcial

seaso Che a Chence be chyldren fail arpleagepunthen athers land mothers cand thall pu hem to rethe/and pe that he bated of ill men/for my name. But who facuer hall contine w but o the ende./ Challe tabenthey perfective you in one cy te / Ape into an other. I tell you for a tructh/ye shall not from the all the cy test of I tract/tyll the some of man become : The bilepple panat about pps Luce.bl. matter: Not pet the lexualitations his Jos. Ein the. Je ys ynough for the disciple to and the be as bidmaker (s/and that the ferme unt bear bellowers: of they have sa led the lorde off the boulle buelsebubs did nowe much more thall the real that her bout being for feare them a cheriope.
Chere is no thinge to close that find Mac. Mil.
Bot be opened fibers things to have that I.nc. bill
and. pr. that I tell you en berchites /that speake pe inlyght. And what ye beare in the care that meache peontheboul le toppes. and feace penot them which hyll the body/ab be not able to kyll the lou le But eather feare bym/ whychis a ble to letrope bothe foule and boby in beli dre notewa fpara weg folbe for factbyinge & And none off them both

The Bornellot, S. Mathem. regittourche ground etweth out pour facher. And no we are nit che hearms pouce headis noumbred. Feare pe m eberfore / po are off more balue / th many (patoweg; ond marries Uholoeuer therfore knowled Luc. if . c the before men/him will a knowled and, rij. b before my facher in hearrem Buc w

mar.bitid

fasuer that benye me before menth wit gallo convenelogemy facher wh y. id. 3211 Lety pa unheaven ag sleggiff all It i so

De pente incorther jam come to lenve pente incorte egeth Jeame no fenve pence i brica iwenche, fici ja evine to fer a ma at travpalme e agay nich, bijb die father e the bong here agay nich brother e the bunghreven lawenge doe note havenge house from the chev of his owne hou from a

in pulit becaused an et has theter for mail assertige the resistance of the offerend a distribute that loneth bys former or bough Luc.fe . c more then me/is not mete for me. & ond, ring f beshad taketh not lips reofte and fol D.phij. g weth me / ystrat mete for me the fl Jon ry, o fymbeth hys lyfe / fhall lofe ye / and b that to lyth hys tyfe for my lake / tha

Cherel Chapter eane a propheciore ward. And he that account he registrous man in elemance of a rightnous man. And agas, before that generations man. And agas, tycle wonnes to brynke / a cuppe of olbe water only mebe name of a bill ple Trell pour of a cruceb be that not a pole bys remarbe.





Moistameto patte whe Jefan habented his pre-cepten buto hes byleve ples the departed them tero preache and reache intherrepies.

with Thon berngentipielon berbe he worker of charle be fractwo of his illiples ablayde but o bim. Arrechon e therefall come or that we loke for nother. Telip answered ad sapte bus othem. Go and theme Ition what pe tue herve and fene. Chebland le/che alt goo / the lepergare clenfed / Che cet heave / the Dead are repled up as apherand the Golpett is preached to se poose And happy is he that is not utte by me.

Eue ag thep beparted/ Telug began d speake varo the people off Ibans that went pe forther lein the writer est wer pe out to le a cede wantern

the Colori of Sicharbent e with the wynes to thee what with one for to le : went pe to se a man el thet meace foofte clothing areint ges howles. But what went prout forto les went prout to le a prophit pe I sape buto pour a buope then a pality a phet son this is he of whom prism ten. Beholde/I sende my mellenger fore thy face/ whych shall prepareth wave before the. fe Hellerely I fapebato pon/amo the children of women arole there a greater then Ihon bapeilt. Pot Condingely that is lefte the theky me of heane/is greater then be.f. this the tyme of 3hou basefu by cherrali hyngbome of heaven fuffeerb biole ce/ad they that make biolence pull anto them for all the prophetusia the lawe prophelyed buto corpue 3bon Alle of peropil recease pell mal.tif.b ps thelias/whyrofhuld come.thet patheares to heare let bim beare Lubif.e But wheare buto (hall Birkenti generacion: pt pg lpae buto chplu which for in the market / and calls there felowes and fare / we have ped buto you/ab ye have not baund the have morned buto you/and re nenot folowy ! for Thon cam nell satyuge nop dzinkinge/ad they layer

The Chapters of the th the with The forme of man chear nge ad dimininge/a they fave/behol a glucion/ad a dincker of wyne/ad frend buto publicand is Concest. And floome praisowed of her chyloren. which mod of his miracles were bo can fe they bid not repent. (410 be to e Chotain. (110 beto the Betsarda) ryfthe myracles whych were the ed in pon /had bene bone in Type ad ponthep had repeted longe ago m ch clothand allhes/peuerthelelle I ponto pon jestal be espector Tyres poon at the cape of indgement/then pou. And thou Capernaum w bych elpfe by buco beauen Chair be chank une to hell/for pf the miracles which hane bene bone inche bab bene fbes di ed in Sodon / they had remayned to ps dape prenercheleffe I faye buto on / pr thatbe effer for Sodon in the pe of indgement/then for the. Je AThen Jelust answered and layb 3 Lucipa aple the o father losts of heuse erth and cause thou hatte byd these thyngist of the wyle ad punder o hast opened è buto babes/ ene lo futber/ferlo pe eafed the All throngs are apus onto Luc. ?. B e of my father And no man knowed cloune/but the father/nether know etbenymäthefather/lanetheloung

The Colpell of S. Mathew. and be cowiff the formewill open Comebnto me all perhet late Die bj. a are laten/and 3 wellefe pour poke on you and terne of an of meke a lowly in herse lab velb eleburo roure fou leg. fra my eafy/and mp burbenes habe. fel The En Chanten Me 10 10 that tyme went ge Effar.ff.a on the fabort be petto Luc.bi.a we the come and his be ciples were an hunger and bega to pluckethe res of coatie and to es whe the pharples had felle thank farbe bitto hpm/Behold the billy Do that which is not lawfultro box the fatoth bay the fapre buto the fee rrib ne pe notted what Banid bib/wi was an hungred/and they allo what were with byma Dowe be entred in the house of God/ab are the halow lones/which were not lawful for b nmeri, to eate / nether for them which wer sebin.a. with him/but only for the pieftest 0 hane penoteed in the lawe / bowth! the piekes in the temple breaked faboth bave av vet are blamleffe: 100 Canada Stape buto poulebat bece is one greb terthen the temple. Unberfase ptil elee, bi. a bad wyll what the layinge mentil secure mercre/and not fact live

the Ebe.elf. Chapter of e wolde neuerhaue condempred in

oceces: for the forme of man is lotte nen of the laboth paper a floud a

And he departed thenceand went in mar.iif.
o there Spnagoge/and beholde there Luc.bj.
vas aman which hed his honte brieb
p/And they afted hym faringe/ps ps
awfull to heale by o the faboth bare:
ecaufe they might accuse him And he phe buto them/which is be among on/pf be bad aftepe fallemento a pyt nthe faboth Daye that wolle not tas e bym ab lyft him out And bow mohe is a ma better then a freper traber ose pt is towfull to be a good bebeen he laboth bape / Then laybe he to the nan/Gretch faiththy bond/& he Brethed pe forth /ad pe was agapte made nenas wholl as the other.

+ Then the pharife gwent forth ab one countest against hom/ howe they apost best cope him/ with Jesus him e that/he reparted thence/ab moche esple folowed bun /e he healed them Hand charched them that thep Chulde not make bym knowen / to fulfyll hat which was fook op Glaythepto ela. zlff. het/which lapeth/Beholte my lome whom 3 have chosen/my beelpuge/in shom in plottle both that telete/3 well but in plot per out time and bellialished we indgement to the gent plotte chall

The Goldell of S. Mathew. motbepne/he shall not crye/nethershall etip ma heare his bopoe in the fire tis / a brosed rede / shall he not break and flare that be grimer he binne he shall not queuche / spil he sende sould subgement buto bicrozy/and in his mende entere the subgement but o bicrozy/and in his mende enterere the subgement but o bicrozy/and i me thail the gemple truffe. f

nae.iff c Chen was brought to bem/wons Loc. El. bleffed wyth a benyll whych was b stynde and bom/and be heated himi to morpechat he which was blimb at dome both spake ab fawe. And all the peoplewere amaled/and laybe/ism thys the forme of want - turben the pharefes bette chat/they septe/he me meth the beuple no nother wple out but by the helpe of belgebub the chi

of the beuplies. " to day ditted be

But Jelus knewe thepsehanghtisi layor to the cheer kringboth beuild with in prülfeshaibe resolate. Meth that experie or housholde beurbeds gayna praife/corpnue. Sopf latatal outlate/the is he benybeb agent bi fylfe bowe that then bys kyingboth duce rails of 3 by the helpe off beho but call our beupis/op wholehelped poure chylbre call thom out? thetion out the benylo by the fixite of god/the poure industries of god come on you come on your che house can a man entern the come on your come on

the rif. Chapter. And biolenting the awaye has goodes / except the all bands the firenge man / and then

pople his house?
The charis not with me is agains marity
ie. And he that gathereth not with luc. 11. e/fcateted abrobe. tulperfore 3 lape nto you all maner of frame and blafheurp fhalbe forgenen burgenen/ but be blasphemp against the holp good hall not be forgruen buto men. And pholoeust fpeaketha worde aga he forme of man/ pt thatbe forgymen im/ but who freuer fpeateth agaput he holy good pefhall not be forgytten pm/no nether in the worlde/nether

the worldeto come.

Other make the tree good/ and hos Zuc. rute good alfo / or els make thethe ree envilland his frace cupit allo. Hor he tree is knowen by his feute. O ges cracion of typers / howe can be lave velt/whenve poure felnes are euplis or of the aboundance of the herry the nouth fpeaketh. Agood man oute of he good treasure of his hert/bringeth outh good thruges. And an eupliman ut of his emplereafire/bringeth top beuplithpuges . But I fare buto poll pat of enery phell worderharme (b ane spoken they shal gru tripe days of judgement. For by the s.iiib

The Colpetions Mathew worden epon thate be intifyed/an the wordes thou Chale be cobening Luc. pj. bus He when answered cersayne o leribes & of the pharples lapingen fer we wold farne lea figne of the answered the fayinge the envilla a nontrous generacióleketh a figne h there shall no figue begruento the b Tone, if b the Ague of the prophete Jonas:for Jouas was the bapes & thienpubli in the whales belip / fo thall the fon of ma be thie bayes a thie nyghten in the berto febe erchi & he men of Ami tre Chall exle at the daye off sudgement with this nacton/ad condempne then Poscheprepeted at the preachpugeof me. in h Jonas and beholde a greater then Jo nas is here: The quene of the fouthfb aff eple at the baye of mbgemer weil this generacion/and thall condempin them/for the cam fed the bimoft pate H.re.r.a ties of the worlde to heare the wplos I.pa.tra me of Solomon/ and behold here is a greater then Solomon tibe the buciene forpte is gone of of amanthe walkerbringingh out by places fekynge tell and fynderhnone Chen befapth/3 will retourne agan into mp houle fed whence a came And when he is come / He fyndethil bouffe empeyand fivepte/and garn ford: Chen be goeth bes wave/and the 40061 3

meth feuen sprees worde then him file e/and so entre they en and boot these laber the ente of these manus worde the he beginnunge Guen lo Chell pe berto his fro warbe nacion Whill he per tained to the people/be mar iff. hold his mother and his brethis from Luc. big without the doir / wirring to speake with hym. The wo sape but o hym/be hold thy mother and thy brethis sond out hour/telpunge to speake with the be answered and sapo to bpm/that olde him/11 ho is my mother at who remy brethie. And hefterrebed forth is honde oner bys difficies and fayb beholdemy mother and my biethieti. for wholoener fulfytleth mp fathers ull whiche is in beauen/ he is mp bio per/my fufter/and my mother [6] The ruj. Chapter, De fame bape wet Jelus mar.tiff out of the house and far 2, u, bit, a by the fee fybe and moch people reloated but o him for an all the far in a supple and all the copie stope on the supple and he in a supple stope on the supple stope of e many thyngis to the infimilitudis/ prige/Beboide thefower went forth miss and cowe/And as he fo wed/Come fellby and the wayes fyde/ and the fowlist com/
Denoused by the come fell these

the Golpellolis. Hathen Kony grounds where it had not me earth/and anon pripronged ppelm le pe had no vepth ofearth/and wi the fina was oppe / preangheheat/a for lake off rotynge wyddied awan Some fellamoge chomes/abebet neg arole ad chooked pt. parte fell goods grounts / ad brought forth go frute/lome an hunbred fold/lomeh tyfold/lome thyrey folds. Urhalom hash cases to heave/lethinrhears.

And big bileigles cam/and lapten him/Will fpeatieft thou to them invi tables: he answered ad sayte buto th It is gruen buto you to knowe their cretis of the hyngbom of beauen bu to them pe is not grue. For wholeen tiarh/to hom thati pt begonen) and n Chall have aboundace. But wholoeun hathnot/fro hom Chalbe takenaway euenthat fame that he bath. Thecle speake 3 to the in him thrubis forth gh they le they le not/a bearinge the heave not/nether buderstonde. Ands

Clap, bi, othem is fulfilled the prophely of all mar. fig. b w bich prophelifaith/with pour en Lu. viii b remail heare ad thail not buterlin Joan. ij. Pand with poure eyes ye that le fill be act. extissat percease for this people them act. extissat percease with act. ej. b wered grotte. And they cares with but of hearings a their eyes have the color of less they shall be weether

Che.riff. Chapter: ()
per/p heave with their enreg/ablight
e buberfronde with their hersis/and
outbe course/that I implie heate the.
But bleffed are pourse eyes/forther Luce. ind ponce bearen/for thep heare. the elp3 face buto pou/chat many propts es and perfayete men have beared to e the chings which pele! Ab base not ene the /e to hease the through which be heave! An hause not hete them. If the perfection the first time of the lower was many heavest the words of mar. If it petipugome/ ab bineritanteth penot Lu. dia. becesomet brie explima/ examples wave the which was forme in his ett And this is he which was forme of the ware five. But he that was fow is in the work of the which hear the work of God/wanon with the receased pr/per bath he no cottest thim filfe And therfore he bureth but featon/for as foone as tribulacion of exfection as pfetybecause of the worker by a by peraileth. Dethat was sow to amough thomes fest be that heaveth he worke of god. But he care of this police fand the bullays hulues of cycles choke the work. And so is beman e bufeurtfull. De whych pp fowne th be good grounde / ps be that beacet he worde ad buderfronder by shaftel No beceth frute fand by physical Torth

Che Gofpellol Salathem.

Desand Comeehpury folder of

Another Omelitude put be forth tothem faringe & Che hingoo geane is lyke buto a mā which fou good feebe in his felde But while depressible ecam bis foo sand fouch waye litthe the blade was spronge by ab had brought forth frace then operated the carea also the servaunces me to the hortsholder/and sapte bu inchp clofferfrom where then bathy taves the farte to them / specimum man bath bonethis. Then the ferm tis lapte buto hun/wilt thou theut we go and gather pt and he lapden left while pe go aboute to wete outth taces pe plucke bone allo wythis the wheate by the rotts let both were gethertpil baruel come: an tyme of harnest 3 wil lave bucom persigather pefpisthetares indep De chem in theues to be brene but ther the wheate into my barner he

mar. fiff. b. Amother parable he put forthbo Lu. rtij. b to them faynge. The hyngoom of headen ps tyke buto a grayue off mulan frebe/which a man taketh and fowth in his felte which is the leeft of all feeds. But when pets growne/pigts

one The riff Chapter eatell amongeperbes and ps a tres that the bryodes of the aper comofin by locative brackings of the aper comofin by locative brackings of the aper comofine by locative brackings of the aper comofine by locative bracking of heads is type but of least with a wantantoke at his in till eckes of meete/tyliall was teneded.

All these thyuges spake Jesus but mat. till, be people by unitarities fall where to them.

I sufficient a collect control of the till the collection of the same facility is the collection of the same facility in the collection of the same facility is the collection of the same facility in the collection of the same facility is the collection of the same facility in the collection of the same facility is the collection of the same facility in the same facility is the collection of the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facility in the same facility is the same facility in the same facili fulfyllchat which was tooke by the opher lapage: 3will open my moutholalm primiteines / and well (peakefortifferby. a e frothe bernnupugeof the worlde for the fent sent gelas the people aware to the new to the fells the builtiples take the forto by the amtitude of the taxes of the felbe then answered he and sappe to them. pe that fowerh the good lead / ps the name of man/the felbe pathe wollder the chyloren afthe k pagbonic avethe loud lead . The entit many thibit ave the necessitus the entity to which lowerh apo. The hem/ yethe besept/the particl yacto inde of the worlde / and the repers b heaungels. For ene as the tures are pathered and brent make friesforthall be be in the embe of these worlde. The forme of matchant fembe topen has units tipland they shall gather out of the

The Sofpeltof, S. Mathew byngboth allthyngts that bo batte all them whych do miquyte / and call them in to a furnes of frie. The contract of the contract Chenfhall the tuftemen fhyme a gheas the fundache hyughom of father/who former harly eares to han Beflet bymbeare, fe Agapne the hyngwm of beau he buto creasure byode in the fell she which a man founde and bybe and for toy there of goeth / and felle and for the path / and byeth that felle a life that he hath / and byeth that felle a ligarne the hyngoom of heave lykebnto a marchaunt / logginge at good pearles/ whych when he had unde one precious pearle / wents light hat he had/and bought remarks Agapue the hyngboth of beautif he unto a net caft in to thefeelt but besethed althornes of fulles/which besethed althornes of fulles/which when ye is full/men tham ecolonish by and gather the good into there is seld and call the bad awaye. So the year had some and lener the had for the good at thail cast them into a tunes of free/there thails and them. mandpuge of tech. selus lapbe buto them/hane pe onde all thele thruges sever la Relation to the late of the latest and lat

e enew feribe which is coninge but the hyngbom of beauenps lyke an alboher/whichbayageth forth/ont bys treasure / thyahas bothe news pathebeliele lymittubes that he ber Luc.tin ired thence/aben into his ownero. Joa. tilj. & tre and taught in there fpriagogist to mothe that they were a ftonped lapae/whence cam all this wplam 30k, b, s Decwer burobyme is not this the epenters formed ps not his mother fled marpeand his methic be called mes and fores land Symon as Ju-iste are not his litters althere with stra bencehath healt these things. nd thep were harteby him: Then Jelaybe butothem. There is no plos etwithouthonoute/favem his ow countre/ab amonge bys owne hym. And he did not many mynacies the for their bubelents fakes and a second to the Mar. bi. me of Jeluland lande bar to histernances. This is 3hon Baperet. We ps er b therfore bys power ys to great hot berobto be I ban and bounds

The Golpellof Sieffother.
Hat.bl. c bren 7 min put by six in parton to 10
. Acc. tild Bias (hite / byet boother phylog is
for Thom fayte but a him presents
full furthers have then. Aim who
wolde have pur byen to beath she web the people theraufe then Spin of miprophetance alegar 1. 201 Cuben therobig bieth daye was me/the wughter of merodias b before them ab pleafeb therobin Fore he prompled myth and man wolfe gene her apparlorus the Alko Anothe be page informed enother before flants gene medere prelles bead in a place entire e forowed / menercipetelle for bu thes lake and for their lakis whith the allower he table he commaunted to be gruen bee. And fent an bebent 3hou to the prefout and hos head we brought in a platter and gruen to it Damiell/and the brought pe to become the and the chee and hop descriptes came and the bp hos body/and buryed pt/and was and coloe gelose tantal Withen Jelus hab beete that/he by tebthece by forppe incom beleet p Har.bt out of the wave. And when the per Joan.bi had bette threof/thepfolowed by fate one of those cizes. And Jelus toted and fame morne people/and escopormelle booonthem/all

The gill Chapter. led of them those that were speak. den enen was come dis disciples ca him layinge. This is a wlerte place the dapers (penc/letthe people to te that they maye go in to the tou-Il and bye them bitaplits, But Icfapde bute the/ They have no new o do awaye. Spue ve them to eate. enfavor they onco him/we have be ont. v. lones av two follnes me laybymgethe hicherto me . And hecoand the people to let wwie on the alle. And to be the b. lones ad the if. these token op to beaus at bletten o brake as gauer he loven to bis dif-les/atche disciples gauer he to the ple. And they att ate/ a were fuffic And they gatherethby of the gobnsthat cemained, rij, balketis full epthat are were in noumbre about H.men belyde wemen ab chylozen. And trapght wave Jelus mate his tiples enter into a thippe and to go to before hym whyt helenrihe peo-awaye. And as foone ashe had lene people awave/he went bo in to a untayne alone to playe. And when ht was come he was there him file lone and the spippe was in the mil of the fee/and was took with w for it was a corrary winte. Just th macche of the night. Jelin can

mat.bj.fl 30ā.bj.b The Solvell of S. Mathew.
Dato the walkings on the feel id money of the feel of feel in feel on the feel of feel in feel i

3/benot afra ped.

an thou be be/byde me come but on the water/ and he laybe come. In when he ter was come bowneous the lhippe/he walked on the water go to Jelus. But who he lawe a my ty wynde/ he was a frayed. And all began to lynke/ he cryed kapings/mer laue me. And immediatly like the fact of the honde/ and capit hym/and laybe to him. O thou of him fayth wherefore byddell thou bout

And as foone as the pwere come to the shippe/the wonde ceased. The they that were in the shippe/cam would people by my sayinge/ of a trust thou are the some of God. And what they were come over/ they went in the londe of Genazareth. And what men of that place / had knowledged him/they sent out into all that count counte about / and brought but of all that were sicke/and befought in that they myght touche the bothers bis bestime only. And as many actions to the bestime only. And as many actions

mar.bj.

the rb. Chapter

The.pb.Chapter. H ben ca to Jelus / lcepbes mar. bil and pharties from Jeru falem lapinger why with the disciples the tradicions of the elbers

B for they wall be not ndes when the peace breed / the and ther ab mother ab be that weak pil age all hys father or mother / ero.rei.c Muter beeth . But ye laye / euery m Chall laye to his father or mother patfocuer thruge 3 offer / that fam eth profet the / and to shall be not ho nee his father at mother. And thus we re made / that the commainbust god is with our effecte through you tradictions. Ipocrytis well proppe ed of you clay layinger Chis people weth apate to me with their mou es ad honourer here with their lips 8/per their hert in farre fro merbut bayne they mothyp me teachynge etrine which is nothynge but mens ecepts. And he called the people to m/playte to the heaves butteritonic ewbich agethanto the mouth tel

MIO.EE

The Colpellof.S. Hathew. leth nota man/but that which cometh out ofthe mought / befpleth the man.

Then cam bis Diciples ad lapte bi to him/perceaucht hou howe that the pharples are offenbed hearpinge this lapinge: Deanlwered ad lapor all pl res which my heanely father bath not planted / Chalbe plucked up by the to-

Luc.bj. fres. Let them alone they be the blinds the blinde both that falinto the bythe

Then answered weter and lapte to him welace onto be this parable. The faybe Jefus/are pe pet without bnee Condinge perceaue penoffthat what foener goeth in at the mouth / befrens beth boune into the bely ab ye call out in to the draught? But thole thonges which procede out of the mouth come from the herte/and they befyle a man for out of the hert come cupi though tpg/mutber/breakinge off weblocke whordon/theefre falle withelbervinge blasphemi. These arethethingis who rb befplea man . Butto eate withou wellhen bondes/ defyle not a man.

And Jelus went thence and be parted into the cooffis of the ad from cananyte cam out of the fame coolis/ ab cryeb buto him/fapinge/haue metepon me lorde the forme of mauid my

mar.bijc

Chert. Chapter.

wighter is pretoully bered with a tenural and be gave bet never a work to answer. The cam to hym his disciples and befoughthin layinge/sente her as wave/for she followeth by cryinge. We answered and saph. I am noticet/but but the look shepe off the bouse off sheet me/but but the look shepe off the bouse off sheet me/be answered and saphe/pris nor good to take the chylorens breed and saphe/pt is truth/neverthelesse the whelpes eate of the crommes/which fall from their masses table. The Jesusanswered and says between the is the party be pero the ene as thou beforest. And her boughter was mass whale even at that same tyme. Is

Then Jelus wentawape from then map, biff te and cam upe but the fee of galyle/and went bype into a mauntapue/and fate boune there. And moche people ca but the hauinge with the/hat/blynde/wine/mapmed/and other many/ad cast them boune at Jelus feee. And he healed them/in to moche that the people wondied to fethe bome speake/the maymed whole/the hair to go/and the blynde to se/ad they gloussped the god

of Israbel.

Jelus called his disciples to bym ap mat bille

The Colvell of S. Hathew. lapte I hauecompassion on the people because they have contynued with me nowe. iff. Dayes and hane upthingeto eate and I will not let them beparte fallinge left they perythe in the ways and his disciples laybe to hym/whene ce thuis we getto moche breed in the wylbernes / as thatbe luffile lo greate a multituberand Jeluglaphe butoth howe many lones have per And they lapbe/leven and afeawefplibes. And he commannded the people to fpt dow me on the grounde. And toke the feuen loues and the follhes and gave than his and brake them / and faue to hys Disciples/and his disciples gave then es the people. and they all ate and w re infiled And they to be by of the bio henmeate that wag lefte. bi. balketis full. They that ate were. iti. ea. men/ belyde wemen and chyldren. And he Centawaye the people and toke fyrp peand cam into the parties of Mag-Dala.

Marci. bitj.b. Lu,rij.g



the.rbj.Chapter.

Dencam to him the phatyles with the Saduces g
also is do by tempte hym
desprynge that he wold
showe them some sygne
from heaven. He answer

ed and fayor buto the At even refare

and beparteb.

And when his disciples were come March to the other fyte of the water/they had buy.b. forgetenta take breed with them. The Jefog fayde but o them/ Take here and Lu.zil beware of the leve of the phaesles/ad of the Saduces. They thought amous gethem feines faynge/we have brous ght no breed with bs. When Jefus bus bettobethat/hefayte buto them. O pe of tytell faith/why are yours myndes cumbred because pe baue brought no breed. Do pe not pet perceane/nether remember thole.b.lones when there were.b. Afimen and howe many balhettis toke pe vp. Mether the.vil.lo-ues when there were till. M. Ab howe manphalkettis toke pe bp. Why per ceanepe not the that I spake not to pour of heed whe I laybbe ware of the lene of the phanies of the laduced. The

the Bolpell of. S. Mathew. buterhow they/howe that he bad not the beware of the lenen of breed /but of the bocteme of the phariles and of the Sabuces.

mat. bific Huben Jelus camto the couling Luc.ix. cof the cite which is called Celareaph lippi/ bealked hps bisciples layinge whom do mensaye that I the some of

manam? They laybe / loine lave that thouacte Thon baptill / fome beliagi fome Jeremias/of won of the propher tig be lapbe buto the but whom lape loa.bl.g pethat 3 am? SymonyDeterantwereb ad laye / thou arte Chiff the forme of the lyumge god. And Jelus anlwered adlayse to hom/ happy arte thou Sp-mon the loune of Jonas / fordell head bloude have not opened buto the that! but my father which ig in beaue and I Capeallo buto the/thatthou arteSton ne. And apon this fame Goune/ 3 well bylte my chirche. And the gates of bel That not prenaple agapuft pt. And Iwi grue buto the/the neves of the kingw me of heaven / and whatfoever thou bynded boon earth / pt Chaibe bounde to beaue And w battoeuer chou le wiel

on earth reshalbe low sed in beaut. He Then becharged his disciples/that there sould tel noman/thathe was 30 fus Chirl. From that tyme forth / 30 fus began to spewe buto bis bisciples/

howe that he mult go buto Jerufalem and finfer many chinges of the chees! bes and mul be hillebland epleagap. nethe thende bare weter to kehpin a lybe and began to sebuke him layinge matter fancethy fpife/ thes fall not come buto the. Chen tourned he abou-te and lapbe buto thete / Go after me Saran thou offentell me / because theu preceased not godly thinges/but worl blythpageg.

Jefug then fapte to his Difciplestyl mar. bill eny manwillfolo we melet bim forlas Zuc.ir. @ he bun frifa ab take his croffe and to Jaa. ru. lowe me. for wholoener will lafe hos lyfe/fhal loofe pt/And whofoener fhal loofe his lefe for mplake/fhal fente et tuhat shalpt proffet a man/ef he shulhis owne fonter Op els what fhat a ma grue to rebeme his fonte agayne with ail for the forme of man Chall come in the glosp of his father / with hys autigelg/and then fhall he rewarde euery coma f. manaccordinge to hys bedes. Levely mar. ir.a. I saye buto you / some there be amon Luce.irs gethem that here bonde / whych shall not take of beeth/spli they shall have fene the some of marcome in his hym goome.

Chesbil Chapter,

Che Bolpellof. S. Blathers.

Mar.fr.a.

gib after bibapes Jela toke to etce ab James Ab Jhonitis brother a brou ght the bppe into an his mountagne out of the wa pe and was teamligues

before them ! And hyp face byd flyne ag the fun /and hyp clothen were an whyte as the lyght. And beholte there apeared buto them Molen to melyan eathonge worth hom . Then answered meter/and fayte to Jelus/Mafter be se is good bernge for be/pf thou wilt/ leeby make bece.in.tabernactes won for the/ and won for Afolog / and wor for melpas. Whill he pet spake/behol beabipght cloude fhade web them and lo a bopce oute off the cloube farbe peaceb/beare him. And when the Difti ples berte that/thepfelflat on their fa ces/and were foose afcaped. And Jes fug cam and touched them and faye appleand be not afraped. Then lyfted thepop their eped and famenamat but Jelig onelp. to at appropriate man

And as they cam toune fed the mount tapne/he charged the fapuge/lecharge flewe this bilyon to no ma/cylchelon ne of manberplen agayne fed teeth h

And hys besteples albed off hys

Mar, tr.b

The poil Chaptee.

belyad mus fpia comer Jelas antwe mat. Hit. rebland lapbe buto them/ thelyas that fyd come and reflore all thinges And I lave but o you that welpas you come alredy and they knewe then not / but have bone but o how what loener they laked. In lyke wyle that allo the land no of man lattre of the. Then his different and the land of the land the land of the land lattre of the land the land lattre of the land the land lattre of the lattre ples perceaned that he fpake buto the

of 3bon bapty&.

And when they were come to the Mar.k. people/therea to him a certapne wan and kneled boune to him fapnge/ Ela her have mercy on my forme for bett franticke/ago is love bered And oftep mes fallethin to the fixe / and oftinto the water. And 3 brought hom to the bilitples/ab they coulte not healthim Jelus antwered and layte / O generae tion faithles and evoked/howe longe lball 3 be with pour howe longe that I luftreyour by page him buther buto me And Jelus rebuked the deuptle and be camoute. And the chylde was healed even that fame houre. I

Chen came bys Disciples feccetly/ and layee, why could not we can him ont: Jeing laybe vuto them / Because Lu.shift of youre unbeleffe. For Jilape verely but o you of ye have fayth as a grapue off musteed state / ye thuive laye but o his montague/semene pece to yours

The Colvell of S. Hathem . place | and he fonibe temene. Dether Chall enpthrage be bapolible for por to be 1 but thes kende goeth not out but by prayer and fallinge.

Har.ir.c (hibyl they possed the tyme in said Luce.ir c Jesus sayte but the free come of ma fhalbe betrayed that the hondes of mand they shall kyll bym/ and the thyl baye he fhall epfe agayne. And then . It weed not be

forowed greatly.

Huthenthepwerecome to Capen naum/They that were wont to gathe pollmonep/came to Weter and lapte/ Doth poure maker pape tribute! De fapoe/pee And when bewas come into the houlle/Jefus (pake fyill to him! farmge/(tihat thynkel thou Simon of whome bo the hyngis of the earth take trybuce / or woll money of they chyldren or of araungers: 10 eter lan De buto bym of Graungers Then lay be Jefus buto hom agayne/Then are the coplose fee. Denerchelelle/lell we Chulbe offenbe them / go to the fee and call in thone aungle/ab takethe follbe that frit cometh bp / and when thou ball opened higmonth/thou Chall frus .ii. Bea vece of twelnepeng that take and pape for meand the. Le tail and some you

> The phili, Chaptes, M.

Che. rbitl. Chapter. De lame tymethe bilep. ples ca buto Jelus laying Mar.fr. e who is the greated in the Luce.ix.f Hyngbom of hener Jelus called a chylbe buto him/ do fet bym in the mibbes fthem fand land / Verely 3 lay buto you/ercept petouene / and become as childre/ye cannot entre into the hing. wme of heave wholoever thertore the all lubmit bym lylfe as this childe/ he is the greated in the hyngiom of heue And wholoener receaueth luche a chil be mmy name recennerb me But who loener offert won of thele tytell wong Mar.tz. ! which beleue in me/it were better for Zu.zbu hym/that a myllione were hanged ab. oute hos neche / ab that he were blowned in the tepth of the fee. Wo be buto the world because of emploccations. It is necellary that envil occasions begy: uen / neuerthelele wo be to that man by who envil occasion cometh, tiper. Mar.isi fore of thy honde or the fore gone the an occasion of envil/enchym of ab cast hym from the. It ps better for the to enter into lyfe halt or may meb/rather then thou foulbelle haminge two home bes/or two fete/be caft mto enerlatin ge fpre. And pf also thouse eye offen. be the plucke bom oute and cake be from the . It protected for the toen

The Solpett of. S. Mathem.
Into tyle worth one epe / then hauping
two epest to be call into hell fyre.
Se that pe beloyle not won of these
lytell wons/for 3 laye bate pan / that

in beaue their aungels behold the force of an father which is in beaue for and the some of man ps come to lane Lucipe, be that which is lot. How thy the perfet the fluid goo after / wyll he not lene upacy ad upne in the montapus / ad go ad seap / wyll he not lene upacy ad upne in the montapus / ad go ad seap / be that wo w hich is gone after profit happen that he tynd him/ Uetch 3 sape but o you / he recopleth mose of that she per then of the upacy and upne which wet not after the upacy and upne which wet not after the heave/that won of their litell was shulk perifet.

Lucipe in the street was shulk perifet.

Lucipe in the street was shulk perifet.

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Lu. rbij a Afforeouer pfr hp brocher trefpas Lu. rir. b aga pult the. Go ab tell him bys faute ecct. rir. b betwene hpin and the alone. If he bes Jaco. b. d. tethe/thou half wone thy brother/half pf he heare the not/then take with the ben. rip. b wo or two/that su the mouth of two st th. cor. rin the witnesses/all laungis mape coust thebr. r.e. If he heare not the tell pt buto the san Joan. bis gregacion/pf he heare not the congres gation/take him as an bethen ma/ in as a publican. Uerely 3 lape buto pos what loener pe byube on earth/ [halbe haunde in heaven. And what loeners ps lose on earth/flalbe losed in heaven

Sgayn I fare bute you that prime Jean.FR. thringe whattoener they that befree pr (habe gene the of my father which you beauen. Hot where two or the are gathered to gether in my name/ theream 3 in the mybbis of them.

Then cam presect to bym / and saybe Lu. phil maker/howe ofte shall my brother tee.

for agaput me / and 3 Chall forgrue bem fhall Morgeue him leue remes? Jelies layb buto bym / 3 lavenot buto the seven comes but seventy tomes se uen tomes. Life Thersone is the hings bom of besten lykened but a certapo ne hyuge/which wolde take a countist off tys sernauntis and when he had begune to rechen/won was browshie bato hom which ought bom ten thone fande falentis/but whe he hadnought to paye/the load commanded bom to be folde and type wyfe / and byschyl bren/and all that he had /and payment to be made. The ferununt fej bonne ab befonghthem lapinge/Spr/gene mo telepte/ and I wel pape peeuere whit The hab the lorde petie on the leture unt/and to wied hem/and forgane him the Deti assume

Che fame fernaunt wetout ab fouts de wone of his telowes/ which ang himan hundred pect. Andle ped hal

The Bolpell of S. Mathew, on hem/and toke hen by the chiest fa page/papechat thou weel. And he felowe fell dame/and belought he large have patients which me large have the all. And he were no but went and call hym in to page tyll he fhalve pape the ver tuitien in other felowes fawe what was bone they were berplose and cam and con to thepr losbe all that had happened Then the losde called hom and layb but o hom. O eupli fernaunt/Iforgan the all that bet because thou praybet me/ was penor mete alfo /that the thatich have bed compation on their lowe / even as I had potte on the fant hys lorde was wrooth / and belynere hom to the to pleas/toll he Chulde pare all that was bue to bom. Solykewy fe foall youre heavenly father do but on/pfre well not forgene with you bertis/eache won to bis brother the

Theirir. Chapter. annis

Cartan Car

fins had francished their fins had francished their farmes/he gat hymfes Baltle / and cam into the coofties of Jeway beyond the Johdan/ad morte people followed hym/ and he heated them theater. Then is done in the phaciles

Ebe rie Chapter tempte hym and laybe to him/is po whill for a mato put awaye his wi-efor all manner of causes he anime-ed e saye buto the/shaue penot celt well, b. owe that he whych made man at the egynnyuge made the man at the egynnyuge made the man at the ofappe for this thruge/fhall a man cphe.b. eue father ad mot her/and cleue buto j.coz.bi. D his wrfe lad they twapne that be won ellipe. Unberfore no we are they not wayne/but wonfleffhe Let noma the efore put a fund/that which god hath uppedto gether. Then layde they to prm / why byb Rioles commaundeto pue bnto bela cellimoniali of Dinozement ab to put her awayed belapbe ontothem/Holes because of the hard ies of youre hertes suffeed you to put wave youre wpfes/15 ne from the bei pumpinge pe was not fo. I fape thetto Mar.z.e ebuto pou / wholoener putteth awa-inc. rbi.h chys wyfe (except pe befor fornica f.cor.bill ton)@ martethanotherbreaketh web oche/zwhofoegevmariert her which sdyunied/boeth communicationity. Then fpenake his beleiples co bim/ fthe matter be so between man and write then is penot good to mary. We apte buto them/all motan not awaye with charlapings / butchey to whom it is govern. There are chafte / wine be ree so bome out a special belonger.

The Golpettof.S. Mathew, by. And there are chade/ which be m be of men. And there be chafte which haue mabe them felues chafe forth hyngom of beanens lake De thaten take priet bym take pt.

Then were brought to hym ponge

effar.r.b luxbuscehplozen/that he Mulbe puthyshon bys on them and prape/ And his bild

ples rebuted the but Jeluslape but the luffre the children/a forbid the not to come to me ! ffor buto luche below Har.r.b w. zbuj b geth the hyngwme of heaue. and whi he had put his bondis on them/ he be parted thence. And be boide woncam! ad layte bato him/good hatter / what good thingefhall 3 bothat 3 maye be ne eternati lpfe : De fapbe buto bemi why called thou me good there is m ne good but wo/ab that is god Butab thou wilt entre ito lpfe hepe the com Exo. xx. e undmetis. we laybe Which: And Jelo lapbe / thou thair not kell / thouft not breake weblocke. Thou fall Reale/ thou fhale not beare falce wit neg/honoure thy father ab mother, thou fhalt toue thine neghbour auth fpife/the pongeman faybe onto him/ have obleved aitchelethingis from

pouth/what have 3 more to bor Jelli Capbe buto him/pfehou welt be perfe ete/go and fell that thou half/and grange that the poute of thou foals have tree

Che.ete.Chapten

re in heand/and come at folowe me then the ponge man herbe that lapige/he wet aware mompnge. For he

Jelus fapoe ché buto his bilciples/ lerely I fape buto pon fa eyche man hal with difficulte enterinto the kying opou/ptis caller for a camell to go mough the eye of a neble / then for a pepe man to enter into the apargoom beane unhe his besciples herte that hep were excedingly amaled / fayinerwha the can be laued ? Jelits be hele ethemiand happe buto their with men prayed beneatly ble: but werth Bob atl pringes are politible similar . There

Hichen anfwereb weter/g fayte to im: Babolte me jane forfalten all/ab auc folowed the/ what that we have berfore: Jefins fapte onto them / Cles cly lare baco you that pe which ha efolowed me in the feconde genera. ton (when the fanne of man that Cytus he feate of hyd matelle) fhatifyeatfo pon.rij.featis/and indge the rij.tep-is of Ifractand wholoenerforfaketh outle / oxbrethen / ox forters / or fa-her/or mother/or wrie/ or chyloren/ i lynelod/for mynames fabe/ebe fa ne shall recease an hundred folde / ab pall inheres energibinge lyfe.

2.11.

The Bolpell of S. Mathem. Many that are fysite thalbe tatter in the latte Chalbe fysite.

mar.r.b.

The ex. Chapter. In the Ot the Appropriate of the A

the labourers for a penya base climathem into his bynyarbe. And he went out about the thyrde house and fave other flonding pheli in the market placead layer but othem go be allowed to my bynyarbe emphativener is right. I will grue you and they went they wase. Agains he went out about the first and nymbe house and by byte work. And he went out about e the elementh house adformed other flonding pe pheli. And fapte but other flonding be pe here all the daye puell. They for he but o him be cause noman hathy tebbs. He say be to them? They say he say by the say

to mpb paparde in whose weethalle epghe/that hat hat percease.

Lithen even was come the Lowel the bynparde sape but o has sewand call the tabourers in any one them their byre/begrunninge at the laste/epitthen come to the space. And thep which we byred about the telephone.

The Fr. Chapter. then came the fyrit / Euppolynge that berfoulde recease more/and thep lpe, ewyle receaued enery man a peny. and when they had receased per they reubged agaynst the good man of the conste saying These take have wroght int one house/and thou has made the quall buto by which have bonte the mether and hear of the daye. the answered to one of them layinge tende I do theno mounge / bybbelle hou not agre with me for peny : Tae that which is buty and go thy was e 3 wyll grae buto thys lafte/as mobe as to the:ps pe not lawfull for me e boas melpfteth with myne owner schone ere engibecaule 3 am good.
Bo the late (halbe fratte) and the fratte for many are called a came be thosen. He was a fember to Jerusalem mar. T. b.

The color the rist discensed to Jerulalest mark, in the color the rist disciples aparteen the Luc. if the wape and says to them Lowe go by Effar. r. et o Jerusalem bette some of manshal, in rhis e betraped but the chefe presest about the servery and their colors in the frephent and their belyner him:

1. The getpla to be marked to be servery and the chylory and th are he shall rpleagapate.

Thencameto bymthe

The Bollett of, S. Mathew.
of seveners children work her found work hyppynge them / and belyppinge a certa pite thinge of hym/ip elaph bus het/(ti hat will thou hauer She layer but o him/Graunte that these my mo formes maye lit one on the right home and the other on the lyfte home and the other on the lyfte home and the other on the lyfte home are by lyfte home are by lyfte home.

Jelus and wered ad lapd/pe worms what pe alte. Are peable to dipute of the cuppe that I shall dipute of and to be baptised with the baptise that I shall be baptised with the baptise that I shall be baptised with the baptise of the baptise of the baptise that I shall be baptised with the baptise to the baptise of my and on my lift hombise and myse to give / but to them for whom yet is prepared a superfactor. In

And when the ten herberhis/the And when the ten herberhis/the Are p. g beloa pned at thetwo werthis. But Joac.pr. clus catted the butto bym/and fayde / pe knowe / that the loades of the gentyls have dominacton onerthem/And they that are great exercise power overthe Jethai not be so amoge pou/ But will soever will be greate amonge pou/ to him be power minister/and whosome wylibe these / tet bym be poure seens unt. Even as the some of man cam/ tipe to be ministered butto / but to minis

Cheard Chapter Bre lab to grue his lyfe forthe rebeme

otion of many. And as they reported from thereto/ Mar. 2.9 moche people folowed him. And behol lu. 2011 to two biputeme (premge by the maps. Spoe/when they herbe/ that Jelus pale fed by/exped fayinge/Miaster thefore ne of want have merci on he And the people rebuked the the cante they thu be holde there peace / But they ceped the moate: layinge / have mercy on by maker which agree the lonne of Danib. The Jelus Rode Apil: Ab called the /Ab laybe / what will be that I shall be some of they lay but they are they have they lay but the lafter that ourse eyes mape be opened. Jelus pitteed them and touched their eyes!

ed them/and touched their eyes / and



immediatip their epen recened fpgbt/ And they folowed bym. The res. Chapter. He iben they beene upe but mar. pl. 2 to Jerusalem / and were Luc. fig. come to Betphage buto mounte ofpueter the femt

Jelus two off has biley ples/fayinge to the/ ho firs two off has biley ples/fayinge to the/ ho fir you/and anon pethall fambe an alle bounde/and her colte with her / looke them and bringe them but me slub if eny man fape aught but you / far ye pethat your spakes hat nebe off

the Bolpell of. S. Mathew, them/ko arey ght wave be will let to go Allthis was bonne to fulfyll to which was spoke by the prophet for the light binge Tell pe the boughter of Stone sacha. ix bholbe thy hinge commesh but the Joa. rij. b he fittinge boon an affe and a colte foole of an alle bled to the rooke. T Difriples went/and bid as Jelus co maunted the/and brought the affea she colte/ ad put on the there colthes/ ab fee him there on. Hany of the poer ple fpred their garmentis in the ware other cut boune biannehes fromthe erees / and frewed them in the wave Moseouerthe peopletha wet befor and they allo that cam after cried lay total. ingerhodanna to the fonne off manib. erbii.d. Blelleb be bethat commeth in thena me of the lorte / bottana in the hyell & Hand when he was come in to Je B mar.pf. benfalem/allthecite was moued/ fapin luc. rip. gge who is this! And the people/laylin this is Jelus the prophet of nagareth a cite off galile . And Jelus went inte the temple of god/and calle out all th that bought and folde in the temple, and ouerthew the tables of the mone chaunges and the featis of them that Ela. this folde wines and layer to the pris mil te/mme houlle Chaibe catieb the boulle ofpraper/but pe haue mate ita den of blet, bij bthenes, And the bigude and the hales

to him in the temple/Ab behealed the.

Unben the chefe prefit and Cesber
fawe/the marueplied that he byb/And
the chylois cryinge in the temple and
fayinge/holisus to the forme of Banto
they beforeneb/and faybe buto bym/
heared thou what these faye & Jesus fphe buto chem: have pe neuer rebte of the mouth of babes ab fuckelingis'
thou have or eyned prayle. And he lef plat. bf. I
te them, and went out of the cite buto max. 11.5
bethaut: and palled the tyme there. I
In the morninge as he teturned
in to the cite agapne, he hungred / and
spect a fyghe tree in the waye, and ca to rt/ab founde nothinge there on/but lenes only/and lapo to pt/ neues frute growe on the hence forwardig. And a mar. pl.
non the fygge tree wydbered awaye.
And when hys discyples lawe that/
they marnelled sayinge/howe sone is
the fygge tree wyddered awaye - Tefus antwered ad lapde buto them! Uc. selp 3 lape bute pou/pf pe fhall baue farth and fhall not bout / reshall not only bo that which I have bounts the tyage tree; but allo of ye that lape but to this mountaine/take thy fife a water/ab call the fife in to the fee/ye that be bone. And what sever things ye that after in your propers (yeye below

ue) pe spall seccane pt.

The Solvell of S. Harben. Har. g. d. A Lind who he was come into the th te. rg. a ple/the chefe prefing ab the fenione of the people ca buto him as he was ten thinge/e layte: by what ancrosice well thou thefe thyingis : and who gave the this powerr Jelus answered/ad layo buto theiz allo woll alke of you a con tayne queltio/which prive atopic mer in tyke wyle wyll tell you by what an croute I bo thefethingis. Ut here was the baptim of Ihor fed hene/or of met And they thought in them felnes/fapa gerpf we shall fape/from bene/ hewill lape bute besimby byb ye not the below ue him: but no pl we foultage of men the feare we the people. For all mobe de 3 ho as a prophecind the pansweres Jelus/ad lapoei we canot tell. Welf wyle layd buto them/nether tel 3 pt by what auctorice 3 to these thigis. ti hat lave pe to this if a cettapnem had.ij.lofies/ad ca to the electaring go ab worke to daye in my byneyard he answered and sapte/3 will notible afterwarde repented and went. The cam he to the lecode ab lapbelphe w? fe and wered ad fapter will In pet wet benot tubither of thefe. H. M folled there fathers would And the Capbe but o homithe forth. Telus fard but other berely I fare but o rou / the the publicans ad the parlocis shall co

Che. pri. Chaptee, ad me into the hyugoome of Governo pe off epatte welnes / and pe beleues him notibut the publicus abthe who ses beleued hom But pe (though pe is we pt) per were not moued with vept taunce that pe myght afterwards have beleued boat for a parties and the forest taunce that the myght afterwards have been ed boat for a parties and the forest taunce that the forest taunce the forest taunce that the forest taunce that the forest taunce the forest taunce that the forest taunce that the forest taunce the forest taunce the forest taunce that the forest taunce that t

Amerken another amiliaide. The sewas a cercapue houtholber/ which fet a byneparbers bebgeb yt rofibe ab ont/ad made a wynpreffe in pt/ab bple atower/glet pt out to houf bandme/g went in to a ftrange countre. And who the tome of the fonce brewe neare; he fent his fernauntis to the hulbandme to recease the fracist of pt/ ab the hul-banding caught his lernauntis/ ab bet won hilleb another/ab foneb anothes Agapue befent other fernantis mo the the fpalat they fernebehem lyke wpe fe. But laft offall/ he fent buto them his owne forme/lapingeishep wyl fen se my fonne. Uihen che houlbandmen fawe hys fonne / they fapte amonge them felues: Chys ys the hepre/come on let by kyll hym/and tet by take his inherptannee to ours felues. And they caught hym and think hym oute of the byneyarde/and flewe hym. (tibe the Lorde of the byneyarde commet what will be to with the bulbabing

mar.ze. Luc.tr. Clate. b.

0.40

O THE BUS .C. istin The Golpellof. S. Afathew.

They keep but o him/he wyllenyll be.

Broyethole eugli persons/and wyllen

Out him byn yarde but other hulband

men/which shal delynerhim his frute

aft ymes connentent.

Telus sayte but o themedyd pe nener

actu. itis, be are in the seripturis; the same bour

bet. 11.a. which the bylders refused/is seamthe

the loades boyinge/ad yt is marnelous

it oute eyes Cherfore sape 3 but you

the kyngho of god shade take fro you

the kyngho of god shade take fro you

the kyngho of god shade take fro you

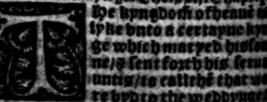
the kyngho of god sate is which shad

brynge four hithe frutes of it. And who

spots. Description the state shade all

brynge forth the frutest of it. And who locuer that fall on this stocke forthe all to broke. And whomfoeuer this stone that fall by on/he that igrynde by mu power And who the chefe president power And who the chefe president parties berte his similarities they per teaned that he speake of the. And they went about to laye hond is on him/his they feared the people /because they to the him as a prophet. Hand Jesus answered at spake but o the agappen similarities/sapage. The rest of the post spake in the stone of the spake in the spake

lac. ziiii. d 200. ziz. b



ipep wolle not come. Age pue belan

forth or beclevauntis/ fayngestel the which are bidden Lo 3 have prepared my dynner myne open and my farity gis are kylled/ ad all chingis are redy come but o the mariage. They man it shoot priad went their wayes: won to his ferme place another about his men chample the remnaunt toke his ferua untis ad intreated them bugoodly ad lewe them. Who the kynge here that he was wroth/and fent forth his wateres and detroped those murtheres/ and hent by their cite.

Then fapte be to his fernantis. The webbinge was preparedibut they who sch were brobe there to/were not won thy Go pe therfore out in to the hyghe wapes/a as many as pe fynte/byb the to the mariage. The fernance wet out into the wayes | & gathered to gether as many as they coulde fynde / both good ad bad adthe weddinge was fur wellhed with gestis The kyngecam in to bylee his gestys / and speed there a ma which had not one weddinge gasment/and so proceed a process on a weddinge garment of any he was even specificate. Then says the kynge the was even specificate, take and by process to his ministers; take and by process to his ministers.

The Colpelloti Sittlathew. mallyinge of teth. for many arecul led fand fea we be cholen. Je

at. tfi. b MC.TE.D

then went the phantes and to counsell/howether myghetanglehi in his wordes. And fene buto him their disciples with the eodig feenancing by inger Ajaster/ we knowe that thou we to true/and that thou teaches the way ye of god truely/nether cares for an man / for thou couly breft not menne ellate. Tell be therfore howe thinkel thou is it la wful to cone terbute buto Celar/or not ? Jelus perceaned then wylynesiad farte. Will tempte pemt pe proceptes fet me le thescibite i nep. And they toke bym a penylandhe lapoe buto them/whole is this rmad eliperferiveto: They lapte boto bim om. Till relars/then larte be but a them. worm therfore to celar that which is celaral and grue buto god/that which is god big. kuihethep herde that/thepma uelled/g lefte bim adwetcheir way

ite.tii.b uc.Fr.D ctuun titi.b eu.rrb.

The fame daye the fabuces cam b to him (which lave that there is no ly after this) and thop at ked him faying Maker/Moles babe/pf a man dye ha upage no chylvie/that the brother mary his wyfe/ and reyle bype leed but his bother. There were with his lead her him for her first after he maryed his backer. with our plewe/s lefte bid wyfe bo

Cherrit Chapter his mother. Lykew ple the leconte an the thyso /buto the fenenthe. Late of all the woman dyed alfo. Nowe in the lyfe after this/whole wyte that the be of the bit: for at had her. Jelus ant we sed ad laybe buto the pe are beceauch ad knowe not what the less pture mea neth/nos perche berene of gob : for in the lyfe after this/they nether mary/ not are marved t but are ag the angeld of god in beauen.

As touchyuge the lyfe of them that be deed; have penot rede what is lapa Debnto you of god/which layeth 3 am AbiahamaGod/and Isaaks God/and the Bob of Jacob? Bob is not the god off the deeds but off the lyupnge . And

ce/they bewe to gether/# won of th which was a boccour off lawe after bim a queltio temptinge bim a faynge Matter which is the gret commaund Den bi met in the lawe: Jelus lapte buto him thou Chale lone thplotde God with all thene hersel with all the foule of weth all the mente. This is the foul ab that gret commundment: And there is and there has both the both feut. e near hour asthy lelie, Juthele two

Ero.iii

the Corpell of S. Clathen as, rift commannementes/ bange althe end the prophetty.

DESCRIPTION OF THE PERSON NAMED IN COLUMN TWO IN COLUMN TW

united the phartles were gat C. sp. D to gerber Jelus af he the fayage thruke re of Chillewhole to cy laybe buto tym/the forme of ub. he fapte buto them/how then teth wanto in specific call from loste/fa ge: Che Lorde layte to mp Lorde on my erght hombe trill I make the emempes copfore tole/pf wambes tym torbes howe is he cheu his some And none of them could answerehi agarne one worde. Net her durke in ma from that days forth whe himen me que Orong.

The grid. Chapter. H

Den fpenke Jeins tott people to hys bikiple fayinge. The freybegan the phartles lytin mola feace / w bacloeuer the

ene ao ao but afree their workent not: for thep la pe/ad be not/pe ad the ende beup burthens and grenous e bame /ad the then on mennes to s/buttber the lyste well not Dem wyth one fpuger Allthere his core bolto to be tene of m et absoade there puplaterio/and a e the de the seaders and their an

The said Chapter

d love to for oppermote at featist marien on to boue the chefe featis in the fina Luc. 11. gig and geeting is in the marketig and. r. g.

beo be cafteb of men tiabt

But pelhatinot luttre poure frince becalled Kabi/for one is youte man e that is to wat Chill/ad all pe are then And cal ye no man yours favor on the easth for one ye pours faper and he is in heaven/be pe not cale
to makers / for one ps pour smaker
nd he is Chieft. Det hat is greated as
tonge you halbe poure fecuation but he, rillie
tholoeuer eraises him spite/finite ab aning ought lower and beibar Cibmittett m fylfe/fralbe eralred. F

We be buto you feribes and phart is diffemblees for pe four by the king ome of peanen before men / pe ponte thes go not in/nether fuffre pethem

pat come to enter in

thobe been pou feribes and phary mar, rib s/forpe benoure biddowes homes/ Lu.Tr. ed that bader a coloure of prayings nge prayers/wherfore pelvalireces

greater bamitacion. Ulobe buto pon feribes and pharis processes/for pe compalle lee and nie/to immge one into poure beleife/ id when we have brought him pe me gem two folde more the chyloe Uspenye poure felnes are.

The Colpell of S. Blathew. Uto be buto you blynbe arteal laye/wholoener Iweare by the t pt is not bruge/but wholoenerly bythe golde of the temple be to be pe foles ab bipate/whether is are the colbe/or the teple that fanctif the golde : and wholoener fwen by the aultre yeig nothinge/but foener fiveareth by the offeringet lyeth on the autire is tetter/ye fole blinde /w bether is greater the offen ge or aultre which fancty freth the o feringe: who so ever ther forelweares bythe antere/fwearethby pt/abhpal that there on ig And w poloener in rethbythe teple (weareth by pt/and him that dwelleth therin. And hell (weareth by beauen / (wearethby) leate off god | and by hym that lyttet theron.

Luc.pj. e Clo beto pon scribes and pharitis
besemblers / forpetythe mynt /annys
ad comen/e leane the wayghtyer mos
tres of the lawe onbone / indgemen/
mercy and faith/ those ought peto be
ne whe and not to have lefte: the othe
onbone: pe blinks gres/which stages
but agnat/and swalowe a cammyli.

tho be to you freshis and pharies proceeds for pemake clenethe bits fix of the cuppe and of the platter within they are ful of bry beep & sittle

The rrif. Chapter.
Thoublints pharafe clefe fyra that hiches with in the cuppe ab the place; that she out the maps also be cleas the beto pout trebts and pharafest

the bete you lerebis and phariles notities for ye are lyke bute payned tombes whych appete beauty fall atwardis but are with in ful of tradiens butes ab of all tyle bines. So as ye for outwardis ye appece typhology but o men/when with in ye are all of difficultation and inequite.

Uso be buto you feribis and phasis s proceptis/for pe bilbe the tombes the prophetis/and garnifibe the lead the prophetis/and garnifibe the lead the prophetis of inflement and laps of me to bene in ourse fathers tyme we walk not have bene parmers with them the bloud of the prophetis. So are expendes but o yourse felius / that are the children of the /which killed are the children of the /which killed are the children of the prophetis fulfyll pe like wife the eafure of yourse fathers pe ferpetis and generacion of bipers/howe shall a frage the bamphacion of bell.

Unherfore beholde I fende buto you ophetis wyfe men/and feri bis/abof is fome that ye hall ab centifie ab to e that ye from the to cut the about the perfecute from the to cite that all he monabloud may falon you which as these bount thereth/fro the blown tyghtnous Abel/onto the blown as

5.41.

The Colpetiol. S. Mathewa gefi.fffib sachariag the fonne of Barachiagui heb.r. a om pe flewe betwene the temple and M.pasait. thealtre Clerely 3 fay buto poualith Eriff. f. fe thingis that lyght aponthis genne eion. Dierufalem Dierufalem which Lu. rifig upited propheticiad Coned the wan sui.eld.je are fentrathe/howe often welte 3 th ue gathered thy children to gether/ w the heme gathieth her chickes biber ber wyngis: but pe wolhe not /beholde ponne habitacion Chalbe lefte und Pou befolate . for 3 fape bato pon/pe Stjall notice me hence fosche epi charpe sape/blelled is he that commethinthe name of the losbe. Le The reitti. Chapter. materija Topo Jehis wer outand bi parred from the tepte/ib forte theme hearthe bringe of the teple / Jeins the let hinging becety 3 lape but o you Luirip. & There Chalinot be bere leeft one Boot bpo anotherthat Chalnothe & Groye

And as he far hopen the mount of the teles bildiples ca baro hom fector ephelb. It fapinges Tell best benchis fallis tolos, it and what figure that be af the committee and of the ende of the worldes and Jelus answered, and sappe unto the take bett that no ma decease posts.

The priii. Chapter. pe that heare of warres/and of the ople of warris / but fe that pebe not oubled for altthele thingis multe coe to palle/but the ente to not pet for acton Chall rple agapute nacton/and ealme agaputte realme/ab there tha e pelitlence and honger/and errhqua

punyinge of foromes. The to trouble / Jon the Chen thall they put you to trouble / Jon the condition of the challe bated ab. this is fall nacions for my names fate/ and hen Chalimany fait and Chall becrape oon another / and thatt hare won the ther/and manyfalce prophetts fhall refe/and thall beceaue many and bes aule intquite that hauerhe opperhaetheloue of many Challabate. But ethat endureth to the ende Chalbela. And this Golpell of the hyngbonie halbe preached in all the worlde / for wytneg baco all nacions /and then pallthe enbe come.

tahen pe the shall se the abomina. Afarci. tion and besolacion (spoken of by was rist. b. niell the prophet) town the holy plate. Lu ext. be who so energed by the tim bries basist. S. tobe pe. Then let the which be in sew. plipe in to the mountaines . And let Im which is on the boulle coppe/not

Patti.

The Colvell of S. Mathew. come boune to take eny thruge outs his boulle Dether let him which is the felbe/ returne backe to fetcheby ciothes. Who be in those bayes to the that are with childe an to the that gr ne lucke / But prave that vonce five be not in the winter/nether onthell both bape for the shalbe greate trible lactonfuche as was not fro the begin uvinge of the worldeto this tyme lutt shalbe, re and except those bayes som de be Chortened ther Chalbeno telle be faued/Bur for the cholens faketho le bapes (halbe fhortenebi

Then pfenp man shalfape buto you,
La, phije lene pe not) for there shall arple falt
chattes/ and falce prophetis and shall gpue greate france and wonders. So greatly that pf pt were pollible eum the chofen foulde be brought into the coure. Take hebe I have coide youbs fore. If they hatt tape but o paul to be is in the Defect | go no forth pfthepin perio/ be is in the fecret places/beles not, for as thelpahminge cometh ou of the east/ab forneth buto the wellthattche compage of the forme of be for whereformers Dead body for

men chether well the egles refolte. Immediatly afrenche tribulación tholedapen/finite fun be berti

The. Exitti. Chapter and the monethall not grue her light/Ezechie.

and the Carriethall fall from heaven/ rrm. b

and the powers of heaven hall move. eta. xin. b

And then thall appear the figure of the to he, in a

lowne of man in heaven. And then that

all the hypreddes of the earth moune/ and they that le the forme of man come in the cloudes of heard with power as greate matelle; and he spall lende by s aungellis with the greate boyce off a trop/ether thall gather to gether bys cholen fed thefower windesiad from the one ende of the worlde to the other Learne a fimiliente of the fragettee whe his brauches are petet ter/ab his leues sproge ve knowe that sommer is upe. Sol lyke wase whe pe se all these chinges/be pe interhat pt is neare ent at the wies/berely Jaye buto you the at this generació that not palle/tyl all be fulfitted beaut greet that periate mariet but my wordes foat above. But of that Lu. phi baye ab house knowith no man/no not the angels of bene/but my father only Asthe tyme of noe was lo lyne wy get. bill le shall the commpage of the some of man be. for as inche bapes before the Houb:they byb eare and bipake / masy and were marted / even buto the baye that also entred in cothe (bypps / and buewe of nothyinge tyliche donbe ca and tobetheall a waye, So thall also

the Bospell of. S. Mathew.
the communge of the some of manber
in bij. 9 Then two shalbe in the felles/ the one
shalbe receased/ab the other shalbe re
fuleb/ewo shalbe grindingent the mpl
the one shalbe receased/ and the other
shalbe refused.

Wateri, Water therefore / because as here

Marci. Unabetherfore / because pe knowe puise not what house your emaker wyll come. Of this be fire / that pf the good man of the house knews what house the these walks come

the thefe wolde come/be wolde fuerly Lu.rff. e watche/and not luffre big boulle to be broken boppe. Therfore be yearlo reby for what boure pe thynke least on / in the lame fhell the forme of man come/ who is afaythfull fernahme ab wyles whom his mafter bath made culero. ner big boulbothe for to gyne the men te infeafonconuentent : happy is that Cernafie whom his mafter (when be co meth) that finte fo winge (levely) faner al his goodis/but & pf the empler nauntfhallage in his herte/my malter well beffer his compage/and begenne to impre his felowes: pe ad to ente ab to bunche with the bronchen/thatletvantes matter wil comein a daye whi be to kerb not for bim/and in an bouce that beignot wate of/and wpil bengo bpm/and gpue hpm bps reward west pacrites. There Chalbeweppingeand

Che.grb.Chapter.

the.rrb. Chapter.



men the hyngtome of the anen (halbe tykened anen (halbe tykened aneta, birgins/whichico-ke theirlampes/ an wat to mete the bringra/fane of the were folylife/and

fpue were wple. The foles cobe their lampes but coke none ople with them but the wole toke ople worth them in their vellelies with their lampes alfa. Uhpliche bipbgrometarpeb/all fom-bied and lepte. And even at imponighe there was a cope made / beholde / the bipdgrome comethyo and mete tym. Then all those birgins arose fad prepa red their lampes. And the folyline lay be to the wrie grachs of your ortel for oure tampes go out ! but the wyle answered/lapunge/porso/lest there be not prought for ve and pout but go ra ther to the that let /a byfor your felves In coclusion whyt they wet to bye the by pogrom ca / ab they that were cedy/ wet in with him to the weddings / and the gate was thesbope. After wardes cam allo the other birgins/lapnge/mi der mader jopen tobs / but be answes red/andfaple/Levely I fape buto pou 3 knowe you not / Loke that pe wate che thertoze for pe lino me / net benthe

Daye not per the house / when the lowme of man spall come.

La.riz. b

Programme a certapue man redi to cake his tomer to a Graunge com-trefeatled his frauntitis to him/ad bepereved to the hys gooddes. And but worthe game, breatentis/to another, if, ab to another one/to every manafter his abilite/ab areyght wave beparted Then he that habte receauch the four calentis/wee an besto webehe/ ab was ne other four. Lykuple he that veces neb.ij.gapued other.ij.but be that receaued one / went and dygged appt in the erch and byt bye matters money: After a longe lealon the lothe of thole femanntis cam/and re honed with the Che cam be that had receaued frue ta lentig/and brought other functaring Rialet/chou beliveredig butome for netalentis/lo I have gapned with the four modes fapte buto hom/wel good fernamit at fapthful Thou halt bene fapthful in lotel/I wylingo he the ruler over moche/entre in mothymaters tope Alfo he that receased the plantic case in the contraction of the contraction ficalentis cam/ab laybe/malter / thou belpueredig bato me.n.talentis/lo3 hane wone. ij. other with the ibis ma-der la prebnto him/wellgoodlernaft ab la profuil thou half bene faithful in sycell 3 wollmake the suice oner mo-

The erb. Chapter the go in inco the mallers tope. Le

me which hab receaued the onethe lent cam alfo/and lapb /maker: 3 con speech that thou wall an backe man/ which repet where thou fowers not/ in gatheres where thou fre wers not/ in was aftraybe/and went and hyb thy talent in the earth: lo / then hall thys: owne. Dis matter antwered and fapte but a him en yll seenannt ab sewchfult thou knewell that Jeepeswhere I sowed not shou aughter where I see med not sthou aughter therefore to have had my money to she changers and the as my comminge shulbe 3 have receaved my money with bauntage. Ca. Be therefore the talent from hym/and grue pr buto hym which hat h. r. talent its. for buto every må that hath that be grue/and he that have aboundance and from him that hath not/thalbetaken a waye/even that he hath And cass that buplop betable fernaunt in to beter tereknes there (halbe weppinge ab gnaChinge of theth.

Me in his matelle/ab all his holyanu. In.bif. t gellis with him/the Chal he for boyen and pie. theleate of his maielt e/Ab before his Chalbegarbereball nacion/And he cha lener the wonfrom another / an Chep berde putterbalunder the Chene from

The Goldell of. S. Mathew.
The goes. And he thall letche shepend this epith home and the goes on his spite home. Then thall the honge sape to them on his epithonde. Come pour the honge of the honge of mp father/inderes perhe honge of the worke. For the begrunning of the worke. For the base and honge of the worke. For the was and honge of and per game memory te. I thus the begrunning of the worke make the honge of the worke. I was and honge of the worke memory te. I thus the begrunning of the worke memory to the honge of the worke. I was nake before the same of the

fon/and pe cam buto me

la puge/maller/when lawe we the and bongced/g feed the for a thurst ad game the districted when lawe we the best brouleste/and lodged the for maked and clothed the for when lawe we the first or impreson ad cam but of the fame by another being laye but of the bereit I saye but of you in as more as being these my brethe pe have when to me

the my brethe pe have when to me

Then shall the a runge saye but of the

Chen shall the hynge sape but the that shall the hynge sape but the that shall the hynge sape but the parte from e e concled in to enertally ung specially up specially up specially up samples. For I was an hungeed at pe gaue me no meater I thursted at pe saue me no brinke; I was pertronted and pe saue me no brinke; I was pertronted and pe soue me no brinke; I was pertronted and pe lodged me not. I was not

The prof. Chapter

Wed/and peclothed me not. 3 wastye Be and in prefon/and pe bifpred menet

The Chat thepatfo answere him fapa inge:matter whe fame we the an hums greb/or a thuelt/or berbroutelle/ or na Bed/or fiche/or in prefon/and have not miniared to therthen that he answere them/ad laye/Clerely I fape onto you in as moche as pedid penot to-wan of the leek of thele / pe byb pt notto me. And thele that go in to enerlatignee.

payne. And the epabenous into tyfe e. Joan,b. ternail. H

The.rrbi. Chapter.



Ab priotowed/ whe ? fug havfemffheb all the te layinges/he layo buto Lu. Frij his disciples fige know that after. ip Dapes fhale be efter and the forme of

mafpulbe wipured forto be cencified. Chen allembled to gether the chefe prelles and lerpbes and elders off the people into the place of the highe prefte /whych was catted Capphas /and belbe a counfel howe they might take Jeins byfattette ad nyll him/but thep lapbe. Mot onche holy daye / leed enp trouble appleamongethe people.

Uhen Jefug was mbethanp in the Joach houlle of Symon the leper/there cam: Alarcy. onto him a woman/which havan alan ging.

Marci B.ling

The Colpell of S. Mathew. blatter bore of precious opnimer and powsed it on his head as he late at the bourbe/when his bisciples lawe thet they had indignacion layinge/what no bed this walte? This opitimet in 19th hane bene well folde/and gynen to the poote. When Jelus binderkod that/he tapbe buto the Uthy trouble pe the wo man: the hath wroght a good worke be goume. For pe thail have prope folks at wayer with you But me that ye not have all wapes. And in that the called this opnimer on my body feedyd price bury me worth all. Ucrely I fave buto pou/whereloenerthes Colpell Chalbe preached through oute all the woulded there thatt atto this that the path bone be coite for a memoriattof per.

Haget. ritti.b

Then won of the twelue called I day eleastoch went buto the thefe preu.prij.a fits/and tapo / what wyll ye gyne me/ ad I wyll delpner hom buco your And they appaymed but o him thirty peres offpluse. And fro that tyme he lought sportunite to betraye hym. The fyrit days of bulenends beed

Eletti. ruu.b. EEH.

the descyples caro Jesus sayinge buto him/where will thou that we prepare for theto eate the effect lamber And be layb / Bo into the cite / buce fouche a man/ad laye to bym/the malter layeth my tyme is almose come. I well hepo

Che. zeti. Chapter.

myne efter at thy house wyth my bis etples. And the desciples bybas Jeins had apovited them/ ad made redy the

efter lambe.

whethe ene was come/he fate bou ne with the pil. abas they bed eate / 6 lapbe/Lievely Flave but you that wo of you that betrape me. And they we te excedinge losotial/and began enery manto lape but o bym/ 15 pt 3 matter? the answered and sayte he shar tepeth bys bonde worth me in she billhe shall betrape me The Conne of ma goeth ag folal, El. pt is wipten of him/ but wo be to that man by whom the fonne off man fhate be betraped, 3t hab bene good for that

manyf be bab neuer beneboine.

Then Judas which betrayed hymi answered and saple ispt 3 maller? he lapbe buto hym/thou hate laybe. As they are, Jefus to be breed and gas ne thakis/he make pt & gane pt to his bilciples/and fapbe/Cake/eate/thps is my body/And to ke the cuppe ad ga-j.cos.pj.c ne thankis/ad gane pt them / fapinge/ Dunke of prenery won / Thes es my bloude of the newe tellament / which shalbe shedde for many/for the forgyhenes of lynes/I lave but o you I will not brunke bence forth of this frute of the byne troe/Carryllthat daye/when I lyall brunke at news with you was

Glacet. ritth Lu.rril os.rig.

the Golpetrot. S. Etathew. fathers tryngbome.

Marci. And when they had sayb gence/the riff.c. went out in to mounts siquete. The Luc. rrij. saybe Jesus butto them/All ye shall be riff a chis might because of me. For it is might because of me. ac. rif.c. fhepe of the flocke fraibe fcatered Maret . roade/But after I am ryfen agayne j ritti. c wyll go befoze pon into Balpir. Deter ib. rbf. b. antwered/anbtapte to hun/though all men thatte be have by the per willing Barci . I be have, Jelus tapte buto him/liere THUI.C 193 fape buto the/that this fame nigl Lu.rrti.c before the cocke e rowe stou Chate bes ton. ritt. d npeine thiple, weterlappe buto hym. 3f 3 thuise ope with the perwill 3 not benye the livite wyle allo for be all the discipleg. Then went Jelus with them into Matti. place which is called gerijlemane/and Ettij, D whele one of the disciples of the perestand the with them were above the two somes of sebede/and beganto were foroful ad to be man a gonp. Then lapo Jelus buto them/myloule is beur even buto the weth. Tary pe here & watche with me/And he went awaye a tyrell aparte and fell flat on his face/and prayed line

pugeto my father/yfyt be pollible/let this suppe palle frome neuerthelelle/ notas I myil/but as thou will;

Theirsbi. Chapter.
Ind he cam but o his bisciples / ad so on the cam but o his bisciples / ad so on the country of the country

the went agains ous mote/and plan ped favinger o my father/pf this cuppe ca not palle awape fro me / but that Toppicke of pt / the well be fulfelled. And he came and founde them a flepe agapue, for their eyes were hear Mud be lefte the and went agapue and plassed the thyrde tyme lapings the lame worker. Then cam be to his disciples and lapbonte the/ Slepe bence forth/ ad take poure reek. Take here the how ee is at bonbe/ a the Conne of ma Chale be betrayed in to the hodis of framers Hyle/let by be gornge/be is at bonde that Chall betrape me.

of the twelve cam ad with him a great grin, contemplity to with five arbest and Garlan, requeste multipride with five arbest and Garlan, requeste multiplication of the checken programmes. tubpil be pet spake lo / Judas won nes/which werelent feathechefe pre-tes ab lemours of the people. De that betrayed hym/gane them a to he/la painge/whomforner 3 hour toatlame to be/lep hoois on him and forth we all/he cam to Jelus ab laper/haplinas fler/And hoffed him. And Jelus laybe buto hom/frende/wheeloje aver thou

chiti.b.

The Golpellol. G. Mathew.

on Jelus and toke bem.

And beholde/won of the which we with Jelus/Aretched sute his honde de and divides forcarde/ and firehes fernaum of the high prefle/and fineta fernaum of the high prefle/and fineta fernaum of the high prefle/and fineta for the part by his eare. The farmed in to his fineta partific put bype the five arbe in to his fineta fer for all they that lep honde on the five arte/fail perplue with the five arbe. Other thy nited thou that I cannot praye my father/and he shall grow mo then, the legions of aungeliss/home the first for the first for the first formula, profile is before the first formula, profile is before the first formula, profile with the first formula, profile is before the first formula, profile is the first form

The lame tyme lapd Jel' to themule ettute/pe be come out as pt were but a thefe/with liveardes & states forto take me/bapip I late amonge pautes

the prophetis myght be fulfilled. The

all his disciples folloke hym and lied.

mar ritis f And they toke Jesus a led him to Cap.

Lu. ris. f phasehe hygh prese, where the serp to a rough e best and the sempours were assembled to exert followed him a farre of onto the apply preses place. And wet 10/20/20/20/20

with the lemaintist to le the ende.
The chefe prefesiond the lenyous and all the counfell lought falle wro

Che.rebi.Chapter.

beth/ an they founde none/in Comoche batwhe many falle wyrnelles ca/pet founds they none at the last came two Jok. s. falls witnesses and sappe. Thes felome sapped and best ope the temple of 100/and by the the same with bayes.

And the chefe prete arole/ab laphe b him/answerest thou nothinge! bow g yt that thefe beare wytnes agayuft he : but Jeins belbe bys peace / and the chefe prette answered ab sappe to him/3 charge the inthe name of the ly upage 600/ that thou tell by whether thou be Chubthe forme of god. Jelus lapo to hom/chou hafte fapo. Meners beleffe I fape buto you/hereafter fo all pe fe the fonne of man fyrtpinge on the epght honde of power land come in the clowdes of the lape.

The the bigh prefte vent his clothes ayinge. Deharb blachbemed/what ne de we of eny mow penelles! Lo/nowe have pe bocte big bialphemy what the mke per They answered a lapo be pa wouthy to dre. Chespatther in his la clife, the other fmote bun with the palme of the ps hobes on the face/fa pinge/arebe to bs Chill/who is be that smote the?

Deter lace with out in the place ab mar zitig Damfell ca to him fayinge: Chon atto Lu. rrij. walte with Jeing of Baltie/he benpen toa, rouse

The Solvell of.S. Hathew.

Mbiti.c.

Joannis before the all layinge/I wootnot w rithig at thou layed. When he was gone out kniggiff, into the posiche/another where fame Joannes hom ab layer buto the that were then Typs felowe was also weth Jeli nasaceth/ And agayne he benyed with an oothe / and laybe/ 3 knowe not the man. And after a whole cam buto bu they that sto Deby/a layte buto weter/ fuerly thou arte end won of them /for thy freache bewieverbthe. The beat be to curfe and to fweare/that be him we not the man / And immedvativities coche neewe. And Weter remembre the wordes of Irla which be layer by to hom / before the cocke crowe/ that Thair benyme theyle. And went out at the Bozes/and wepte byeterly.

The rrbif. Chapter.

Luce. eruna. Joannis Ebiti.c.



ben the mountinge was and thelberg off the pergaputt Jefn to put himto Detb/ ad brought bimbo.

unde and Delynered bym buto would

us to place the Debyte:

Then when Judas whych betrayed bim lawe that he was conempued /18 repeted him Crife/ ad brought agarne the. Exp. placers of splues to the chese prettig e feuroris la pinge. I hane fen

The exbif. Chapter.

web betrapage the tunocet blond. And they lapbe what is that to be! le thou to that. And he cast bowne the lylues plattis in the tepte and beparted and

went and hounge him fpife.

The chefe prefits toke the filuer plat Actu.j. to tis an layby t is not lawfull for to put the into the creasury/because pt is the sporte of bloud. And they toke counsel/and bought with the a porters selve to bury frangers in/wheefore that felve is called/the felve of bloud/buto this daye. Then was suifylled that whych was spoke by Jeremy the prophet/lay inge/and they toke the prophet/lay inge/and they toke the chyldre of Israel/s they bought of the chyldre of Israel/s they gave them for the potters selve/and they looke appoynted me.

Jelus from before the Debite/ab the marita bebite afred him/fapige Artethon the luirilla himge of the Jewes: Jelus fapt buto roa rois bim/Thou fapelt it/who he was accussed the chefe prefes a femouris/be answered nothinge. The fapt Holate buto him/hearest thou not how many things they fape agense the: The beat five the neuera work informable that the debyte maruepiled bery fore.

At that feath/the nebpte was wonte to belyuer buts the people a prefour who they welle choic we habethen a

g.14,

The Golpell of. S. Mathew. motable presoner / called Barrabal And when they were gathered to go there wisher spilate sappe but a them/whether will pe that 3 give solle but o pourbus rabas/of Jesus which is called Crife for the knewe well that sopenup they had bely neved by in.

tuben be was let boune to grue in gement/his wyfe lent to him/lapinger have thou nothings to bo with that in the man/3 have luffered many thingis this daye in my depe about bym.

The chefe prefes & thefenious had persuaded the people/that thepshuide after barrabas/and shulde bettope 3e sus. The debyte answered and saybe but othe/whether of the twayne will mar: th. b pe that 3 let ioose but o pour and thep but staybe/Barrabas, applate saybe but soa rbig gthem/what shall 3 do then with Jesus and prefer whych is called Chill? They all says

fapbe the bebyte / what eupil hath be bone: And they reped the more faying

let bym be crucifyed.

leb nothenge/but that moare balened was made/he toke water and wallhed has bondes before the people layinge 3 am mnocent of the blond of this independent of the blond of this independent all the people/ and laybe / his

Cheirroff, Chapter.

Bloud fall on by:and on oure chyloren Chen ler be Barrabas looffe buto the and icourged Jelus ab belynered bym to be cencifyed. Then the foudyers of the Debyte to be Jefus buto the comen halland gathered buto him all the copany. And ftrppped hym / and put on mat. 2b.b hym a purpyll roobe/e platted a crous toa. 217.2 ne of thornes abynt ye boon hys head and a rede in his eyght honte. And boswed their knees before hom/fayinget halfe kynge of the tewes/and fpytted bppon hymiad toke the rede and finos te bym on the bead.

And when they had mocked bymi ther toke the robe of hym agapue/and put his owneraymet on him/and leeb him a waye to crucify him And asthey mar. rb.b cam out: they founde a marrof Cysen/lu, zrin.D named Symon/ hym thep copetted to

boje his croffe. And ca bato the place/mar.gb.b whych pe called golgotha I that pe to ju-tritt.D lape a place of beeb menstrallis) and toa.rip.b they gave bim bynager to bipnkempere with gall. And when he had talled

there of he wolde not bipate.

When they had coucifped bym/thep mar. cb.b parted his garmetts/e didraft fortis in rrifie. To fulfyll that was spoke by the pro- toa. rir.d phet They have parted my garmentis plat. rric. amige them and boommy before have cast forces/ and they fate and watched

g.uu.

The Golpett of S. Mathews
hom there And theplet bype one bis
head the caule of his weth with This
is Jelus the kinge of the Jewes. And
there were two thenes crucified with
him/won on the right home and mother on the lyfte home.
They that welled by/requies of me

him/won on the right hande and mai ther on the lyfte hande.

Joi. ij. b. They that palled by/neurled himge gringe their beaus and layinge/Thou that delled pell the tempte of Bod/in byliest it in this dayes lane thy life. It thou be the some of Bod/come boune fro the crosse. Lykwose also the piels tis mackinge him with the scribes id

Sap. if blentours lapinge. De laued other/him lple he can not laue. pff he be the hypoge of Ilrael/let hym no we come bowne from the croffe/and we woll beiene

Sapis, chym. De trusted in God/let God belp ner him nowe of he will have him/for he saphe/3 am the some of God. That same also the thenes wheth were crucifped with hym cast in his tethe.

frothe fire houre was there bett fines over all the londe buto thenputh boure. And about the uputh houre Jestus creed with a low to be peelayings.

plair, pla Eli Eli lama fabathani. That is to la peimp God mp God/why hallthou for fahe me-Some of the that Row there when they berde that/faybei This macalleth for welyas. And are your way won of them ranne and toke a foods

and fylleb pe full of bynages / and pr pe on a cebe / and gane from to deprin Other laybe let be let be le which pelyag wyll come and delyaere by

Jelus cryed agayne with a lowde boys se and yelved bype the good. And beholte the bayle of the temple was cent in two parties from the top pe to the bottom/ and the erth oth qua he/and the Rones by d rent/ad granes byb ope/and the bodyes of many lays eris whych flept/acole:and cam out of there granes after bys refureecrons and cam in to the holpcyte and appea red bute manp.

Uthen the pety captayne / and they that were with bim watchpinge Jelus lawe the exthquake and thole thingis whych happened/they feared greatly faringe. Of a furete this was the lone

ne of Bob.

And many weme were there/hehole bynge hym a facre of/whych folowed Jelus from Galyle/minitrynge buto hym/amonge the whyth was Mary magdalen/ad Mary the mother of Ja mes/and the mother of Joles/and the mother of sebedes chyloten.

When the ene was come/there cam mat... a tyche man of Atamachia named John Friis a leph/which lame also was John billi 108, Fix. 9. Die. De wet to poplate and be 1900 the Che wolpeil of S. Atathem, body of Jelus. The poplate comanded the body of Jelus. The poplate comanded the body of wiapped it in a clearly which he had bewe out end in the role and colled a greate flone to the wie of the lepuicipe and population. There was Atacy magnatene and the fepuicipe. At the fepuicipe.

The nexte dapee har foloweth good frepdape/the hygh pielles ad pharles got them selves to pylate/and saper Syl/we remebee/ that thes becepus sapte while was per aloue After the dayes I will rose agaphe / comains therfore that the sepuscipe be matched the fore that the sepuscipe be matched to but pil the though daye / lest peraneut twe his disciples come and seale him a waye/and sape but o the people/he is tylen from deth. And the laste extours spien from deth. And the safe was the men so for make pe as sure as pe can. They were and made the sepuscipe sure with watche incn/and sealed the stone. In

mar. evib John Fr. c



The profif. Chapter. A Be faborh bayear euc wo bich baunern the motout after the fabor Alary ma gbalene with the other Alary to fethe fepulter.

And be holde these was

Cherryl Chapter

ayreate esth quake. For the sungel of the lorde descended fro henen/ad cam advowled backe the stone fed the Dose and sate boon it. Dos contensive was tyke lightnynge/ab his raymët whyte as snow: For feare of him the kepers were assimped/ad were as bead men.

The angell answered/a sapte to the wemen, it ease pe not/3 knowe wet pe seemen, it ease pe not/3 knowe wet pe seke 3elus which was sencifpedipe some not here; he is epsen as he sapte Come a se the place where the sorter was put sind go quickly a tell his distribusthas he is epsen from deth. And beholde he will go before you into Galile / there pe shall se him, Lo 3 have tolde you fe

Hand they departed quickly from the lepulchie/with leave ad greate to ge. And dop runne to bipinge his disciples worte. And as they wer to tel his disciples: beholde/Jesus mer them say inge: Sod spede you. They cam a helde him by the fete and worthypped hym. Then says: Jesus unto them; be not as frayde: So and tell my brethien that they soo in to Galyle fand there shall they se me. When they were gone. Be bolde some of the kepens cam into the cyte/and shewed but of the pretacts all things winch had bapened. And they gatheted them to gether with the search and some of the medical fand some says and toke counself and save

The Golpellof. S. Mathew. targe money buto the foubieralaye Saventhat his bikiples cam lyny d Cole him awaye why! reflept. pli these come to the enters eares upliveale him/sb make you late. In they toke the money & bid as they we taught. And this laying is to you same the Jewes unto this days. Bar. rb/. H. Then the rj. bilitiples went the wave in co Galple /in to a mountain where Jelus had apporated the . 9 when the plawe him/they worldingel bym. But fome of them bouted. Jelu cam and freake buto them/fayingn All power 18 gene bnto me in be auenand in earth. Go therfore: and teacheall nacions/baptie fpnge them in the name of the father/and the fonne ab the holygood: Teaferne all thyngis whatfoener 3 Commany Commany beb pou. And to 3 am beer very beer byou all waye enen batyli the ente of the worlte. It

Of.S.Mathew,

The Golpel of. S. Mar ke. The. 1. Chapter. A



he bemat.lif.a gpu : Luc, tu.a upn : Luc, tu.a ge of the

petor Jelu Ciptue
the some of god as
pt to wipte in the
prophetis Behole
to I sente in pinel mala, if, the
senger before the
face which that he
parethy wave be-

fore the The boyce of wonthat cepeth Bla. Fl.b. in the wple enes: prepare pe the wape Joan, sel of the low/make his pathes drepght

Ihan by baptife in the wylberneg/ and preache the baptim of repentaunre/for the remilly on of lynness. And all effet, if a the lande of Jewry / and they of Jerufalem went out but a him/and were all baptyled of hym mehe rence Jordan/ anowledgynge theire lynness.

hear & with a grable of a beeftestara Locate a about hys loynes. And he are locates Joan 1. de

and wylde hony an preached to yinge.

The Golpell of S. Hartin A Gronger then I commeth after me whos thos latchet I am not worthyte Coupe water and butofe. I have been feb pou with water/but be full bapti fe poli with the holp good. L

CHaf. Hi. D Luc, fiti.b

and it came to palle in those bares that Jeffig cam from pagarethia con off Galyle/and was baptyled of 36 in Joidan And immediatiphe camon of the water/and fawe the heausgap and the holy good descendinge bypos bim lyke a boue And there cam a bop ce from heuen. Thou acte my berelon ne/bp whom 3 am peaced.

mat. Mil.a And ummediacty the spice biame hi in.filj.at into a willconesie be was there into wildernes. rf. dayes/ad was tepted of Satan/and was worth wolde beelles. And the aungele minitred buto b

matifit, b

Makitif.b After that I han was take/Jelusch Lu.itif.c: in to Galile/preachinge the golpello Jos. titj. f. the hyngtome of God/andiapingethe tyme is fulcome / anthe hyngtome of god ig ene at hondetrepene and belene the Bolpell.

As he walked by the fee of galile/hi fame Symon and Andrew bis biother caftynge netris in the fee/for they wer mat.fiff.e re fyllbers/And Jefus fayde butother be fyllhers of men. And they fleapght was to followed the there of the section followed

r

The.t. Chapten

im. And when he had gone a lytel fine ber theng the lawe James the Conne trebedeland Ihon hys brother/even s they were in the thyppe diellynge beir nettis. And anon he called them ind they leeft theyr father schede in betheppe with his heysed feruanntis nd went their wave after bym.

And they entred in to Capernaum & mat. itti.b th Grenght wave on the laboth baren Zne. itij.e be entred in to the anagoge at raught mat. ba. b and they meenelled at hys learnynge Lu.tiff.c. ior be taught the as wo which had pos wer withhim/a not as the ferible beb.

and there was in the Spragoge/a man bered wyth an but lene for yte/an he cryed layinge: let me a lone / what have we to bo with the Jefus of Masa reth ? arte thou come to bearope baz I knowe what thou arte/thou arte the at holy ma promiled of god and Jelua rebuked him/lapinge: holde thy peace and come ont of the ma. And when the buclene forpre had tome him/he cryeb out with a low be hopce ab cam out of him And they were all amuled in fomo the that they bemaunded won of ano ther amoge them felues/farage/wh thinge is this? what news doctement this? for he communder to the fonde lips tis with power a they obeye him. And ha name (piced absorbethiong)

The Golpellof, S. Mache.
all the regyon borderynge on our
ant bill b And immediatip as foone as a
Luc.in, f were come out of the fynagoge in

were come out of the spragoge | the entred into the house of Spragoge | the entred into the house of Spragoge | the drew wert James ab Jhon. Sprank mother miawe lap ache of a fence/b annon they to be home of her. And he cam ab to ke her by the house and like her bype and the fence for lone her by and by/And the mynished onto them.

and by And the mynificed boto them And at even when the fun was long to they be placed by the that were polleled with by placed and the the cite gathered to gether at the Dote / and he healed my that were lythe of dyners defealed and he taked out many beuple in the feech not the deuple to fpeake/becan

fe thepanewe bym.

And in the mothering bety city for this avole and went out into a lotytary place, and there prayed. And Symon and they that were with him followed after hym. And when they had found dynicher laybe but o hym. All ments be for the laybe but o hym. All ments be for the laybe but o hym. I make go in to the next towner I that I make preache there allo for truly I can out to that purpose, when the laybe and caste deuple out.

matibitia

Section 1

10 also

And there cam a leper to him belo

The H. Chapter. inge bim/ ab aneled mane batobym Zuc. bic. page/pfthou wpit/thou acte able to ane me clene. Jelus had compation bim/and purforth his honde at ton ped him faynge bato him/3 withe cle ADag foone ag be had fpoken /tmediatly the leptoly teparted fro him bhe was cieleb. And becharged him nd lent him awaye forthwith at lay. buto him / Se that thou tell no man ut getthehence and thewe the folle o the preste and offer for the clentonge hole things which Moles commann lenf. rits ed/for a tellimoniall buto them. But Inc. iif. @ e(as fooneas he was beparted)begå otell manythynges and to publythe the bede : in fomoche that Jelus couls beno more openly entre into the cree/ int was without in defert places and bey cam to him from enery quarter.

Che.ij. Chapter. free a feawe bayes he en mat.ir. trebinto Capernatiagay Luc, b. ne/ad pt wagnopledthat he was in a houtle anon manygatherebto gether in Co mochethat nowthe

te wag no coume to receave them/no/ per in places about the Doze / And he preached to the. And there cam into him that brought won ticke of the pale of fower men / and because The Golpell of. G. Marke. they could not come night but him for preace. They opened the roted the house where he was. And who they had broken pt open/theylere hu me the bed where in the ficke of they leveleve/liben Jesus lawe their faith he layte to the sycke of the palley/low me thy synness are forgonen the.

There were certapne of the letible lyttinge/ad reasoninge in their bett howe boeth thes felowe blaspheme who can forgue finnes/but god only And immediatly when Jelus perica ned in his fprice / that the plo realous in them felues/he fapte butothe/w thynke pelochethyngis in poure ber tist whether is presher to layeto the Tycke of the palley/thy fynnes are for Spuenthe: of to fape/apple/take bpp the bed and walke: That pe mape and wethat the Conne of man bath power in earth to forgrue finnes/hefpaket to the lycke of the palley / 3 laye but the/arple and take bp thy bed/and the hensinto thyne owne house : In by and by he avole/toke bype his bed and went forth before the al/ mlo mo the that they were all amaled and gle erfped god fapinge weneuer fame fi on this fallbion.

mat.ir.a And he went out agayne buto the fee

The if Chapter. d betaughtthe / And as Jelus palled pibe lawe Lent the some of Atphey! pt at the recepte of cultome and fapte nto him/folowe me Aud he arole ab olowed hym. And ye cam to palle / as elus fate at meate in bis boulle / mas publicans at lyuners fate atmeate ilo with Jelus and his difceples. for bece were many that followed bym. and when the ferthes and pharifes las we him eate with pubilicans and fynnees they layer but his disciples/hos me is yt/ that he eateth and dincheth with publicans ab frimers: when Jes us had herbe that / be lay be buto the. The whole have no neve off the phily.

pers to repentaunce and not the fulle. And the beleiples of 3 homand of the i.tife.f.e. phaciles byb falte / and they cam and mar.tr.b ayde buco bym. Uthy do the disciples luc, b.f. of Ihonand of the phartles face: and by bilciples fatte not: And Jelus laps be buto them /can the chyloren off a weddpinge fatte whyls the bydegen. me is wheh them: As longe as they ha ue the bipdegrome with them/they cannot facte. Bur the dayes will come when the bipde grome thatbe taken from them and then that they fatte in

thole bayes.

And no man fo weth a pece of ne we b.11.

tion/butthe fycke. Ica to call the fym-

The Goldell of. S. Mache. cloth buto an olde garment | forther taketh he awaye the newe pece from the olde/and to is therent woile.

Iniphewyle/noman pourethuru wyne in to olde belletlis / for ythe bi the newe wone breaketh the bestell and the wyne runnerh out and the be Cels are marbe. But newe wriend be poured into newe belletis.

mat.rij a Ince.bi.a

And ye chaunfed that he went those we the come felte gonthe fabbothbe pe | and hys bisciples as they went of their wape/ beganto plucketheents of come / And the pharifes lapte butt Lee. rrib bim/ Se I why bo they on the fabboth daye that which is unfaufull? And h lapbe buto them : baue pe neuer reddi what wantd Deb/when he had nebe/a was anhongred both he and they the were with hom? howether went in li the boulle of god in the bayes of ab than the hyghe prefte/ an are the halo wed loues / whych ys not laufull bu for the predig only to eate : and game allo to them whych were with him And he lapbe to them: the laborh bare was made for man/ ad not manforth labboth bape. Wheefore the Conned man is lorde even of the laborh Dayli The: IH. Chapter.

Db he eutred agapne in matirife to the fynagoge/ ab the 2.0.bj.be re was a mawhich haba wibbred honte/ and they watched him/tole/pf he wolde heale him on the

laboth dape/that they myght accule him. And he lapte buts the man which had the widdled honde acple ad Conde in the mpdws. And he lapt to the which ther is yt laufull to do a good dede on the laboth dape / or an eupli: to laue a maunts lyfe/or to kyl: But they helde their peace. And he loked roude about on them angrely mournyings on the blyndness of their hertis / And lapte to theman weetch forth thine honde: And he was reflored / euen as whole as the ather. It

The phariles beparted/ab trepghe wave gathered a countel with the that belonged to herow agapul hym/ that they might witrope him. And Jefus as no ywd with his disciplesto the seeiad a greate multitude followed him from Balileand from Jewiy/ ab from the susalem/and from Joumea/ and from beyonde Joidane: and they that dwelled about Type and Sybon / a greate multitude/which when they had between they make thypiges be byb/cam but dym.

bitti.

The Bolpell of S. Harke.

And he commanned his viciples, ehat a loippe shalle waptern himber cause off the people leke they shall through him los he had healed many in so mache that they preased by him for to touche him as many as had played. And when the buclene springly we him/they felboune before him/and etyed sayinge, thou arte the someoff god/ And he steapily charged the that they shull enot better hym.

Reat. p.a

10 M. 17 M.

And he went bype into a mountage ne/ad called bnto bim whom be well ab they ca buto him . And he ordernet the twelve that they Chuldebe well hym/and that he myght fendethemis preache. And that they might hanepo werto beate (plinelles) ab to calle out beuplies. And be gave buto Symonio name/poeter. And be called Jamenthe Conne of 3cbebe/and 3hon James bio ther/ and gave them Bonarges tons me/which is to fare the fonnes of the under. And Andrewe / and 10 bilppfel and Barriemewe and Marhewe land Chomas/and James the fonneou Ale phepland Tabbus lab Symonofch ne/and Judas Ifcartoth/ which fame allo betrayed him.

mat.fr.b And they came buto house abthe and rub people accembled to gether agayne lo Luc. rub greatly that they had not lealar to me

the ast beatebreed And who thep that longed but o hom bette of pt thep wet out to holde him. For thep laye, be ps to feruent. And the lerybes which came from Jerusale/sapte, he hath Beel sebub/ad by the power of the chefe to upil/casteth he ont the teupilis. And he called them but o him/and inspmissions

bes fapde buto them.

Mode can Satan bittle out Satan? And pfa realme be deupded agayntte pt spife/that realme canot endure. And pfa house be deupded agaynt pt spife that house cannot cotinue/So pf Satan make insurection agaynt him ill fe/e be wupwd/he cannot cotymue but hath an ende. No man can entre in to a stronge mans house/ad takenwaye bus goodistercepte by fyist binte that stronge man ad then spolye his house

Therety I saye but o you that allfyn mat. the ness that be forgenen but o mens chil. Inc., the bren/ab blasphemp: where weththey blaspheme: but he that blasphemeth the holy good/fhail never have forgenenes / but ps in dannger off eternall damnacion. For they saybe / he had an

buclene fpitte.

And there cam his mother and bys matirif. b biethien/and Gode with oute/and fent inc. biff. 6 bitto hym and called hym and the people face aboute hym / and faple bub.iii. The Bolpell of. S. Marke.

to bym / beholde the mother and the inethen leke for the with out. And in the interpel che la yinge/who is me mother and my brethren. And he laked to unde about on his disciples/which te in compasse about him/and sapo/botholde my mother/ad my brethren/for wholoener doeth the well of God/he is my brother/ my space, it my brother, who says the my brother, who says the say

And the bega agayne to the

mat.riija Iuc.biij: a

chethe by the feelpte. And there gathered to gether buto him moche people/fo greatly that beentred into a Chippe/ad late mthelee/ and all the people was by the feelphe on the Choose/And he taught them mas ny thinges in symilatudes and saybe buto them in his doctrine/werben to Beholde Che fower went fouthto lo we/and pt fortuned as be lowed | that Some fell by the wape fpte ab the fow leg of the aper cam ab benoured ptby Some fell on a dony grounde wheth pt hab not moche earth/and by and by fpronge bppe / because pt hab not be epth of earth/ and as Coone as the fu was bp pt caught head/and becaule y had not rotinge pt widbjed a wave and come felt amonge the thornes and the chomes grewebp echohed ptfo that

the.iff. Chapter.

pt gave no frute. And some fell byon good grounte/and bid pelte feute that springe and grewe/ and brought forthe some thirty folde/ some fourty folde/and some an hondred folde. And he say be buto them. We that hath eares to heave/let hun heave.

When he was alone, they that were aboute him with the twelve alsed him of the limitude. And he layd onto the To you pe is apue to knowe the miles eposithe knigom of god; but but o the that are with out / shall all thyngis be done in spinitudis/that when they se they shall se / and not discerne/and when they heave they shall heave/ad not but bethey heave they shall heave/ad not but bethey heave they shall heave/ad not but bethey have they shall heave/ad not but downe/and their spinies shulbe be for gynen them. And he saybe buto them/ were and them and howe pe shall knowe all spinitudes?

The fower fowerh the work. These be they which are by the wayes sybe! where the worde ys so we to whom as some as they have here it/cometh the beupil a takethawaye the worde that was sowen in their heries! And these also are they that are sowen on the so ny grounde/which whe they have become be the worde ! atonce they recease ye with sope/yet have they no roce in the sclues ! and so endure but so a season

Cla.bf.cs mat.riff b luc.biff. b ioan.rif. C act.rrbiff roff.pj.b.

The Corpellof Simathe afterwarte as foone as eny troubles perfecucion artieth for the worms is he/anonthep fall. And thefe arethe that are Cowen amongethe thomas which hearethe work of god/ and the care of this works the differential ofepches/and thelutes of other the gis entre in/a chocke the worde/ab is mate bufrutfull. And thefe are the that are fowe ingood grounte/which beare the worde ab receave pri ab his geforth frute/fomethirty folde/fome firty folde/fome an bundieb folde.

Hat.b.b. Zubin.c And.ri.e. Mat.r.c. Zu.buj.c

And helapde buto them: ig the canble toghted/ to be put buder abuthely orbiter the border ps pe not therfall leghted that pt (bulde be put on a can delfticher for there is nothinge lopte up that Chall not be opened : netherle feccet/but that pt Chall come abjoads pfeny ma hanceares to heare/lethin beare. And he lapb buto themitabeho mat.bif.a be what pe heare, witth what mealin pemete/with the fame Chai ptbemen fured buto pou aga pue. And buto pol that have that more begruen. for bi to him chat hath Chall pe begpue/and from bymchat hath not/fhaibe taken awaye/euen that he hathe.

Zuc.bi.f mat. riti b and.rrb.c Zu, biti. c and.ric, b

> and be fapoifo is the appropriation, governe as yfa ma foulte lowe feet the grounde/ adfould depe ad epleby

The tif Chapter.

arght ad dayers the feete fruite fortie elad growe by wholl he is not ware. or the earth bipingeth forth frute of her fife/ fyritthe blate/thenthe eares feer that full come in the eares. As bone as the feute is brought forth/ a non he througeth in the sphe Wbecause

that beruelt is come.

And he lapper where buto thall we matiriff e when the kongdome of God or worth Luxing B what coparefon thall we compare per It ps lynea grapne off mustarbleed/ which when pe is fowen in the earth? is the leed of all feedes that be in the earth. And after that peps fowen/ pt groweth bppe & is greatest of all perbes : and bereth greate braunches fo that the fowles of the agre mape owel bnberthelhabowe ofpt.

And with many foche amilitaces he pleached the worde buto them / aftes as they myght heave pt. And wythout lymilitude spake henothinge buto the when they were aparte/he erpo-unbed althinges to his bilciptes. And the fame dape whe euen was come be laybe butothemilet be palle ouer into mat.biff the other lyde. And they lete the peas Lu,biij. be ple departe and toke homenenas be was in the fhyppe / There were also with homother (hippes. And there arole a great Come of with

The holpelt of. S. Marke. To ballhed the wanes in to the love for that per was full. And be was atthered as the bian and lapbe but o bian that we have the winds and the sole by and reduked the wynde and laybe but o the lee / peace and be the And the wende alayed and there followed a greate calme: and he lapbe but that pe have no fayth? And they feather what pe have no fayth? And they feather what felowe py thys? for both they / what felowe py thys? for both wynde and fee obey bym.

anat.bijo

Campagara J.

The.b. Chapter. *

MD they caouerto the gather fite of the fee into the countre of the gatherns.

And when he was come out of the forp anonthere met bym out off the gra-

neg a man possessed of an unclene spite which had his abydinge amoge the graves. And no man coulde by the him with themes because that whe he was often boude with fetters & themes be plucked the chames as under a bush the fetters in pecisi nether coulde eny matame him and alwayes both night and days be because & bet him sylfe with some the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the graves & bet him sylfe with some under the sylfe.

e tanne/ad frimme before him/and eved worth a lowde boyce and laydes that have I to bo/ with the Jelus the onne of the mooth hyell god? I requise the in the name of god that thou to not me not. For he had layde buto him come forthe off the man thou fowle pitte. And he alked hym i what yo the name and he answered hym/my name is Legyon / for we are many. And he

payo him instantly/ that he wolfe not

enbe the awaye out of that region. There was there upebnto the moun taying a greate heerd of Copie febpis ge/ab all the benylg belought bym fapage/fende be into the heerbe of fwpne/that we mayeenter into them. And anon Jelies gaue them leave / And the buclene Courts went out ab entreb in to the fwyne. And the beerb farteleb ab ran bebipng into the fee. Chepwes te about. if . 29. fwyne Land they were blouned in thefee. And the fwpne beer bis fleb/and tolbe yein thecite / and in the countre. And they cant for to fee! what had hapened / And they cam out to Jelus/and they lawe bym that was bered with the fente and had the legte on/ fyt both clothed and in bys erghe mynde and were a fraged. And they that lawe yt told the/howe pt bad has pened buto bym that was pollelled af

The Golpell of. S. Hatte. the benyil/ and also of the Swyne. I they began to prave bym/that her de departe fro their cookes. And m he was come in to the l'hippe / beth had the denylipsayed him that hem abt be with brin: Jelus woldenot la tre bem but lapde buto bem/ go be in to thene owne houlfe ab to the fin bes/and theme them what things th lotbe bath bone buto the/and howel bab compation on the And he bepar ted/ad began to publithe in the tence tes/what thingis Jelus bad whe buil brm/and all men bed merneyle.

to the care cape

Effatift. t

And whe Jelus was come oner age Lu.bill. fue in the Chyppe buto the other fpor moche people gathered unto hymand he was npe buto the fee. And behold there cam buto bun won of the rulen of the finagoge/whole name was Jah rus/ab when be lawe bim/ be fell bott ne at his fere and belought hymgreat lp/fayingeimp wughter trith at porm of deeth / I wolde thou woldest come and lep thy houde on her / that the my ght be lafe and line. And he went with byin/and moche people folowed him/ and thoughed bym.

Andthere was a woman / whyto was dileated of an pline of bloom twel Be peres and had fuffere d in any them es of many philicions/and had ly m

Che. b. Chaptee.

Nehat the had/and felte none amend-ent at all/But wered worle ad worl When the had heree of Jelus/the ca to the pleace bebpnbe him/andtema bed bys garment. falthe lapbe/pf 3 ape/buttemehe big clothinge/3 that e whole. And arepghe wave her foun apne of blonde was Dieped bppe/and he fest in her body/ that the was heas

ed of the plage.

and Jelus immebiatlyfelt in bym plfe/the bertue that went out of hym nd tourned bym counte aboute in the neace and Caybe: Who temched my lothes! And hys disciples same but o bym : thou leputhe people thullinge the ou enerpiphe fand pe fapelt: who bidewiche me: and beloked roud abs out for to le her that had were that then ge. The woman feared and trembleb/ for the knewe what was bone with in ber. And the cam and fell bonne before bym and colde him the trueth of energ thinge. And he lapbe buto her wongh. terthy faith hath laued the/go in peac ce/and be whole of thy plage.

Unbyil he per Cpake I there ca fro the enter of the fina gogis bouffe/ certapine which fapte : the wughter is read who be tealed thou the matter eny further? As soone as Jelus herbe that words (poken be lapde buto the suice

The Selpell of. S. Marie. Ipnagoge/ Be not afcaped /onlybe ne. And he luffred noman to fole bym moo then Deter/ and James Thon James brother. And becam! the house of the ruler of the line and fawethe wondringe and the the wepte ad wayled greatly And he w ti and lapbe bitto them/ With make this aboo ad wepe: The mapling Dead/but Cepith And they lawghth to fcome. Then be put them allow to ke the father and the mother of th mayben/ab them that were with b and entred in where the mapben lage And toke the mayor by the home mi fapte buto ber/ Tabitha/cumi/wbpl is by interpretacion/maybe 3 lavel to the arple. And arepght the maple arofe and went on her fore. for li was of the age of twelue peres. they were altonied at prout of men re. And be charged the avaptely/t ttoman finibe knowe of pe . And co maunded to grue her meate.

mat.rifig Luc.tip.c Jos.ttp. f The bi. Chapter, Hend in the departed thend in came in to his o wine town tre and his discretes followed by the departed thend in the fine the faboth days was come begat to teache in the fine many that herde hym were

Che.bj. Chapter.

Lonved and layde from whens bath ethefe thingis: and what wyl dom is is that is given but o bym. An luche ertues that are wrought by his hower the fact are wrought by his hower long of the brother of James of Joses and Juda and Symon! and are not is alters here with bs. And they were hurt by the reason of hym / And Jesus layde but o them/ A prophet is not elpyled but in his owne countre and monge his o wne hymne and amonge hem that are of the lame hous holde. Ind he coulde there show no mylastes but leved his house byon a feaweight folke and healed the. And he mere to the folke and healed the.

nepled at their bubelete. He And he went aboute by the townes effat. g. a they leve in circuite / teachynge / And Luc. ig. a be called the twelve/ad began to fende them/two and two/and gave them po wer over buciene spiptis. And comma where them that they shill take not thruge but otheir Jouney/save a roduction only. Mether scrippe/nether bired/nether mony in their pourses/but should be beshood with sandals And that their shilds not put on two costs. And sayb but o them / whersomer pe entre in the an bousse/there abybe tyll ye departed thems. And whose ever shall not recease thems. And whose ever shall not recease the you/not be are you/not be a per departed.

The Solpell of S. Clarke. actifitig te thens/Chake of the butle that is h Der pouce fete/for a remembratice to the I lape verely but o pour oth ealper for sobom at Bomos/at the pe of subgement/then for that the And they wet out and pleached they shulte repent/and they called many denytics. And they annoyuted many that were lycke with oplean

beated them.

mat riiti a

And trynge therade herde of him Luc.ir, a for hyg name was fored abrobe. In he layd/3hon baptelle is rylenagam fro Deeth/ and therfore myracles wo he m bim. Wother layd/pt is belyes and fome lapbe/pt is a prophet/of won of the prophetis. But whe per de herte of him he layd/ye is Thowh 3 bebeted/he is rifen fro bethagaya

matriiia

A for merode hom Colfe / had for Luckij. D forth/g had rake 3 hon/ & bounde by and call tim into pielon for meradi fake which was his brocher jo hilippi wpfe. for he had maryed her/Ibelan De buto Berote Je is not lanful forth to have thy brothers wyfe. Herodin sayo wayte for hym/a wolde have by led him/but the coulde not. For were de feared 3ho/knowinge that hewal inte and holy/and gave him tenetiti And when he herde hym/he byd man! thruged/and beede hrm gladir.

The.bi. Chapter.

And when a convengent daye was me. herote on his birth daye mate a pper to the lordes/captapus/ab the effacts of Balple. And the boughter the fame Decobiag ca in/ and baunbland viealed werode and them that teat bourte alfo. The the hinge layb nto the mapbe/alae of mew bat thou at/ab I wpt goue pt the. and he fwa buto her what foeuer thou fhalt afe of me/I will grue it the/euen buto peone halfe of my kyngbom. And the etforthe fapbe to her mother/ what hat Jafher And the fapte . 3ho baptis is head . And the ca in Grenght wave nith hafte but o the hunge / alhe lapin e/3 wyll that thou gyne me byand by nacharger the head of Jhon baptill. and the kinge was forpe pet for his o. heg fake and for their fakig whichfa eat supper also/he wolde not put her elpbe her purpolt. And immediatly be apage fent the hangman and coma inded hys head to be brought in . And ewet and beheated him in the prefor bhought his beabe in a charegerab ane pt to the mapbe and the mapben aue pt to her mother When his Diffis des berte of pt/thep cam and coke bp. pe his body and put in a toumbe. In

And the apolites gathered them let mat ritil a nes to gether to Jelus abtolte him all Luc.ip. b

The Golpell of. S. Marke. thingis/booth what they had bone! what they had taught. And belage in to the/come pe aparte into thew negland reft a whyle, for theres many comerg and goerg. and they be no leafur wong for to eate. An went by Chyppe a fibe out of thew in to a befere place. And the people ed them when they beparted admi knewe him/and they halted a fettith ther out of enery cite/ad cam thythe Mat, ir. befoze them . And cam to gether bit him. And Jelus went out ad lawer the people/and had copation on the

because they were lyke thepe while had no thep herbe. And he begantott

the them many thyngis.

mat ziff b And when the baye was nowe fatte Luc. 12. b (pent/his bisciples cam buto himle 30a.bj.a inge: thye is a Defert place/and ment the baye is farre palleb/let the tepm te that they may go in to the counity rounde about/and in to the tounes/il bye them breed for they have nothin ge to eate. De answered and laphell to the/gyue pe them to eate . And the tapbe buto hom / thall we go and by 1. C. peny worth of breed/ab gyneth to eater the laybe but o them/howm mploues have per Goo and loke. A whe they had ferched/theyfayw.b.il 4.frapen. And be communded thems

Thebl.Chapter. the the all fye boune/by companyes on the grene graffe. And they fate me here a rowe ad there a rowe by undiebis and by fyfties. And he tothe.b. loues ab.ti. fylhes ab lokeb pe to bene a gane thankis / & brake clones/ab gaue the to his bilciples put before the and the . if fylhed he upbeb amoge them all. And they all eand were fatiffyed . And thep toke ppe twelue balketis full of the gobe tus ab of the fyllbes. And they that e were about fyne thouland men. And arenghtware be canted his bil- mar ritile ples to goo in to a thippe and to go 308.bj.h. erthe water before buto bethlayba

hil he fent awaye the people. And as neas he had fent them awey/ he bes steb in to a mountapne to praye. and whe ene was come/the thippe as in the middle of the fee and he as ne on the londe/ad belawe the trous ed in rowpage / for the wyade was trary buto the. And aboute the four e quartre of the nyght / he cam bute em walkynge bponthe fee/and wol have palled by them When they fae him walkinge bpo the lee/they fup ofed pr had bene a spitte fad cryed ou forthey all lawe him/and they we afrayed. And anon he talked wyth

em/and fayte bato them/be of good

1.14.

The Bolvellof S. Harke.

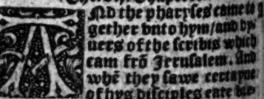
cheare/pt is 3/be not afraged. Ind p wonde cealed and they were fores Ced in them felnes beyonde measure and maruepled . for they comembe not of the loues / because they bem

were blynded.

mat riff D And they cam ouer / and went into -the lande of Genazareth and brete into the haue. And as fone as theyw re come out of the Chippe Brepghithe knewe him/and ran forth throughou all the regron rounde about (and gan to cary aboute in beddys all it were fyche/when they berbe tellt he was there. And whyther foeuer h entrel into the tounes of cites of wil lages/they leve theirfiche inthefin tes and praped hym that they might touche and ye wer but the edge of his befrire/And as many as touched him were lafe. H

The. bij. Chapter.

mat.rb.a



ab with comen hobes (that is to laye) with brwallen bodis) they coplayned Not the pharyles / and all the 3ewill

cepte they walke their hondis ofte ate not / obleving the tradicyons of the elders. And who they come from the macket/except they walke them elves they eate not. And many other

hingisthere be/which they have taten byonthem to oblevue/as the walhinge of cuppes ad coules/ad of bia-

en belleig/and of tables

Then albed bim the phariles & lett is/why walke not thy disciples accor prige to the traditions of the elberg/ ut eate meat with briwallhe hodis: e answered ab favte buto them/well prophetied hath Clayag of you procti is as yets write: This people honous ela, prix. eeth me with there lyppes : butthere herrigbe farre fro me. In bayne they wordhippe me / teachynge boctrym which are nothingebut the commundmetis of men/for ye lave the comaund ment of God aparte/a pe observe the teadicyons of me as the wallhyage of cruses and of cuppes/ ab many other fuche lphe thringes pe bo.

And he fare buto them/well pe put Ero.pr.c awaye the commaundment of God/to Deu.b.b. maputa pue poure owne tradicpous / ephe.bi.a for Moles fare / honoure the father ero.pric and the mother / ab wholoeuer la pethleut.pr.b. engli to hes father or mother/let hem 1010.pr.c.

bye for pt. But pe fape/ama Chall fape

8.UU].

The Colvell of S. Marke. to has father of mother Corban/this is whatfocuer thange I offer/that is one boeth profire the . And peloffen more that a ma bo enp thruge for he father or mother: ab thus have year be the comaundment of Bobof n effecte through poure ownerenducing which pe have orte pned. And manyla the thrnges ve bo. I to day kirling

And he catted att the people buto bile and laybe buto them. Decken butome enery one of you and buberfonbelthe re is no thruge with oute a mancha can befple bym when pt enerethmis hym/but tho thringis which procease out of a man are chole whych befples ma. If eny ma bane eares to bentelt bym heare. And when he came in to a boulle awaye fed the people/his billis ples afted him of the amilitude, abbe tapte buto the. Do pe then lacke buts Bodinge: Do pe not per perceaue/that whatfoener thige fro without entreth into a ma/pt can not befple him/betall Cept entreth not into big bert/but into the belly/& goeth out in to the braught that pourgethout all meates:

And he lapbe that befpleth a man whych comethout of a man. for from with m enen onte of the herte of men proceade eupli thoughtes / abnouts/ the bif Chapter.

mes/wicebnes bicepte/buclennes and wychebepe/blafphemp/papte/folphemps/Allibefe euplichinges cam from with in/am befple a man.

And fro tience be role ab went in to mat. rb. & the borders of Tyre ad Schonland entreb into an finite/and wolbe that no man foulbe have knowen of him. But be coulte not bebid for a certapne wo ma whole boughter bab a foule lpapte when the herbe if hym/cam and fell boune at hys fete The woman was a greke out of Sprobenicia/ab the bea lought him that he polic cafe out the benyll out of her boughter. Jelig laps be buto her/let the childe field be feb It you not mete to take the chylogens breeb/e to cafte it buto w belppis She answered and saybe bate bim/enen fo Mafter / neuertheleffe /the whelppis alfo cate buber the table of the cople hens cromes. And he laphe buto bet/ for thes layinge goo the wave the Deupit is gone out of thy doughter . And whe the was come home to ber boulle the founde the coupli exparted and hes Doughter lyinge on the beed.

And he departed agapue fed the mat, ro.c. cooles of Tyre ad Sydonand cambus to the fre of Baltle thosow the myddis of the coolis of the p. cytes And they brought buto him won that was been

The Colpell of S. Mane. and frambred in his fpeche am prapte he toke him a lybe from the people/ab put bys fringers in his ears/and bys Coet/and touched bys comge / and toheb bp to beaut/ and fpgleb / and fap be buto hpm/ephatba/tlat tota fare/ be opened. And arepgt wave his enres were openned anythe Aspinge of ips tounge was look / and he spake playme. And he communded them that thepfhulbetelling man. But the more he fosbob them /fomoche the mote a greate deale they onbbleffed pt/ And were beponde meafire aftonped/ (ap-Befil. b. mge / the bath bone all thongis well/ ecclefial and hath mabe both the beffe to heart and the bom to fpeake. F

EFFER.C

The biff Chapter H

mateb D

A chofe dayes when the a re was a very greate copanye and hab nothpinge to eare / Jefus called hys Disciples to him/ab laybe bnto them / mp bette pps

treth thes people / because they have nowe bene with me. 11. Dapes and has ne nothynge to eate: And pff 3 Chalde fente them awape fallynge to their o ware houses / they thuibe fayat by the wape/for druces of them cam fro far to. And typ discyples answered hym/

Che.biff Chapter. fto whence myghta man fuffpletbem with beed here in the wildemeg! And beathed them/ how many loues have pe: Cheplapte fenen, and he comaune bed the people to fye boune on the gran unbe. And be cohe the bit. loues/gaue thankis/brake/and gaue to bys bifcis ples/to fet before the. And thep fet the before the people, And they had a fear we fmate friftes / and be bleffeb them and comafibed the allo to be let before them. They are and were fuffyled/and they toke by of the broken meate that was lefte.by.balketis full. They that ate were in nobie aboute fowie thous fande. And be fent them aware. L

And anon he toke thyppe with his mat. rb. a biltiples/ad ca into the parties of bak mat. rbj. a manutha. And the pharmes cam forth and began to dispute with him / and lought of him a figure from heuse tempetings him/ad he fryshed in his mynde and lapde/why weth this generation leke a fryne? Clevely 3 laye but o pout there thall no fryne be grue but o this generation. And he lefte the and went into the thyppe agapure and departed

ouer the water.
And they had forgote to toke breed Luc. the with the nether had they inthe shippe with them more then one loofe And be charged them layings I take hebr be

The Sofpellof. S. Marte.

toute of the leven of the pharifes/and the leve of perote. And the preasoned among the selves saying the have made the selves saying the have that the saybe but o them why take pethought be cause pe have no weed/perteaus pe not pet/mether binderstonde of have perpose hour hers per blinted of have perpose and selves and have

Jod. bj. b se not. Do pe not remember/ Uzhen I brake. b. loues amonge. b. Al. men/ho we many balkertis full of broke measte toke pe bope: They laybe buto him gij. Uzhen I brake. bij. amoge. iiij. Al. howe many balkertis of the lenyingis of broken meate toke pe bp: they laybe, bij. And he laybe buto them/ howe

is pt that ye baberfonbe not.

Hand he cam to bethlapda abthey comonght a bipude man but o hom and belyled him to touche him And he caught the bipude by the home / and led bym out of the toune/ and spat in hys epes and put his hodis boon him/and asked hym yf he sa we eny thynge/and he loked by and saybe/I se men, for I se the walke as they were trees. After that he put his hodis agayne byon his epes and make him se. And he was tended to his syght and sawe eneryms clerip. And he sent him home to his owne bousse saying much the

The bitf. Chapterl

toune not rell pe to enpinche toune And Jelus wet out ab bys belciples mat.rbi.b into the tounes/that longe to the cyte Luce, ir. called Cefarea 10 belippi/& by the was ve he afted his bisciples faringe: who bome fave that I am: They answered lome lape that thou arte 3hon Baptidelfome fare belyas and fome one of the prophetis. and be farte butothem But who lave pe that 3 am: Deter anblwered ab lapbe buto hym/Thou arce bery Chifte. And be charged the/that they foulbe tell no mã of pt. And be beganto beclare buto the/howe that the fonne of man mutte fuffre many theme gis and Chulte be reproued of the Cenyo ourg ab of the bygh preftes ab ferthes and fhulde be hylled/and after the bas peg arple agapne. And be fpeake that layinge openly. And weter to he bim a Tybe/and bega to chybe bym. Detout ned aboute/and loked on his bilciples and rebuked weter lapinge/ 60 after me fată for thoufauerel notthe thinges of God/but thet bynges of men.

And he called the people but bym/mat.rh.d. wethhis disciples also and sayd but And.r.d. them. it hosoener well followe me/let Luce.ir. & bym solake him sylfe and take by his ad.riii. Le trolle and followe me. For whosener ad.rbii. well saue hys lyfe / shall lose pt. But Joa.rij.d.

wholoener that lo fe beg lyfe for my far

The Colvellof. S. Mathe. be ab the golbels/the fame that fame it Cahat Chal pt proffet a ma/pf he Chulte wpnall the world and toole his owne foul or els what foall a ma avue to re-Mat. r. b. beme bis foule agapne: unbofoeuer th Luc.ir. c. erfore fhalbe allhamed of me abofmy and.rif.b. wordig amogethis aduoutrong efpne full generacion, of him Chall the fonne ofman be allbamed/ when he cometh in the glosp of his father weth the hoenat. rbj. dtp angels. And he layte bute them. the Luc.ir,c, rely 3 fape bnto pon. There befome of them that Conde here/which Chall not talle of Death / tyll they have lenethe hyngborn of god come wich nower. Che.iz. Chapter. dlans and Abafter.bi.bapes Jefus g mat rbfia toke Deter/ James/ and Ihou and lebe them bp in Zuc.is.D. to an hye mountayme out of the waye alone/and he was transfpgured befor rethem: And hos rapment byd (hyne/ and was made berp whyte / even as fnowe) to whyte as no fuller can mae Be bpon the erth and there appeared Cald mains buto them thelpas with effoles / And they calke th with Jelu. And peterans fwered and lapbe to Jelu. Matter/her re is good beyinge for by let by make DRIGIO 14. tabernacles one for the/one for the sestandone for melyas / And well not

The.fr. Chapter what he layer. For they were afraphe and there was a clowde that fhaddoweb them. And a boyce cam out of the dowbe fayinge: They is my deve fonne/bere bym . And fobenlp/thep tokeb sounde aboute them/and fame noman

more/but Jelus only, and dad has

As they cam wane from the byll/he mafrbif D tharged them/that they (bulbe tell no man what they had fene/tyll the fonne of man were epfen from beeth agayne And they kepte that famge within the and Demanned won of another/what that eplinge from weth agapne (buibe meane & find they afted bym fayingel why then fave the freibig that the lyag mala fiff multe fyft come: me antweeed at lap De buto them/Belpag at hys fpite co. Ela.liff.b minge that bringe all thinges agap-ne in to good order / And even to ps pt written of the conne of man/and he in mala ith b all lufter many thinges / and shall befetat nought And 3 fave buto pou that belpas is come and they have bone buto him whattoenerpleated them:as pt is wasten of bome and

And he cam to hys bilciples/and las matrbife we moche propte aboute them ab the Luc.tr. & acepbes beloutpinge wert them. Und acepghe wave all the people behelbe bym/and were amalen/ad ranto bim/ and faluted bym. And he faybe butt

The Colpettof S. Blacke.

the scribes its hat despute pe with the form of the copanye answered and sape / Alaser 3 have brought up some but the/w byth hat a dom space, And whensomer be taketh him he teareth hym / and he someth / and quall hed with his thethe/and pyneth awaye. And 3 spake to thy described that they shulde safte him out/ad they coulde not

confie not. De answered him and sayte / O gene eacton with out fayth bow longe that 3 bewith pour powe longefhall flutre pour brynge him buta me: And the brought bun bnto bim. And as lone as the Coppte lawe hpin/he care him. And be fell boune on the grounte walowin ge and fompage. And be afted bis fo ther/howe longe is pe a goo/leng this hath happened bym: And he laybeid a chylbe. And ofte comes cafeth by into the fyre / and also in to the water to bedrove him. But of thou cande be enythinge/have mercyonbe/ab hilps si Jefus lapbe buto hom/pee/pf thos coulded belene/all thringes are polly ble to bim that beleutth. And Grepghi wave the father of the chylde cepel with teares (avinge / Loide 3 beleui icker myne bubelefe.

data.

mine Jelus lawe that the people a

Che.tr.Chaptee.

then bom and deffe lyspte: I charge the come out off hym/ad entre no mo tem to hym. And the lyste exped/and rant hym lose/and ca out/ And he was an wonthat had bene deed/yn lo mothe that many fayde/he ys deed/But Jelus caught hys hode and lyfted him by/and he vole. And when he was come yn to the house / hys disciples as hed hym secretly / whycoulde not we take hym out. And he sayde butoths they hym e can by no nother meanest comesoich / but by prayer and fakymen.

A And they departed thes/and to he mat. rolld theyr tomey thoso we galyle/and wol Lu, sp. el de not/that eny man Chuldehaue know wi yt/fios he taught bys discriples/ad sapple buto them / The some off man spale between yn to the hondys off men/and they shall apil hym/adaftee that he yskylled he shall arpse agayne thethipd daye. But they wife not who at that sayinge meant/and wereasters yed to aske bym.

And he cam to Capernati/and when he was come to house/he sayte to the what was that he besputed between you by the wayer And they beite thete peace (so by the waye they reasoned among the selves/who shulbs bethe

Matchel philia. Lucipi f The Golpellol. S. Affarke.

shefen) And he late doupe / and called
the ewelve but o hum/and layte to the/
pf evy man before to be forth/the lame
that he late of all and fervaunt but call
And he toke a chylice at let hym in the
mybbis off them and toke hym in hys
armes and laybe but o them/W holos
wer receave eny loche a chylice in my
name/he receaveth me / And wholos
net receaveth me / receaveth not me/
but hym that lent me.

Ihon answered him/sapinge is mader/we sawe won cathinge out beings in thy name/which followeth not be/s we forbode hym/be cause he followeth be not. But Jesus saybe/forbyd him cop. rs. a not/sfor there is no man char shall be a mynacle in eny name/and can speake

mater to dipute for me. (11) of oeuer is not agapute poulis on poure parte. And wholoeuer that grue pou a cuppe of water to dipute for my names lake be cause pe are belonginge to civille/be rely 3 sape buto you/he spall not look bys rewarde.

mat. rbiij lu. rbija.

rbiii And wholoener thall harte won of this, the steel wong/that before in me/ye were better for hem/that a mell fone were hanged about this necke at that the being of the bande offende the/cut him of. It is better for the/to entre into the mapmed

mat.pblij

The.r. Chapter

then to go with two handpol in to hell in to free chat never shalve quenched/ wheretheir worme dethnot/and the free never goeth oute. And pfeby fore offende the/ent him of It is better for the to go hale in to lyfe/then weth it. fetero be cake into bell/in to free that more shalve quenched/where thepre worme deth not / and the free never goeth oute. And yff thene ere offende the plucke hymoute. It ps better for the to go in to the language two eres to be cake in to hell spe/where their wor me dyeth not/ad the spe never goeth oute. It was not go with the plucke hymoute. The supple two eres to be cake in to hell spe/where their wor me dyeth not/ad the spe never goeth oute.

Euery ma therfore Chalbe lalted wis thirte. And enery lacrifile Chalbe leafoned worth fait. Sait of good. But off mat. b. b the falt be bulanced what that i pe faite in. ritis. S there with ? Se that pe have fait in yours felves. Ind have peace amonge

goute felues/one weth another.

Che.g. Chapter.

Ob he role from thens/mat.zig a and wet into the coolless of Jewsp throught the region that is beyonde to bane. And the people resoluted but o him afreche.

and as he was wot / he chaught thems agapne. And the phariles cam and

The Golpett of. S. Marke. alked him a qued io/whether pe wer lanfull for a må to put awaye bis feto prove him. We answered at the bato the/what did Alosesbyo you w Den. pritt and theplapbe Moles luffred to me te a tellymontal of her Dynoslinet/ab to puthera wape, And Jefus afwered and land buto the/for because ofpo re harde bertis be whote thes precept Bene. f.b buto pou. Butar the fyell cceacio/god Ben. f. b mabe them man and woman /layings 1.coz. bi b for thepsthyngis fahe Challa maleue facher and mother/ad bybe bybig wi fe landit. Chalbe made won dellhe So ephe.b.g then are they nowe not ewayne but wonfleffbe /therfore that which god hatheuppleb/let not man fepacate. And purbe houle his bilciples alleb B f.coz.bii b him agaphe of that mater. And he lay T. HHT. OF be buto them / Utholoener puttethas wave his wyfe/and marreth another breaketh wedlocke to her warde. And pf a woman forfake her hufband/at be marped to another/the committeth abnoutep. And they brought chylbre to hom mat zirb in rbig ethat he shuide touche the. and hys bil ciples theb thele that brought them tuben Jefus lawe that / be was bel pleased/and sapo bato them / S the chylogento come buto me and for

bed the not. For butoluche belonger

the kyngbom of gob. Clearly I fape to you/wholeener thall not recease the kyngbom of gob as a chylbe / he that not entre there. And he toke them by pe in hys armes / and put hys hondred byon them/and blessed them. I

the waye/there cam wonrunninge and lu, xbiii de the waye that I do that I mape enhere the waye that I do that I mape enhere the them who callest then me good there is no ma goode but won/which is god. The Cro.pp. on knowed the comaundmentis/here are not accommate the comaundmentis/here are not accommate the comaundmentis/here are not faite where adopt not feeale not bece no faite where adopt mother. He and capt to home mother. He and come and be and laye to him who the pourte lacking the laye be before his adopt to the pourte and the had a favour to him y laye but him wio then go and lot all that thou had and grue it to the pourte and come had have treasure in heuen and come and followe me had take the crosse on

ge/for he had greate pollellions.
And Jelus loked rounde aboute/
ad lapboute bys disciples/with what befreute shall they that have eyches entre mis the kingdo off god mis di-

the. But he was discussored with the at sayinge/and went awaye mornya-

B.111.

The Golpell of. S. Alarke.

Eriples were allounied at bys worder

Jelus answered agapne/and sappe but
to themschyldren/bowe barte is pt for
them that truste in theys epobes to entrem to the k pugdom of god. It is eafree for a camell to go thorowe the epoof anolie/then for a epobe man to eptee in to the kyugdo of god. And they
were allounged out of measure/sapinge between them selves / who then
can be sauch? Jesus loked byom them
and sapp/with me it is buposible but
not with god/for with god all thyugis
are possible.

And we there began to save but o hom/
Lo/we have forsaken all/and have so
lowed the Jestig answered and saybe.
Clevely 3 save but o your beverance mis
that hath forsaken house for brethen,
or systems or sather/or mother/or wyo
deforther thyldren/or londes/forwysa
be and the gospelitis/whyth shall not
secease an houndred folde nowe in the
your fethouses/addreshie/and sidens/
and mothers/and there/and myth perfecut yous famb in the worlde
to come eternail lyse. Many that are
mat. rix b fyist/shalbe last: And the last/fyist.

mat. rfr d'epit schalbe latt: And the latt/frit.
mat. rr.b Chep were in the wave gopnge oppe
tu. phis.e to Jerusalem. And Jesus went before
ahem/and they were amaled sand as
they followed were afraphe.

the Che Chapter of

And Jelus tohe the rinagapne/and begå to tell them what thingis Chulos happen buto hym. Beholbe we go by pe to Jerufalem and the fonne of man (balbe delynred buto the bre prectig) and buto the feribis/and they fhall cobempne bym to beath/and shall belyure him to the gentyls/and they fhals moche hym/and fcourge him and fppt bpon bim/and kyll bpm/and the thys be bape he thall eple agapne.

and James and Ihon the fofice of se bebe/cam buto bym fayinge: effatter/ we wolde that thou fhulbelt bo for be whatfo euer we befre. he fapte buto them/what wolde pe 3 foulde be buto our They lapbe buto hom/graume bu to be that we mape fpt won on the the ght honde / and the other on thy lyfte bibe in thy gloty. But Jelus laybe bu to theipe wot not what pealne. Ca pe bipute of the cuppe/that 3 Chattoipuhe of And be baptyleb in the baptim that 3 (halbe baptiled in: And they fa-Phe buto him/that we can Jefing lapte bato them/pe fhall by pake of the cuppe that 3 (ball bipriche of/and be bap-tyled with the baptym that 3 thalbe inpuled in Butto lyton myzight hor be ab on my lyfte bonbe/ys not myne to gyne/but to them for whom pt 75 plenareb. antental for

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The Golpellof S. Barke.

inc, prije And wherher, herdethat/thep beglit to bildapite at James and Ibon. But Jefus catted them buto him/and fapo to them/pe knowe welchat they who ch leme to beare rule a monge the gene tyls/raygne as lordis oner them. And thepthat be greate men amonge them execcple auctorite oneschem/Sofhal trnot beamoge pourbut wholoenerof you wylbe greate amonge you/fhalbe poure mynifter: And wholoener wyl ber hefe/fhalbe fernafit buto all. foje nen the fonne of man came / not that other Chulbe minifter bute bim/but to minifier and to grue his lyfe for the rebemption of many.

mat.rr.b . And they came to bicefco/ab as be In rbin fwet out of hierico with his bilciples

and a greate nobje of people/Barthie mengehelonne of Thymens whyche was blink/sate by thehpe wapes sphe beggpige. And when he herde that pt was Jelusoft Mazarerbihe beganto erpeland to lape. Ichis the fonne of want / have mercy on me/ And many rebuted bym / because be Chulbe bolde is peace/But he cryed the more a greate deale/thou fonne of mand have mercy on me And Jefus Co e Cilled/and commanded hym to be called/and they called the bimbe/fapinge but to him/Be of good cofort/cyfe becale

Che.pf. Chapter, 313

lefothe. Dethiewe awape his clooke! and role and cam to Jelus and Jelus & it its answered a sape binto bom/what will thou that 3 m buto the Che blinte Cap be bato him/Egalter that 3 mpght le/ Jelus lapbe buto hem / So the wape/ thy fagth hath faued the And by and by he receased his fight/and folowed Jelug in the wave.

The ri. Chapter. and whe they cam upe to

interulate/bnto Bethpha mont olmete / he fent for Arb. 11. of his disciples and Lafapbe buto them/60 poute wapes theo the connechat ps ouer agaynt you/and as foone as peentre into pe pe fhatt fynbe a cotre bounde! where on neuer man fate/loofe bom abbunge him bither And of eny man lape baco you/why do pe for laye that the torbe bath neate of hym/ab freg. ght wave he willlende hi huber. They wet their wape | ab found a colte theb by the Doze with one in a place where and dyners of them that wobethere, layo butothem/ what bo pe loolynge the colterad they lapt buto them euc as Jeing had commanned them. And Joa. 14.0

mat.rri.a Lu. rir.c

The Colpellot. S. Marke.

they lete them goo. And they brough toan, rit, behe colte to Jelug: And calle thep an mentis on hym/and he face bpon hym And many fprede chepre garmentis in the wape. Other cut boune braunches of the recestand are web them in the wave. And they that went before and they that folowed/ceped fapinge/hi flanna/bleffed be be that commeth the name of the Lopbe. Blelled be the kyngbom that commeth in the name of bym that is londe of oure father Dauid Boffanna inche breft.

mat.rri.b

And the loade entred in to Jeculait and into the cople. And when he had Lu. pip.g and in to the about boon all chengis mat, pp. band no we the enen tybe was come/be went out buto berhanp with the twelne. And on the mozone when they we re come ont from bethanp/be bagtel ad he laped a frage tree afacte of/haupage leues and wet to le whether he might fynde eny thynge there on/bu when he cam there to/he foude nothin ge but leves. Hos the tyme of fpggis was not yet. And Jehisans wered and saple to it/neuerman eare frute of the here after whyli the woolde stanbith And his viltiples heede y

And they cam to Jerufalem/and Jer fus went in to the temple / and began to call out the which folde ad bought

in the temple. And one et he we the tach bles of the money changers/and the foles of them that folde dones/e woll be not suffre that eny ma carped a belosel thoso we the temple. And he taught saying but o them its pt not wayte ho. Cfa. Wist we that myne bousse shall easted the spice, but bousse of placer but all nacyos! But ye have made it a den of the ues

And the Certifs at the predig bette mat ris y and lought howe to bear ope bi. for they feared bum because all the people maruelleb at bys boctrine. And when enen was come/be went out of the cy te. And in the mouninge as they pallet bp/theplawe the fpage tree biped bps pe by the rotes. And peter remebied/ and laybe buto him: Effatter/beholde/ the frage tree whych thou curtebpt! is wyddied a wape. And Jelus answer erb/anblapbe bnto them. Daue confibens m 600. H tierely 3 faye bute you/that wholoenerfhai lage buto the is mountapne. Take awaye thy fifte and call thy alfe in to the fee and that not waner in hys herretbut that belene that those thyngis which he layerb thall come to paffe/what foener he faperb fhalbe bone buto bem. Therfore mat. bil.a I fape buto you what foruet pe bely and. Frije baue re/and pe (balbe bone bitte pou/

The Colpell of S. Hart and when re flonde and mave Luc.ri.b. ne/pu pe baue enp thyinge ageynt Bat.bi.b eny manthat youre fatherallo w Eccleual, chis in beuen/mape forgrue pont retrespales. L

Erbitt.

And they cam agayne to hterulale matiref, b and as he walked in the temple/there Luc, er, a cam to hym the hye prefes ab the leri bes and the fentours and fapo butt bem/by what auctorite boeff thou the le thingis ad who gane the thes and totte/to bo thele thingis? Jelus at (wered/ad lapbe buto the/3 well allo afke of you a certapne thinge/and an Twere pe me/ab 3 wyll tell you by wb at auctorite 3 Do thele thingis. Who ther was the baptim of Ibon from be uen/or of men-Anfwer me, And ther thought in them felues faringe/If we thati fave/from beanen/the wpillage/ why then bid ye not beleue bym? but of we shall sape of meithen feares the people. For all men counted Ihon that he was a very prophet, and they answered/ad sayd buto Jesu/ We can not tell. And Jefus' answered/and sapo butothem/Metherwell I cell you/by what auctorite 3 Do thele thingis.

EThe. rij. Chapter.

coveredate as and

Chertl. Chapter:

ob bebegå to speakebn mat.ppi,b to them in smilitubes. A cetta pne må planteba be neparbe/ ab compaleb it with an bebge/and order neb a wyne prese/ab byte

toute in priant lete it out to hore bu tobulbandemen/and went mto a dea. Lu. rr.b unge countre. And when tyme was co Elaie.l.a. me he fent to the tennanntis a ferna. Hier.ij.d. untthat hempghtof the tenaustis ce ceaue of the frute of the byneparbe/ And they caught hom and bete him ad Centhym agayne empey. And motes ger be fent bitto them another fernaunt/and at hom they call Bones and brake his head ad fent him agapne all to renyled And agapue be fent and. there bem they kylleb/ @ many other/

beetpige fome/ab hplipinge fome. per had be one fonne whom he lo-ued tenderly thym alfo fent he at the laft buto them la pinge They well feate my fonne. But the tenauntin fapte with inchem Celues/ This is the beyse come let be hall him/and the inherica unce thatbe onves. and they to he bom and hylled him/ab call him out of the byneparbe. What that then the losbe of the bineparde we'me well come an bilitope the tenauntis/and let one the byneparts to other mane penot tente

The Golpell of S. Barke. pfallerbij this feetpeuter The Coone whychthe ela, rebiti bylbers byb refule/is made the cheft Act, tiff b Coone in the corner. Chis was when rom.tr.g. thelesbejand was marneyllous in ou 1. Det. ij, a re eyes. And they went about to take bym/but they feareb the people. for they perceased that he speake that the mylitude a gapus them. And they lest hom and went their wave.

mat.grifb And they fent buto him certayne of Luc, pp.d the pharites with perodes fernalitis to take him in his wordis. And as foo ne ag they were come/they farte but brin: Blacker/we knowe charthon at te true and carelle for no man/forth ou consposeste not the degre of men but teachede the wave of God renely Is pelauful to paye trybute to Celan or not ought we to youe or ought we not to upue. The hnewe them billimu pte pe met Bipngeme a peny/that I mapele pr. And they brought himone. And belapte bato the tabole pathys pmage and supersceneron: and they fapte buto him: Celars/And Jelus an fwered and fapbe bnto them. Chen som. plif c gene to Celar / chat whych belongerb to Celar: And grue God / that which pertagneth to God. And they meruel ed at bym.

And the Caduces cabute him which

Ebe.zif. Chapten tape/there is no lyle after thest. Ind mat ref they alaed him/layinge: Matter/Mo Luc. F. bles whote but by/yfeny mas brother deu. FFD byc/and leve bys wyfe/betynde dym/and leve no chylore/that then his brother shulde take his wyfe/ad reple by pe sead but his brother. There were feuen bretme/and the fyit toke a wp. fe/and when be bred left no feabe bes bynbe bym. And the feconde toke beef and byeb/nether left he empleade/and the thyrde lyke wyle. And feuen had bee and left no fead behynde the. Laft of all the wyfe dped allo. In the lyf af tylthes/when they are a leue/whole wyle thall thebe of theme for feuen radasti hab her to wyfe. Jelus answered and lapde buto them. Ace pe not therfore beceaued / be cause pe knowe not the letiptur / nether the power of Bob? for when they be a lyne after thys Des the/they nether mari/not are marted/ but are as the nungels whych are in heaut. But as touch page the dead/the at they are a lyne/haue ye not rebte in the boke off Moles/howin the builds Ero, fij. Bod fpake buto bym / fapunge: 3 am the God of Abjaham/and the God off Maacland the God off Jaco bine pa of the lpupuge/pe are therfore greate ly decedued and security of the security

Che Golvell of S. Harte. matrell de And there cam wo of the fribigial Luce, p.r whe he had beebe them bisputinget 6 43.430 gethet/and perceamed thathe bab an Iweved the well/he alked him which is the typhe of all commandence us/Jefus antwered hym/The fys of all the commaundementis is/bea be. And thou Chair lone the forbe Go beu. bi. a. with alt thy bert and withatt thylon le/and with atteby minbe/ab with all thy Grengthe. This is the fulle com mandemet And thefeconde is like bu leni.rip. Dto chis/Thou Chatt tone thynegybon mat grij dag the lefte . There is none other ed to. riff. c. maundement greater then thele. Sala.b.c. And the Cette laple buto him/well malter/shou hallapte the truthe that there is one God/ab that there is no ne but be. And to love bem with all the berte/and with all the mynde/ab with all the foule/and with all the Bregit And to love a mans neghbour asthro alfelys a greater thingethen all bolo canthes and facrifiles. And who Jelus in the fame howe that he answered bifiredly be fapo buto bym/Chon arte not farte from the hyngbome off God/And no man after that burd afte bym enp queltion. nat stild and geligians wered and sayotes change in the comple. Some fare the

Che. pij. Chaptee.

Icribis/thatchift is the forme of wa. Luc. pp. a nib? for want bym fife inspired with the holy good sayb/ The loade saybe plai.cig. a to myloade/fire anmy spath honderpli Jmake thome enemis/thy fore dose.

Then want hym fife callet hym loade/and bywhat meanes ys he the hys some? And mothe people herbe hym glably.

And he sayd but o the in hys doctri- Effathet.

me be wate of the scribes which lone pritiple.

to go in longe clothenge/and lone so. Luc.p. f
butaciós in the market places/and the and.pr. g
thefe seates in the snagogis/and to st
in the depermost courses at feastes/
and denouce withowes housesiad bubera colour praye souge prayers. The

le Chatt baue greater Dammacton.

treatury sand beheite ho we the people treatury sand beheite ho we the people put money into the recasury. And many that were eyethe/cast in moch. And there cam a certayne poose widowe and the thewe in two mpres/whiche make a farthynge. And he called but o hym hys discribes sand sayd but other there is suffered by some bath cast more in/then all they which have raste in to the creasury for they all put in of these superfluid to some the off her powerse cast in all that the had such and there is not the persons. It

Che Cofvell of B. Blacke. Che.riff, Chapter.

mat riiia tuc. rri.b.



MD ag be went out of the Temple/won of byg bills ples lapb buto bem. Ela fer y fe what flones / and what byldingis are here. and Jelus answered/and

laybe buto bim. Seift thouthele area Lu.rip.gte bylorngis: There Chall not be left one fone bpon another/ that fhall not

be throwen Donne.

And ag be face on mounte olinetes ner agayntt the tepte/peter & James and Ibon ab Andrew alhed bim feeret ly/tell by when thefe thingis fhat be! And what is the franc, when all thele thinges Chalbe fulfilled: And Jelusan Iwered them/and began to laye/Cale bede left enpmå beceaue pou. forms ny Chal come in my name faynge/3 Chuit and Chail Deceaue many.

When ye Chall heare of water a trbingis of warre/be pe not trouble For they must e nebeg be: Burthe ent is not pet. for there foall nacion arm agapulle nacton/and realme agapu realine. and there Chathe etthquake in all quarters/ad fampa ab croub Chele are the begynninge of forou

But take pe bede to poure leines countely and thro the lynagogistic

The rith Chapter. ve fhalbe beaten / and pe Chalbe browe ghe before rulers and kringis / for inp lake/for a testimoniali buto them and the Bolpell mutte fyille be publythed amonge all nacions.

But when they leade you and pres Mat.z.b fent you/take no thought/afore honde what pe thall tape / nether pmagyon/ but whatforner is gruen you at the fametpine/ that fpeake. Por yt Chall not be ye that Chall Speake / but the holy good: pe ab the brother Chall belyuere the brother to beth. And the father the lome and the chyldren thalleple agas mite theye fathers and mothers/and hall put them to beet b. And pelhalbe bated of all men for my names fate. but wholoener Chall endure buto the ente Chalbe lafe.

Moteoner when re le the abomina mat. rritt ble befolacion/where of ye is spoke by Lu. xxx. D Daniel the prophete / fronde where proantit. 4. ought not / let hym that rebeth pt buerstonde pt. Then let them which be

.d.12%, 22

n Jempite to the mountapres. And et hom that is on the house toppes not bestenbe boune in to the house/ne therentre there in to fetche enythpus front of hos house. And let hom that sinthe felde/ not tourne backe aga pe onto the changes which he lefte be pude bym / for to take bys cloothes Lile

The Golpell of. S. Marke. with him But we is then to then are with chylic and to them that an fouche in those bayes. But prayeth poure ayant be not in the wynter. fo there Chalbe in those bayes luche tribi lacton/as was not from the beginny ge of creatures/ whych God created buto this tyme/nether shalbe. And ep cepte that the loade had fhortened the Ce bayeg no man (bulbe be faued . Bu for the electis lake/which he bath the Cen be bath Chostenebthole bayes.

matrriit

And then yf enp man lape buto you lu. ppj.b.c 20/bere is Chill: Lo/he is there/be leue not. for falce chiffis fhall arple and falce prophetts / And fhall fhewe engracles and wonders (to beceaney pt were pollible/euputhe electe. Bul take pe hebe / beholde/3 haue thewel you all thringes before.

Elloseonet in thole dayes aftertha perist. tribulacion/the funne shall were bas

Cla, reit b he/and the mone Chall not gyne her ly Joel, it is ght/and the flarres of heave that fall And the powers which are in heaner fhall mone. And then fhall thep fethe Conne of man compage in the clowber with greate power ab glosp, And the that he fende bys aungels / and that gathie to gether hos electe from the of the worlde to the other.

The pith Chapteel

Learne a spinistude off the spage of the spa hnows that commer is neare 150 in lyke maner when ye le thefe thyuges some to passe/buberttonbe /that yt ya nye enen at the boses . Clevely 3 lape buto you that thys generacyon than not paste/tyll all thefethynges be bos ne. Weaven and earth fhall paste / but my wordes foall not palle. But of the baye and the houre/knoweth no manf no not the aungels whych are in heanen/nether the Come bom Colfe / faue the father only.

Cake bebel watche / and praye for mat. rriff

ye knowe not when the tyme ps. As a man which is gone into a fraunge countrey and bath lefte bys bouffe / and gruen auctorite to big fernauntis/and to cuery man bys worke / and commaunded the postter to watche. Watche therfore / for ye knowe not when the matter off the house well come when ther at enen/ of at mybnyght / when theratthe cocke crewynge / of in the bannynge / left pf he come lobenty / he thulbe fynde you depynge. And chat I fape buto you: I fape buto all ment watche, od my my one or accord

variation where Clevelly I live build Che. gillj. Chapter.

1.00

the Colpell of S. Mathe.

mat.rrbf uc.rm.a



Free two bapes foli effet / and the bayes froete breed . And the Die plettig and (cepbes ght meanes / howe Dininght cake him byen

te and put him to beeth. But thepl be/not on the feate baye/leck end lynes arple amonge the people.

mat.rrbf Uiben be was in Bethanin fin t tol, prij. a boulle of Spenon the leper/enenagh face at meate/there cam a woman than alabatter bore of opniment/c ted nathe that was pure and con and the brake the bore and power on his heab. There were fome that bi Dapned in them felies/and fapheres at neded this walte of opiniment ffe pe mpabe have bene folde for more th two houndred pens | and bene guill onto the poote. And they grudged a garntte bet.

And Jelus farde / let ber bein mi why greue pe her? She hath bone! goode worke on me, pee/ad pe fhall b ne poote with you all waves / 6 wh loeuerpe wpti/pe mape bo them but me pelbal not have al waper bath bone that the conive the c fore bonde to anoput my bodyto. buryinge warde. Clerely 3 lave you/whereforner bys golpell fo

Che.riff.Chapter. reached thoso wout the whole worth s allo that the hath bone [halbe re peneled in remembraunce of her-

And Judas Iscarioth wen of the mat. rebi twelne went awaye buto the bye pae tuc, pris Bis/to betrape bym buto them. When they berbe that/they wered glade/ab prompled that they wolde gyne hym money. And he fought/howe he myght

conventently bettape bem.

And the frit Days of fwete breeb! mat.rrbf whe they offered the palcal lambe this lugge, as bifriples lapb buto him/were will the on that we go / and prepare that thou mayte care the efter lambe ? And he lentforth two of his disciples ad laps bebnto them. Go pe into the cite/and there Chall a man mete pou berpnge & pytchet off water / folowe bym / And whytherfoener be goeth m/fape pe to the good ma of the houfe/ The mafter alketh where isthe geelt chabie, whe re 3 fhall cate the efter lambe with mp disciples. And he well showe you a greate parlour/paued/ and prepared/ there make reby for ba. and his belet. ples went forth/and cam mto the cite! and founde as he had laph buto them and made cedy the eller lambe.

And at even/ be cam worth the twel mat. rrbs ne. And as the plate at bothe and ate/fur. rrn.b Jelus (appe/ lierciy) laye buto you/ to a. ritj. c litij.

The Colpell of S. Marke. that won of you that betraye me wh chesteth with me. And they began to mome/and to laye to him wonby we is pe 3: And another laybelis pe 3:h antwered/ and farbe buto them / 3th plal.pl.c. me inthe plater. The folie of magoeth as pe is wipten off hom i but we beto that man / by whome the fonne of man is betraped. Good were pt for him/pt

f.coz.rf. c

that man had neuer bene bome. And as they are) Jefus tohe brebef gaue thankis / brake yt and gane pto them ab layb: Cake/eate/ Thys yamp body. And be toke the coppe/gaueth kis/and gave pt to them/and they mo he all of pt / And he faybe but them/ Chys is my bloude of the newe tells ment / whych Chalbe Cheed for many. Clerely I laye buto your 3 wyli bypube no more of thysfrute of thebyne bu tyll that dape/that 3 that ditake year we in the kyngdom of God. And when they had layd grace , they went out in to the mount ofpuete.

And Jelus laybe buto them: All ye

Mathet. Erbj.c. Inc. rrij. d

Chaibe burt tholowe me the upgur luc. prii. d for pe is wipter I will lingte the frep toarbig a heerd and the sheepe shalbe leastered toan. poi. But after that I am eplen agapte I sach pinc wyl go in to Galple before you. Deter laybe boto bym . And though all mel

Che.zitii.Chapter.

Chulbe be hurre/per woldenot I. Aud Jelus laybe buto hym/Uereir I laye buto the / these up and the the the state on that being me thingle. And he spake boldiper: no rf I shulde bre with the I woll not benye the / Lyke wife also layb they all.

And they came in to a place named bethlemant. And he layte to his dilliples. Sit ye here; whyl I go aparte ad playe. And he toke wyth hym peter/ James/and Ihon/and he began to was se a traybe and to be in an agony. And laybe buto them/My lonle is bery heavy even buto the Deeth / tary here and watche. And he went forth a lytle and fell downe on the grounde and prayes be/Chat yf pt were politible/the houre myght palle from hym. And he laybe/Abba father / all thyng is are pollyble buto the/take awaye thys cuppe from me/neuerchelelle not that I wyll/but

that thou welt be done a sure and be came ad found them Repting land be came ad found them Repting land layd to weter is pure thou? Coulded not then watche with me one house? watche pe i and playe left pe entre in to temptation, the large te is sely but the left is weake. And agame he went awaye and playbe and have the lame works. And beceture

mat.exbfl luc.exp.d. The Golpell of. S. Aftere.

that won of you that betrape me/ which extert worth me. And they began to mother land they began to mother land they began to they be 3: And another lande/is pt 3: he answered/ and saybe but othem / It is won of the. ris. 4 the same depeth with plat. the in the plater. The soile of magoeth as pt is wipten off hym i but we beto that man / by whome the some of man is betrayed. Goods were pt for him/pf that man had never bene borne.

f.coz.ri. c

And as they are I Jelus toke bredely gave thankis I wake yt and gave yt to them and layou Take leate I They yamy body. And he toke the coppe leave the kis land gave yt to them and they did kis land gave yt to them and they did ke all of yt I And he laybe but them!

They is my bloude of the newe tellament I whych Chalbe sheed for many. Therely I sape but o your I wyll by the no more of thysfeure of the byte but tyll that daye that I shal drinke ye now in the kyngdom of God. And when they had sayd grace I they went out in to the mount olywere.

Mathet. And Jelus lapbe buto them: All period. Chaibe duct tholowe me thesupphe luc. Thaibe duct tholowe me thesupphe luc. reil. D for pe is wipter I will limpte the free toan but a heerd and the sheepe shaibe scattered toan. roi. But after that I am eplen agapte I sach reils wyl go in to Galple before you. Deter lapbe boto bym. And though all med

Che, pitif. Chapter.
Chuide be hurre/pet wolde not J. Aud Jelus laybe but o hym/Uerelp I laye but o the / thys. daye even in thes up the before the coche crowe twole/che on that benye me things. And he spake boldiper: no pf I shulde bye with the l

I woll not benye the / Lyke wyle allo

And they came in to a place named bethlemant. And he lay to his dilliples. Sit ye here! whyl I go aparte ad playe. And he toke wyth hym Heter! James! and I hon! and he began to was se a traybe and to be in an agony. And lay be buto them! My loule is bery here were botto the Deeth! tany here and watche. And he went forth a lytle and fell downe on the grounde and prayes be! That yf y were possible; the houre myght passe from hym. And he laybe! Abou father! all thyngis are possible butothe! take awaye thys suppe from me! neverthelesse not that I wyll! but that they wall he done.

that thou welt be bone. And he came ad founds them Repinge/and layd to weter / Spmon Repell thou? Coulded not thou watche with me one houre? watche ye / and praye/left ye entre in to temptation/ the lorg te is sedy/but the fell his weaks. And agayne he went aways and praybe/an loake the fame morbis, And horseinte

mat.exb@

The Bolvellof. S. Harbe. ved and founde them allepe agays for their eyes were beup: nether con be they tell what they myght answer to bun . And he came the thinde time, and fapbe buto them , Gepe beng for the and take poure cafe. It is prough The houre is come. Beholde the fon ne of man Chalbe belyuered into the bondis of Comers . E ple bope/let be

Effatthei. TEDI.C Buc. rrij. e.

And immediatly wholl he pet spa-ke/cam Judas won of the twelue/and with him a greate noumbre of people 30a sout, wyth fwearbes and danes from the the prefes and freibes and femous. he that betraped him/gauethem age nerall token/lapinge: wholoever 300 hplie/he pt is/take him and leade him awaye warely. And as fone as he was come / he went accepth wape to hym/ And fapd bato him:maftermafter/affi apted him. And they ledde their bonbis on him and toke him then of them that Bobeby/bine ont a fweatbe/and fmote a lernaunt of the hpe prefte/and cut of bys care.

And Jefus answered and says but them/ ye cam out as onto a thefe with fweardes and wythfianes for to take me. I was bayly with you in the tem-ple teachynge/and petoke me not/bil that the leciptures thinde be fulfilled:
und they all folloke hym and came a thie, itif, o wape. And thete was a certapne pongemathat followed him clothed in immen byon the bare/and the pongeman ranght him/and he lefte his lymen and feed from them naked.

hped piede of all and to him came alluc. rrii. L.
the hpe piedes and the femours and toan. rbiif
the leribes. And perer followed a grea
te wape of even in to the pallis of the
hpe piede and he was there are fate

with the fernauntis and warmed him

And the hye prefits and all the counfeit fought for wytnes agaput 3efu/to put hym to beeth/And they founde noue. pet many bose falce wytnes agapute hym/but theyt wytnes
agreed not to gether. And there arofe certapne and brought falce wytnes
agapute hym/layinge: We herde hym Joan, fj. 1
faye: 3 wyll bestrope thys temple mabe wyth hondes/and wyth in the dayes 3 wyll bylde another made wyth
out hondes. And their wytnes agreed
not to gether.

And the hyefte prefte flow by a before them all/and afted Jefts fayings
answered thou mothings tho we as pt
that these bears writing against the

The Colpell of S. Harbe. And he beloe his peace and answere nothynge. Agapne the brefte melte al hed him/ad lapde buto him: Artetho Chief the forme of the bleffed And Je fug fayde/I am. And pe fhall fe the for me off man for on the roght honde of power/and come in the clowdes of beauen. Then the byghell prefes rent his cloothes and Capper what nebe we eny further of wytnes! pe baue berb the platobemy/what thenke ver and thepall gaue fentece that he was wo thy of deeth. And some beganto spital bim/and to coner his face/ and to bett him with their fystis and to lage bute him/arede buto by. And the ferualites boffeted him on the face.

And weter was beneeth in the pal & Matthet. lys/ad there cam won of the wenches suc. rrif. f. of the tyell prefe. And when the laws toa, rbitie Weter warmpuge hom fylfe/fhe loked on him & lapse/walt not thou allo will Jelus of Magareth: And he benyeby fapinge, 3 knowe him not nether wete 3 what thou layed and he went out in to the posche/a the coche crewe and Damfell lawe bym / and agayne began to lape to them that Robe by thes P mat. rrbf. won of them. And be benyed yt agay in. rrii.f g me. And anon after / agayne they the ton. rbiij e dow by/lapie to Weter/luerly chouse to wo of them/for thou arte of Galife

Erbi.a

\$6.00 Minas

C. D. D. Dalla

The. rb. Chapter.
and the speache a greeth thereo. And he began to curlle and to sweate/sayinge. I knowe not this ma of whom ye fpea he/ And agapue the cockectewe . And peter remembred the worde that Jefus layde buto bym . Before the cocke crowe twpfe/chon thatt benye me thy fe/and begante wepe.

the. rb. Chapter.



and anonim the bawnpit- mat. rebi ge belbethe bygb prettes Luc. Etti a counfell wyth the leny- toa. zutije ours ad the lerybis. And

allo the whole congrega cion/and bounds Jelus and ledde hym aways / and delpuseed him to potlate. And potlate affect him: Arte thou the kruge off the Jewes: And he answered and saybe buto him/ mat. rrbit thou sayes it. And the high present ac- inc. rxin a eufed him of many thingis: wifate ale toa. puis bed hym agayne / fayinge: Answered thou nothenge: Behowe howe many thingis they lay buto thy charge ? 3efus pet answered neuer a worde fo that poplate maruepleb.

At the feat pplate was wont to belyare at theyr pleasure a pielones/ whosever they wolk belyie. And the-te was one named Barrabas / whych la pe hounde with them/that cauted in Intreccion/and in the universition ca

The Colpeitof, S. Marke. witted murther, And the propiecallet bate bym/ and began to befrie of by accordyinge as be bad ener bone bit them. Delate aniw ered them and layb Upli pe that 3 lofe buto pou theken ge of the Jewes : For he knewe th the hye preftes had belyueted hymo enuy. But the bye preftes had mouet the people that he fhulbe ratherbelp ure Barrabas buto them.

at.rrb# a.rbing

10 place answered agapne/and fapb ! Inc. tritt buto the what well pe then that 3 bo with bym/ whom pe call the hyngrol and.rip.c the fewer and theperved agapueten cify him Wilate lapbe buto the. What hamme harb he bone ? And thep ceped the mare fecuently/crucify him. wila te wyllinge to content the people lous feb Barrabas/And Delpuered Ibelug Courged for to be crucifeed.

at, erbi s.rr.s

And the foudiers ledde bom aways in to the commen half / ad called toge ther all the whole multitude and they clothed him with purple and they plate ted a crowne of thomes and crowned him with all. And began to fainte him mapli hange of the Jewes. And thep Imore hymonete head with a rede al ipat bpon bym/and kneled doune and made courtelpe before bym.

And whether had mecked him they

chothes on him/and ledde him onte to crucify him. And they compelled won mat. rebif that pated by called Simo of Cyrene inc, reis d (which cam oute of the felde/and was father of Alexander to Kufus) to beate his croffe. And they brought him to a place named Golgotha (which is by interpretacion the place of deedmens mat. rebif sculles) and they gave hym to brynheluc. reis d wyne myngled wythmyre/but he res Joa. rif. b teaued ye not.

And when they had cencifyed him/ Matthet, they parced his garmetis castinge lot. Erbi.d tis for them/what enery massing hour has luc. Eris due. And pr was aboute the thyrde hou Joa. Etc. dec'ab they crucified him. And the tyrke of the cause of his deeth was wryten! The hynge of the tewes. And they crucified with hym two thenes: the one on his ryght honde/a the other on his lyste hade. And the scripture was ful. Ela. List. deplied/which saveth and he was coun

teb amonge the wickeb.

And they that wet by/tayled on him waggpnge their beades i and la pinge!
Ab wietche/that tell rapel the temple Joan. if. b and bylbell pe in this da pes. Saue thy lyife, and come do nie from the crolle.
Lyke wyle also macked him the byth pieles amonge them selies with the freihist and sayde the faued other men him also be can not saue. Let Lett the

The Bolpell of S. Marke,

Aprige off Itael nowe descende from the croffe/that we mayele and belens. And they that were crueffed with him checked hym also.

And when the first house was co-

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D. BOKE C this is

D.312.10

€.h.mac

me/barchnes arole ouer all the earth butyll the nynthe houre. And at the nynthe houre Jelus ceped with a low Mal. stila De bopce/lapinge. Elop/Eloy/lamala bachebani/ whych is of ye be interple ted/my God/my God/ why hall then forlaten me ? And some off them that Robe by/when they herbe that/faybe beholde he calleth for melyas. And wi ran / and frited a fponge full of byus ger/ and put pt on a rede/ and gane hin to bypacke/layinge: let him alone let be fe whyther thelyas well come and take bim boune.

But Jelus creed with a lowde boy ce & gane oppe the good. And the bay le of the temple bib cent in two parts es/from the toppe to the botome. In the budercaptagne which flobe beloge him lawe that be lo ceped and gave by pe the goot / and he lapbe/truely the man was the forme of God. There we ce allo wemen a good wape of behol bruge him:amonge whom was Mar Riagbalen / and Marp the mothers James the leffe and of Joles/and Ma er Salome/ which also when be wa

the.rbf.Chapter ingalife/folowed hym/and miniftred buto him/ad many other weme which cam bope with hom to Jerulalem.

And nowe when nyght was come (be mat.rrbif tanfett was the ene that goeth before lu.xxiij.g the faborh) Joleph of armathia a no. 30a, rir.g ble lenarour (whychallo loked for the apagoome of god) cam and went bold ly buto poplate and begged the boby off Jefu/poplate merneled that he was alredy bead and called buto him the buder captagne and alked of bym whether he had bene eny whyle bead And when he knewethet enech off the buber captame/he gave the bodi to 30 leph. And he bought a lpue clothe/and toke hom doune and whapped hom to the lyne clothe / and laybe bym in a tombe that was hewen oute of the tothe And tolled a Cone buto the dore of the leputcee. Land Mary mag balenand Charp Jose beheld where he was lapbe.

The.rbi. Chapter.

Od when the laboth daye aswas patt Harpmagoa in criifi.a Jen/and Etarp Jacobi/ab 184.ff.& Salome/bought opntme and anoput hym. And per in the morning e the nerse daye after

thelabbothday they eabnto the leput

The Colpellof. S. Marke. tayd won to another/who that rolled wave the frome fro the mouthe off the fepulcre. And when they behelde til they lawe bow the Cone was collede Riattbet, waye. for pt was a bery greate won and they went in to the Cepulcre/and lawe a ponge man lyttinge on therp 308.IT.C. ght fpbe/clotheb in a longewhite gu ment and they were aballhed. the layb buto them/be not afraped

Erbiij.

pe leke Jelus of nazareth/which was crucided. We ps eplen he ps not bere. Beholde the place/were they put him mat proje But go poure wave/and tell his billi ples and namly peter that he ps 4 ne before pou in to galile/there fol pe le homias he lapbe buto pon. and they wet outequicipanolebin the Cepulere. For they trembled ab we re amaled/ Dether lapd they empthis ge to enp man/for thep were afraged

H luben Jelug was eplencheme rowe after the labboth dape the appe red fpit to Mary magdalen / outed whom he can fene beupig. And the wi and tolde them that were with b as they morned and wepte. And w they bette/that he was alpue/andh In Fritis b appered to her thep belened penet. ter that beappeted buto two ofth a Organge Agure/as they walked

The.rbf. Chapter. wettatothe countrep. Andthey went and tolbe pt to the remnaunt And thep

beleueb them nether. L

Afterthat he appered bnto the Effatth. eleue as ther face at meate/and caft in zrbiti. their teche their bibelefe/ab harbnes tu. rritt. of herte/be caufe they beleueb not the Joa. pr. which had fene bin after bis refurrec eion. and be laybe buto them to pe in Matth. to all the worlde/and preache the gol- grott pell to all creaturs : Wi holoeuer bele. neth/and ps baptiled/fhatbe fafe/And wholoener beleneth not/fhaibe bamp neb.

And thele fignes Chall followe them thatbeleue. Immy name they Chal cafe oute beupis and Chail Cpeake with nes we tonges/and thatt hyll ferpentis. And of they drynke eny bedly thonge! pt Chatt not burte them Chep Chall tare there bonbig on the fiche /and they fuall recoure.

So then when the lorde hab fooken In rritti bnto the/he was receaued into beaue and fate on the ryght honde off God/ and they wet forthand preached eues ty where/And the lorde wrought with them/ and confirmed their preachpus ge with miracles charfoloweb. A

Cheende of the Bolpell of.S. Marke.

The gospell of. S. Luke



mori pe us many paue cahen

in hond to compose a treates of the thyngis/whych a re furely knowed amonge by each as they beclared the buts by whych from the begin

were minifers at the doping/3 better mined also as some as 3 had searched out dissently all thyrigis from the be guininge/that then 3 wolde wife but the (goode Theophilus) that thou empghtest knows the certente off the thoughs where of thou are enformed

The.f. Chapter.

A thetpine of herote him
ge of teway/there was a
certayne preef named a
chactag/of the course of
Abie. And hypwyse min

and her name was Elizabeth, Booth where perfect before god/ad walked

Che.j. Chapter.

mail the lawes and optimaciós of the loide that no man coulde fynde fawte with them. And they had no childe/be cause that Elizabeth was barain/and booth were well aricken in age.

It cam to palle/as he excuted the prefles office/before god as hys course to cam (according to the custome off the prefles office) hys lot was to then obouris/ And went in to the tempel of leui. phis the lopde/a at the multitude of people where without in their prayers while the obouris were strenging. There appeared but o hym the lordis angell/ flondings on the ryght tyde of the autre of odouris. And whe sacharias is we hym/ he was abalibed and feare

cam on bym.

The afigelisappe buto hym / feare not jacharp/for thy praper pa herbe/And thy wyfe Alpsabeth shall beare the a some/and thou shalt call his name 3hon/And thou shalt baue rope at gladnes/ad many shall recope at hys birth. For he shalbe greate in the fight of god/and shall nether brynke write nor Aroge brynke. And he shalbe filed with the holy god ene in his mothers wombe/And many of the chyldre of I rael shall be tourneto their lorde with and he shall goo before hym in the spate and hower off spelyas to tourne to and hower off spelyas to tourne

The Bolpell of. S. Luke.

platerrithe bertis of the fathers cothetething mala.in a bie/ab the bubeleners to the wyllom mat.iii.b of the tutte me/to make the people to

Dy for the lorde.

And sacharp lapbe buto the aungely that Jam olderand my wyfe well tito hen in peares. And the aungelianime sed/and lapbe buto hym/Jam Gabpe eli that frombe in the prefens of God/and am leut to speake buto the/and in the we the this glad tybingis. And in the hede thou shalt be domme/and not able to speake butyl the tyme that the sethingis be performed/because thou belevest not in pwordis/which shalks suifplied in there season.

And the people wayted for sachations / And the people wayted for sachations / And the tarped in the teple. Whe he camoute he coulde not speake buto the / And they perceauto that he hadfene some biston in the temple. And he beckened buto the / and the

marned freachieffe.

and the second

And pt fortuned/assone as the tyme of his office was outer be departed to me in to hos o wine house. Afterthale dayes/his wife Elizabeth conceant at his her filfe, b. monethes/sayings. This wife hathgod dealte with me in the dayes when he loked on me/to the her from me the reduke that I lufferth

The. Chapter

monge men. Act have being his anne

A and in the bi moneth the aungel Babutell was fent from god bnto actte of gahle/named nasareth/to a bics gin (ponfeb to a mã/ whole name was Joleph/of the bouffe of mauto/ab the birging name was Marp. And the a. ungel wit in bnto ber and fapte: Da p le ful of grace/the lorde ps wptbthe/ bleffeo arce thou amonge weme. With the lawe him/the way abatthebar bry lapinge/ab caft in ber minbe what ma ner of falutació that Chulde be And the aungel fapbe buto ber:feare not mary thou half founde geace wrengod. Lo thou Chair conceaue in the wombe fab thatt beare a chilbe/and Chate call byg name Jehis De Chalbe greate/and Che albe ratted the fonne of the byell. And baff, bif. D the laibe god foatt grue buto bym the feate off big father wauth and he fball rapgue oner the house off Jacob for ener/and of hys hringbome shalbe none enbe.

Then lapb Mary buto the aungelij howfhalthig be feingethat 3 knowe nomant Anothe aungell answered /ab land but her/The boly good fhall co. me bpott the/and the power of the by elf balloner (babowethe Therfore at to that bely things which thalbe botneispaide called the forme of god And

ela. bij.c

mich.iiie

m.titt.

the Golpell of G. Luke.

marke/thy colen Elizabeth/hathallo
coceaned a fonne in heroide age And
thys ys the bi moneth to her/whyth
was called barain/for wyth god thall
nothinge be bupollible. Alary faybibe
holde the honde mayben off the loide/
be it buto me ene as thou hall fayth for
And the aungeil departed from her.

A Mary arole in thoole bapesiant wet into the mountapus with hall to a cite of tempy and entrebinto the boulle of sachary/abfaluteb eligabeth And pe forenned / as Cligabeth berbe the latutació of Mari/the babe fpioge in her belly. And Elizabeth was filed with the holy good and cryed with toute bopce/ab latte Blellebarrethon & among wemen/and bleffed pg the fru re of thy wombe And whes hapeneth this to me/that the mother of inplop de thuide come to mer Loas fooneas the boyce of thy falutacio fownbebin myne eares/the babe lepte in my bel ly for tope. And bleffed arte thou that belenedit / for thoofe thingis Challe performed whych were tolk thefron the loade.

and Mary layde

And my forpte seroplech in Goding

for he hath loked on the poure be

Beholbe no we from beng forth Chal

all generacions call me blelleb.

for he that ps myghty bath bone to me greate thingis and blelled ys hys name.

And his merci is al ways on the that feare him thosow oute al generacios. He hath the wed fireghte with his ar me he hath fearered the charace proude in the pimaginacio of their herris.

their featis/and hath eraled them of

lowe begre.

be hath filled the hongry with good the chingistand hath fent awaye the ep the empty.

the bach cemebred mercy i and bath Clartib.

bolpen big fernannt 3frael

Aud mary aboobe with her.ii).mo- hie xxxx. nethers/And retourned home agayne. plal.cxxx.

Helisabethis tyme was comethat Gen. prischesquibe be belyuereb/And the brought forth a sonne. And her neighbours and hercosins herde tell howe the loss be had magnified hys mercy bypo her and they recopsed with her.

and they recopied with her.
And pe fortuned the enghe daperthey cam to circuncile the chylogiand cale

The Solpell of. S. Lube.

led bys name sachary after the name of his father/s his mother answered and fayb:not fo / but be shalbe called 3bon And they faybe buto ber. There ps none of thy hynne that is named with his name And they made fignes to his father/howe he wolve have his called. And be afted for wiveinge to bleg and wrote faringe : byg name ve 3bon. And they meruetteb att. And his mouth was opened immediatly/and big tonge/and be fpake la wuynge gob And feare cam on all them that buelt npe/And all thefe faringes were nor fed abroate through our al the hylly to untre off Je way/and all they that her be them/laybe them bype in their bet ets Capinge: What maner chylbe fhall this be: And the hope of god was wi th bym.

And his father sacharias was filed with the holy good /ab prophelyed in

ringe.

Blessed be the loade god off israel of for the hath bespred and redemed by people.

And bath repled oppethe home of his les

pfal.friifnaunt want.

and the plant the worldebegan.

Theif. Chapter.

That we foulbe be laued from oure enimps / And from the bondes of all that bate bg.

To fhewe mercy to warbig oure fa thers/And to remember bys boly plo-

meg.

That is to lave the oothe which be fware to oure father Abjaham/for to bie.grrj. ?

grue pt bato bs.

Char we belyuered oute of the hone dis of oure enemps/mpghe ferue hom with oute feare: all the Dapes of oure lyfe/in luche holpnes and epghtewels neg that are accept before bem.

and thou (chylbe) fhate be called the prophet of the byell/for thou Chalt go before the face of the losbe/to prepare

his wapes.

and to grue knowlege of healthbu to bps people/for the remillion of fine meg.

Through the tender mercy off oure mais. it & loide / wher with bath biffted be the jacha.in

bape fpringe from an bre.

Ca grue light tothe that fate in bart kneg/and in Chabo we of Deth / and to gyte oure fere in to the wape of peace

And the chride encreafed and wored Grange in fpipte / and was in wilder nestepti the baye cam/when he foulbe thewe hym fylfe buto the ifraelites

The.ij. Chapter. -

geff. Ett &

The Bolpen of S. Luke.

pes that there went oute a comma und ment from Auguste the Emperous that all the woodbe shad be be balued. This tapp was seeften aunt in Spita, And energy man went into his owner there to be taped, And Joseph also akided from Galile/oute of a cite of Dautd/which is called Bethleem/because he was off the house and linage

wedded wpfe/which was with chile. And pt fortuned whil they there we re/her tyme was come that the full be be deliquered. And the broughtfout her fruit begote forme. And wrapped him in swadings cloothes/and layed bym in a manger/because there was no roume for the with in the house.

of wanto to be tared with Mary bys

And there were in the same region of thepherdis abydinge in the felde/and watchinge their flocke bynyght. Ind lotche angell of the lotde flode harde by the/and the brightness of the loide shoute route aboute the/and they were some afraged. And the aungell sayd me to the/we not afraged. Beholde 3 him se you tyding off greate 10 ye/that

The. if. Chapter!

thalf come to all the people if of bute you po borne thes dape in the cite of mainda laueoure/which is chill the lorde And take this for a figurify thalf fynde the childelwadled/ad laped in a manger. And fireight wape there was with the afigell a multitude of heuely fowdiers/laudyinge God/and layinge Glory to God an hye/and peace be on the eeth/ad buto men a reyoule recon

cplinge. Je

And pt fortuned / ag fone ag the afis gels wete gone awape in to heane 4 the Chepherbis fayb woto another:let be go euen bnto Bethleem/able this thynge that is hapened/which the los be hath thewed buto be And they cam with hafte/ab foude Afary ab Joleph. and the babe laybe in a manger unben they had fene pelthey publifihed abios De the fapinge/whych was tolde them of that chpite. And all that herte it wo bed at those thyngis which were tole be them of the Chepherdis But Mary he ptall thofethyngis/a pondered the m hy hert. And the Chepherbegretone ned /praplynge ab landpnge Bod for all that they had beebe and feneleupit

as prwastold buto them. It And when the epott baye was co tent, rif. a me that the chylbe thuib becreenciled his name was called Jely/whichwas Mat.j.s.

the Golpell of. S: Luke.
named of the aungel before bewagel
traued in his mothers wombe. H

leut. rij. a And when the tyme of their putification (after the lawe of Ajoyles) was come/they brought hym to hiero-

Aro. ritia falem/to prefent home to the lorde (Ad Au. biij.c yt is writen in the lawe of the lorder enery matchplue that forth openeth the matcie/(halbe called holy to the lorder and to offer (as yt ys faybe in the laws of the lorde) a payre of turtle bouch

leuft.rij, col. if. ponge pigtong.

And beholde there was a main his rulale/whole name was Simeo. And the lame man was inte ad feared god and loged for the confolació of ilrael/ad the holy good was in hym. And an answer was gruen hym off the holy good/that he shulde not se deeth/before he had sene the lordes Shift. And be cam by inspection in to the tople,

And as the father ad mother biomest in the chylbe Jelus/to be for bym after the cultame of the lawe/The to be bym bope in his armes ad laybe

Loide Mowelettelt thou thy fernaunt beparte in peace accordinge to the promes.

for mone eyes hane fene the faute our fene from the.

tace of all people.

The. H. Chapter.

Alraht to lighten the gentyle/and the glosp of thy people Ilrael.

And his father and mother mere nelled at those thrugis / whych were spoken off hym. And Symcon blessed them and say but mother behold this child shall be the falland beforeccion of many in Israel / And Ca. biff. e a signe which shall spoken agapute. com. is. gi And moreover the swearde shall pear 1. 10c. 4. b

te the beri hert of the/that the though

And there was Anna/a prophetes/
the doughter off whanuel of the tribe
off Aler. And the was off a greate age
and had sined with an bulbade. bit, per
te from her birginite And this weboo
we was aboute. itis, kope and. itis, pere
of age/which went never oute of the
temple/but ferued there with fastinge
and praper upght and dape. And the ca
forth that same houre/ad prayled god/
and spake of hym to all that loked for
tedempeton in hierusalem.

And as some as they had performed all thengts according to the lawe off the love they returned in to galile in to their owne cite nasareth. Ind the shylde grewe ad wered froge in sprete and was full of wyldom/and the fac

uour of god was with bom. L

And big father and mother went to

The Golpellof. S. Luke: blerufalem euery peace at the febe of effer of And when he wag.rij.pere of beithey went bype to hierufalem ale teribe cultome of the felte/and when they had fulfilled the bates/as they o enened home/the chylbe Jelus boo tyll in hierulate/vulmowynge to b father and mother. for they supposed be had bene withe compani. They cam adaystomey/and fought hom amon ge their kynffolke and acqua phraume and founde hym not They went backe agayne to hierufalem/and fought him And pe fortuned that after. in dapes they founde hym in the temple lyttin ge in the mibbest of the Doctours boil Dearpngethem/ab polinge them/ And all that beede bym meruelled at by wit and antwers

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And when they lawe hym/they we be also nyeb. And hys mother laybe but to hym/lose why haste thou thus deal te with by: Beholde thy father and I have loso wed and lought the And be layb duto them/howe is ye that ye for ght me: will be not that I must goal oute my fathers busines: And they but derived not the layings that he spake to them. And he went with them/and tam to majareth/ad was obedient to them by mother kept all these things in the epert. And Jesus increased in

Che.ttj. Chapter. uploomand age/and infauoure with hod and man. L

The.u. Chapter. 4 A the foftenthe peace of the rapgne of Tiberpus/ the Emperoure/ portus wylate beynge lepftena-Wunt of Jewiy/and merote

bepage Cetrarchof Bas tple/and his brother 10 hilip Tetrarch in Jeurea ab in the regyon of Traconi. tis ad Lylanias the Tetrarch of Abp. ipne/Liben Anna and Capphas were the bye pietes/ The communityment of god was publiffed buto 3hon the fon ne of sacharias in the wilbernes. And be cam in roall the coolleg aboute 301 mat. fil. a ban/preachinge the baptim of repeta. marc.i.a ance for the remillion of francs/as pt is wipte in the boke of the layingis of Clayas the prophet/which laeth/The Cla.pl. a Dopce of a cepar in wildernes:plepare Joan.j.c. the wave of the loute make his pathes Brayght. Every baltey Chalbe tylled/ and every mountagne and byll Chaibe brought lowe . And crocked thyngis balbe made Crepght/g the rough was resibalbe mate Imothe. And all fiell be hall fe the fancour fent of Gob. k

The lapte be to the people/that we Matth te come to be haptifeb of bum. O gene itj.b.c. tacte of bypers/who hath the web you

The Golpeliol. S. Luke.
The crafte to a pe from weath to come?
Bronge forthe due fentes of repentaunce /And begrn not to lave in youre
felues / we have Abraham to outelanther. For 3 lave unto rou/God is able
of these kones to reple bype chyldien
but abraham. Nowe allo is the ap
levy but the rote of the trees/ Eury
tree therfore which bringethnot forth
good frute / Chaine hewen down / and
cafte in to the free.

And the people asked him/sapings: tu hat shall we do then? We answered and sayde butos hem: We that hathis cootes / let hym parte worth hym that hathmone/And he that hathmeare/hi

hom do type wyle.

Then cam there publicang to be be ptyled/and lapbe buto hym. Maftel what thall we bo : meanswertd but them/require no more the that while

te ba po po ue in

to the state of th

15 apopured buto pou.

The fouriers iphe wriedemained of him/fapinge. And what shal we we And he saybe to them / Do bioleness no man/nether trouble enr ma wing fully. And be cotene with pour wages

Mat. 11.b And the people were in a Doute/and Mat. 1.b. all me disputed in their herns of 36a 30an. 1. D whether he were bery Chiff/36an sweech/and saybe to the all. 3bapis you with water/but a frongerhen/

The. Hij. Chapter. emerh/whole the latcheth Jam not

worthy to buloofe/ he wel baptile pour with the holy good ab with fpre which mat.if. & hath his fanne in his honde/and will pourge his do wie/and will gather his come in to bys barne . And the chaffe will be bourne with fre that neues hatbe quenched. And many other then gis in his erhoriacion preached be bus to the people.

Chemperode the Terrarch (whe bemat.iff.a. was rebuked of him for merodias his tilar.j.b. nother 10 helippes wife/ ab for all the

euple whych derobe had bone) abbed: this above all/ ad layd 3bon in precon.

And it fortuned ag all the people reteaued baptim (And when Jelus was baptyled and byb praye) that heaven was opened / and the holp good came boune in a bobety Chape type a boue be pon hom: And a boyce came from heas uen/fayingerthou.acte my bere forme/in the am 3 peafeb.

And Jelus him alfe was about this prere ofage when he began/ bernge as men hippofed the forme of Joseph. which Joseph was the sonne of Welge whichwas the Conne of Wathat which was the fonne of Leut which was the forme of Eleichi thich was the forme of Joleph

H.H.

The Colpell of. S. Luke. which was the forme of Matatibia which was the forme of Amos which was the fonne of Mahum which was the fonne of Ellp which was the Conne of Magge which was the forme of Claath which was the fonne of Matathias which was the fonne of Semei which was the fonne of Joleph which was the fonne of 3uba which was the forme of Johanna which was the forme of R beffa which was the Conne of Solobabel which was the fonne of Salathiel which was the Conne of Deri which was the forme of Meichi which was the fonne of abbi which was the fonne of Colam which was the forme of melmadan which was the forme of ther which was the fonne of Jefo which was the fonne of theliefer which was the foune of Joiam which was the forme of Alattha which was the come of Leni which was the fonne of Simeon which was the fourt of Juda which was the foune of Joseph which was the some of Jonam which was the fonne of peliacis which was the forme of efelea which was the come of Alenan

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Che.ffi.Chapteri which was the fonne of Mathathan which was the fonne of nathan which was the fonne of Danib which was the forme of Jelle which was the sonne of Obed which was the fonne of 15003 which was the forme of Salmon which was the fenne of Maallon which was the fonne of Aminadab which was the fonne of Aram which was the forme of Elcom which was the sonne of 10 hares which was the fonne of Juda which was the Conne of Jacob which was the forme of Maac which was the fonne of Abraham which was the forme of Charra which was the some of pachor which was the forme of Sarnch which was the fonne of Ragau which was the forme of 10 hales which was the forme of weber which was the forme of Sala which was the fonne of Cainan which was the fonne of Aepharat which was the songe of Sem which was the forme of floe which was the forme of Lameth which was the Conne of Mathulale which was the fonne of Enoch which was the sonne of Javeth which was the forme of Maiatehel 13.111.

The Colvellof. S. Luke. which was the founc of Caman which was the some of Enos which was the fonne of Seth which was the forme of Abam dade which was the forme of God Che.tig. Chapter,

mat.fiff.a marc.i.b. ?

Chis then full of the be-To good / veturned from of the Spapee mton wil Decnes | @ was.ri.bare tepted of the deupli.

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t

in thole bayes ate be no thynge. 2 when they were enbeb/he afterward bogreb. And the benyll layd buce him pf thou be the forme of god comaun thys Cone that he be breed. And Jelu ben, bit, amau Chall not lyue by breed only/bu

by enery worde of Gob.

And the Deupli coke hom bope inte an bye mountayne/ at the web hymi the krugdoms of the earth eueninth twpnchipnge of an epe. And the ben Taybe buto him: all this power wi gyue the enerpwhyt / and the glory them (for that is delpuered to mela to whomfoeuer 3 myl 3 grue pt) pft on therfore welt wortheppe meiter thaibe all thene. Jelus antwered an ben. bi. clayte unto ben. Bence fro me Sain

And. p.d. Kopys is wryten, Than Chalt hom

The titl. Chapter. thy laibe God/and hym only ferne.

and he carped him to hierulalem and fet him on a pynacle of the temple and layd bate him/ If thou be the Conne of god call thy fife wune from beng. for pris wipten/he Chall grue bis aungel- plal, re, 22 lis charge oner the/to hepethe/@ with they bondis they fhall fley the bppe/ that thou bust not the fote agaput a fone. Jelas anlweved/and laybe buto hem/pt.ts fapo / thou Chate unt tempte Deu.bf. thp loide God. And as foone as the beupil had ended all his temptactons/be beparted from him for a feafon.

A and Jelustetuened by the pormat stij. I wet of the spryte in to Balple and the Marc.1. b same of hym went thoso wont all the 303. itis. E segron counde aboute. And he taught in they; fpnagogis / and was comme

unbeb of all men.

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and he cam to Majareth where he mat.tiff: was nourled/and as his custome was Mar.bj. went in to the Ipnagoge on the faboth 30a. ity. baye, and Robe bppe for to rebe . And there was belynered buto him the bohe of the prophet Clayas . And when be had opened the boke/he founde the place/where pt was wipten. The for Clate.lpf bath annoputed me. To preache th Colpell to the poote be path fent me, and to heale them whych are trous 11. ttif.

the Golpellot. S. Luke. bled tarbeire herres/To pleache bely arraunce to the captine/ And thabite the blynde / Aud fretpro fet at iphente them that are builed / And to preache the acceptable peare of the loide. And he cloted the boke/and gauept

agapne to the minifer/and fate boun And the eyes of all that were in thelp nagoge/were fattened on him. and hi began to lape buto them. This dapen this feripture fulfplied in poure cares And altebey bore him wienes lad w bred at the gracious works which pro ceaded oute of his mouth/ & ad Capte Is not this Josephs fonne?

And he fayor buto the /pe mape ber wellfape bito me this prouerbeiph Acpon/heale thp fpife. A whatform we have berd bone in Capernaum/bo the fame here lytwple in thyne oun countrep. And helapde/ Clevely 3 lape buto you. Ma prophet is accepted in

his owne countrep.

But 3 tell pon off a trueth/ Cam Jaco.b.d. wpdoweg were in Ilrael in the Dares of helpas / when heupn was fet the peres and fpre monethes/ when grea te fampuhmet was throughout all th londe/And buto none of them was b ipas lent/laue in to facepta belyduly don buto a woman that was a widou And many levers were in Itraci mis

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The.fff Chapter. tyme of thelifens the prophet/and yet itt, re. b.

none off them was beateb / faupnge

Daaman of Syria.

And as many as were in the fyringo ge when they herbe that / were fylleb with wath and role bppe / and think him out of the cite/ and lebbe bpm eus bato the edge of the hill/wheron theis cyte was bylte/to caft him bonne bebe lynge. But be went bis wape euen tho rowthempowsofthe. F. And cam mat,tiff.b into Capernan a cite of galile/ and the Marci.j. te raught them on the labboth bayes/ And they were affonted at hys Doctets

ne for his preachinge was with power and in the finagoge therewas a ma mat. bif. b which had a foule fpapte with in him/ Marci.j. and ceped with a loube bopce/lapinge! tet me alone/ what hall thou to bo wie th by / thou Jelus of Majareth ? Arte thou come to telerote be: 3 knowethe whatthou arte/thou arte the holy ma of God. And Jefus rebuked hom/fape of hym . And the beuple thewe hom in the mydbig of them and camout off bem/and burt him not, And feare cam on them all / And they fpahe amonge them felnes/ fayinge: What manner a thinge is this! for with auctorite and power he comaundeth the foule fpsy tig and they come out? And the fame

The Golpellof S. Line. of him fpred a brobe throwoute all sie ers of the countre cound aboute. It mat.biff b And he reofe bype and cam out marci.i.c. of the fynagoge / and entred into Sp mong houste and Symong morbetes la we was taken with a greate feuer. Another made intercellion to bim for ber. and be dobe over ber / and redu ked the fener/and pt left her. And im mediacip the roole and munificed bo to them. deline was boune / all there that had acke / taken with byuers b feafes/brought them buto him. And hi and healeb them. And bentis allo can out of many of them/ cryinge and layinge. Chou arte Chiff the lone of got And be rebu Bebebe and fufferedthem not to speake / for they knewethat be was coud. The store was an armount Marc. f. b. As loone as pt was bape he bepan

teband went awape in to a belett pla ce/and the people Cought him and can to him ad kept him that he shulbe no beparte from them. And he lapte buts them. I multe to other cities also per ete the worde of God. I for theter inagogis of Galple. some miner bring to the Table

Ehe.b. Chapter. C cam to palle as the peo mat.fiff. e Theare the worde off God/ that he Robe by the lake of Benazareth and lawe 2. Itwo faippes floute by the the lpbe for the fifthermen were gone out of the/a were wallbinge thetenet tes. Jelus entred in to one of the foto pes which parteyned to Symon /and played him/that he wolde cary hom & lytett fro the londe. And be fate boune ab taught the people out of the Chippe Wihen he habieft fpeahinge/he laps Debnto Spmon/Cary bg in to the Dee pe / and let Apppe thy netteto make & braught. And Symon answered and lapbe to hyun. Hafter/we haue labons red all nyght/and have taken nothyne ge. pet nowe at thy worde 3 wpil loofe forthe the net . And when they had fo Done/they inclosed a greate multitube a lis his of fpffheg. And the net brake/and they madelygnes to theye felowes whych were in the other Chippe/that thet Chul be come and helpethem. And they cam and they fitted bothe the Cuppes/that they foncke agayne.

The symo weter lawe that/he fel boune at Jelus knees/fapinge/Loine go fro me/for 7 am a lynfull man. For he was beterly allonged and all that

The Golpellof . S. Lake. were with him at the braught of fifth whych they toke. And so was als James and Ihon the somes of Jebedi which were parte takers with Sympand Jesus sayle but o Simo/feate mo fro hence forthe thou fhale carche mi And they brought thete Chippes to lor De/and forfoke all and folowed him. mat.biff a and it fostuned that he was macing marci.j. D capne cite/ab behofbeshere was a mi fultof tepzoly. And when he hadfpiet Jefusthe fell on the face an belough bym fayinge / Lorde pf thou wyleth ou cant make me cleane. And heftreb ched forth his hond and touched him Capingei 3 will/be thou cleane and m

be tell no man / but that he fhuibe go and thewe him fplfe to the prefte fant offer for hys clenfynge accordyngens leut.piij.a Moles comauntement was/fora wit nes buto them.

But hos name fored the moare ab coate and the people cam to gethette heave and to be healed of him of their inframities. And he kepte hom fylfes parte in the wylorenes/and gane by

medpatty the leptoly departed from him. And he warned hom/that be foul

Mat.fr.a ... And pt happened on a certagning Mar.ij.a. dape/chat he taught/andchere facethe pharyles/ab doctours of lawe/ which Tolfe to praper.

Che. b. Chapter

were come out of all the tounes of Ga lyle/Jewiplab Jerusalem/and the power of the love was to heate the. And beholde/men brought a man lyinge in hys beed/ whych was taken with the palley/ab theylought meanes to bipit . ge him in/and to lave him before him. And who they coulde not fynde by who at wave they intght brynge him in/because of the preace/they wer by on the toppe of the boulle and let hun boune thosowe the tylynge/bed and all in the mybbes before Jelus. Uthen he fame theps farth be farbe buto him/ mathy fynnes are forgenen the. And the feet beg and the pharples began to thrnhe fayinge / what felow ps thes wheth speakerh blasphemy wo can forgyne fpunes but Gob only:

tes/he answered and sape but though tes/he answered and sape but othems what thinks pe in poure hertes? Whether is easper to sape thy synnes are forguen the/or to sape/Ryse and walker. That pe maye knowe that the some ne of man hath power to forgue synnes on erth/he sape but the spring the palsey. I sape to the/arpse/take by the beed/ and goo home to thy bousse. And immediatly he rose by before the all/ and toke by hys beed where on he sape/and departed to hys owne bousse.

The Bolpell of S. Luke. prayinge god. And they were all ama fed/and they landed God/ ab were file led with feare/lapinger We havelene Grannge thinges the bape. h

egat.tr.a and after that he went forthe and g Alar.ij.b. fame a publican/named Leui/fytten geat the recepte of cultome and lapa buto him/ fotowe me. And he leftall role bope and followed hym. And that fame Leuf mabe bem a greate feate at home in hys owne boutle. And the se was a greate copany of publicans and of other that face at meate wpib him. and the feribes & pharples grad ged against his bisciples/fapage with sate pe e bipake pe with publicans/al frances: Jeins aniwered ad layer bu to them/They that are whale ned not of the 30 byacion/but they that are la ke. I cam not to call the enghthous to repentaunce/but the (puners.

Effat.ir. b

Chey fapoe buto bym/ why do the b Mar. y.c. bilciples of 3hou fall often and mape and the bifriples of the pharifes allo and thene eate and deputer Co whom be lapbe/Can pe make the chylotenol the webbinge fall /ag longe an the bip begrome is present with them? The dapes well come/when the bipbegrome finalbe taken a waye feo them/the fall they fall inthole dayer.

De Coake britar bem in a Amilitabl

The. bf. Chapter.

Alo man putterh a pece of a newegas ment / into an olde befine / for pit he do/then beaketh he the newe/and the pece that was taken out of the newe/agreeth not with the olde. Allo no ma pouteth newe when in to olde beffels/ pi he do / the newe while breaketh the beffels/ and tunneth out pt (pife / and the beffels perpithe. But newe who must be poured into newe beffels and bothe are preferned. Also no man that diputeth olde while for he layeth the old is pielaunter.

The. by. Chapter.

T happened on an aftermat.ril.b. faboth/ thep went those Mat.y.c. we the come felte/ad his disciples plucked the eases of come/adatechem/ and cubbed them an their

bondes. Certapne of the pharifes fap
be but o them / itiby do pe that whych
is not lawfull to be done on the faboth
dapes! Jefus answered them/and sapde / have ra not redde what Dauph, re, rej.
did/when he hun life was anhunged
and they which were with him / howe he went in to the house of hole
and toke / and are the loves of balewed inced/and game also to them/whe
redwere with him / which was not

The Colpell of S. Luke. lanful to cate/but for the prefted only. And he laybe winto them/Chelomend mian is loade even of the laboth bays. A And ye fortuned in another laboth also /that he entred in to the spragge and taught. And there was a ma/mbo

mat rif.a. mar.iii.a.

le right bombe was beyed by Thelm begand the pharples watched hound Ce whether be wolde beale on the lab both daye or not/that they myght from De an acculation agaynt bym. But Buewe their thoughtes ad Capitoti ona w bich had the widdled hondell Ce by and Conde forthe in the mpl Be acole/ab Gepped forthe. Then lay be Jelus bato them / 3 well after queltion. Unbether is pt laufall on faboth bapes to be goode outo be cult to lane lyfe/ or for to beft cope pt? he behelte them all in covalle and De buto the ma. Stretche forth the de the did so/and his bonde was to red / and made as whole as the of And they were fylled full of mad ad confelled won with another/1 they myght bo to Jein. H

Hat.t.a

It fortuned in those dapes he wer mar.tij.b. out in to a mountapne for to prayela continued all nyght in prayer to be And as fone as pr was dape/he call bes describes/ab of them he chose to ne/which also be entired this Apoll

Cheste. Chapter

Spmon whom also be named Heters and Andrew hys brother/James and Ihon/Hitp and Bactlemeaw/Mas thew and Chomas/James the sounce of Alpheus and Sumon called sciotes and Judas James Connel and Juda Maryot / whych fame wast the tent tour.

And he cam bonne with the land Robe in the playme felbe with the com pany of his disciples and a greate mul titue of people out of al parties of ie-mp and Jerulalem/and from the fee coole of Tree and Sydon/which cam to heave bym/ab to be healed of their difeates ab they also that were bered with foule spaces and they were bess led. And all the people prealed to touthe hym/for there went betthe out off hym/and healed them all.

And he lifted by bysepes byon hys Alat, b, a. distiples: And laybe/Blesed are pe poor te/for ponces is the hyngbom of Bod Blesed are pe that bonger/for peffat be fatisfied. Blessed are pe that wepe/ or perhall laugh. Whelled are pe when nen hace pourad thind you out of the s companye/and saple on you/and also poste youre name / as an eupl thruge to the forme of mannes lake. Ketopie ethen/and be glabbe/for beholde you

The Golpellof. S. Luke.

amod bl. a ten thys maner their fathers entresect, pria ten the prophetts.

But wo be to you that are spend which hanceher in pour confolació.

Uto be to you that are full/for pelhal hoger: the be to you that no weland for pe thall wayle/and wepe. 1110 bets you whe all men prayle you/for to an

Mat. big But I fape buto you which heard Loue youre enemps. Bo goode tothe which hate you. Blette the that cutte

Which hate you. Bleffe the that call plat, b.f. pour And praye for the / which wang fully trouble you. And but o bym the Anyteth the one the one there office for the tother And him that takethan ye thy goune / forbyd not to take the coote allo. Syne to energy man that a beth of the. And ye eny man take any ye thy goodes/alke them not agam. And as ye wolde that ma thulbe bed you, so do ye to them type wyle.

pon/ lo do pe to them that the poul min pe pe loue the which loue poul min the best families are pe morthy of eleinge the the best families loue their loueraling of pe do for the which we for your which which we for your dimens do even the lame, of pe lend to the of whome pe hope to recent what thanks (hall pe have for she by frunces/lendeto frunces/taxets are moch agains Love pe pour in

The bl. Chapter.

mps/bo goode/and lende/lohynge for nothynge agapne/and pouce sewasbe chalbe greate/and pe that be the chyldienof the hyell: for he yak pude buto

the bus pube/and to the englis

18 pe theefore mercpfull/as pon mat. bij. & re father ps mercyfull. Judge not and re shall not be Judged Condemne not and re shal not be codemned. Forgrue ib pe spalbe forgpué. Spue la primali be grue buto pou goode mealure/pres fed bounte / that wen to gether /and rins mat. bif. a hynge over/that men grue into poure mar. ifi. e befomes. for worth what measure pe mete/with the fame fhall men mete to

ou agapne.

And he putforthe a fimilitude buto mat. rb.b dem. Cathe bipnbe leve the bipmber on they not both then fall in to the by Mat. g.c the The disciple is not about his ma Joa, pill. bec. Euery ma Chalbe perfecte/eue as mat. bil. a per maker ps. with septebou a mote with bothers eye and condeven not e beame that is in those owne eper other howe cannell thou fapeto the other/ Brother ter me pull out the ote that ps in thone epe/when thou ecceaned not the beame that Po in hone owne eper proceste /cast out the same out of those owne epe for /ab hen Chaleshouse perfectly /ro pullous ye more out of the brochestere.

The Belpell of S. Luke enat, bille a Be po not a goode tree that by geth forthe eupli frute/ fletherte the an empli tree | which bryngeth tonte mat, pij.t goode frute. for enerp tree is know

by his feute Aceber of thomes gather the grapes a goode ma of the goode the fire off bys hert bryngethfortheth which ps goode. And the eupli man the empli creature of the heat/houseth forthe that which is empl. for a the aboundace of the hest/the mout Coeabeth.

mat.bii b d.LossE

Ushy call pe me Hance/Halle Rom. il. b and to not as 3 bit you who focuere meth to me / and hearethmylaping and doeth the lame/3 well thewe for to whome he po lyke. We po lyke and which telt an boulle/which bigged by peland laybe the foundacto oname Whe the waters arole the flubbe be bpon that house/and could enot yt. for pt was grunbed bpon atol But he chat heareth and bachnoth type a man/that with our foundation bylt an houffe bpon the etth/a which/the findbebett/and pric and by And the fat of that house we accate.

The.bif. Chapter.
Then be had ended all his mat.biff
fayingis in the audience of the people/he entreb m to Capernafi. And the Cernant of a certapne CE turion was fiche and re-

op to bye/whom he made mother off. and when be beene of Tela/belencom to hym the elders off the tewes/bele Tringe hym that he wolde come ad la le bys fernamit. And they cam to Jelud and belought hym instantly/sayin ge/be ps worthprhatthan fhildes w ebis for hym. For he loneth once nacto on ab hath bylt by a finagoge, And Je fus went with them.

And when he was not farre from the house/the Centurion/lent to home bys frembes/fapinge buto hom/Loibe teoublemet the lyfe / for Jam not worthe that thou foulbell entes into mphondely bertoje I thought not inp alle worthy to come buto the but laye the worde and my feenalit shalbe who te.for I lphe wyle am a man britte pa wer/and have baber me foudiers/in I lape buto won/go/and he goeth And to another/come/and be cometh And to my fernaunt / bo thes and be beet b Pt. Wiben Tefus berbe this bemeener led at bym/and curned bym about and tarb to the people that followed bym

The Colvell of S. Luke.

Tlave buto pou/Thane not foundell greatefapth/no not in Ilrael certapn by And they that were fent/turned bat he home agapne / and founde theles naunt that was licke whole,

Mand pe fortunebatter that/he wil in to a cite called papm/and his bilit ples went with hom/and a greate no bee of people. Whe he ca noe to the gr te of the cite/beholde there was a be ed ma carted out/which was the out Conne of his mother/and the was a w wwe/a mache people of the citem with her, and the forde fa we her/an dad compation on heriand lapte but her/wepe not. And went and couche the coffeman they that tote him Roll Bill, Ind be lapbe i pongeman/3 lap onto the arple. And the beed late by and bega to speake and he delpuete dymao bes mother. And there chale re on the all. And they gloufyed go la pinge / a greate prophet ye splen monge be / and God hath bilten bes people & A and these rumor of bes Mat.pj.a wet forthe throughout all Jemp /and thorowout all the regions which is

counde about. And but o 3 hou/the web his disciples of all these thougan, And 3 hou called but o him two of his disciples in sent the to Jefus farings/Arts thou h

Che.bit. Chapter. at 8

shallcome/or shall we loke for an other with the new were come but of the they saybe/I hon baptiste sent by but of the sayinge. Arte thou bethat shall come on shall we wapte for another. As that same tyme/he cured many of the stimumites/and plages: And of early spites/ad but o many that were higher he gave sight/and he answered/additionally before them/ho yours wayes and shewe I how but thruges be have been be and sene / howe that the blynde self the halt go/the lepers are clensed/the beate heare the beed arpse / To the poole ys the hospell preached / and happy is bethat falleth not/by the reason of me.

libé the mellengers of Ihon/wes to parteb he begå to speake buto the people of Ihon/libar went pe out for to le into the besert: went pe to sea rebe shake with the wynde: But what well pe out for to see a ma clothed in sanke rapmet: Beholde the pwhich are got a groudly apparetted / in sync bestrative are in hynges courtes what what well pe forth to see A probhet: pee I sape to you an moare the a prophet. This pape of whom yets which the bolte is sure.

be my mellenges before the face to prepare the maye before the Jure bu to you Agreater group bettern Ibon

0.00),

The Golpellolis . Luke.

amoge wemes chyllise / is there none peneethelette won that y sielle in the hyman not god/ys greater the he. He And all the people that herde/and the publicas allowed God/which wer & baptpled in the baptim of 3 hon. But the pharples and freibes belyiled the mynde of God/agamil the feluegant

wernot bapeiled of tipm.

Mat.pl.b And the lorde faybilli bere buto fall Tiphen the men off thes generacio and wate chynge are they lyke Ches are lyke buto chylosen Attynge in the machet place/and cryinge one to ano cher/and fa yinge: Uthe bane pyped be to pouland pe haue not Baunteb : tue have mourned to you/and ye have no wept. For Ihonbaptyst cam buto yet nether earynge breed fuer brynhyng wone/and pe lave: he bath the ben The forme of man pa come and eater and dipuketh/and ye lape/ beholder ma which is a gloeron/and a dipulet of wone/thefrende of publicang/and anners. And wildom is allowed of all

And one of the pharples belled bym that he wolke ease with him. A peek in to the phantfes house/ab a boune to mease. And beholke a won the that este/which was a symmet/as no apshe knowether John lace at me

The . bif. Chapter.

are in the phariles boulle/the brought an alabater bore of opnimic/and the tobe at hys fere behande them weepen ge/and began to wall he his fere/with traces/and bid wype the with the heades of her bead and hylled his fere?

unden the pharife which bobe bym to his house/sawe that/he space with in the his house/sawe that/he space with in the spirite spinger of these man wer a prophet/he walke surely have known who and what maner womathis is which tout hed hym/to she is a synace. And Jesus answered/ab saybe was to hym. Simon I have somwhat to saye but the. And he sayd Make saye on. There was a certaine lear/which had two detrees/the one ought such had two detrees/the one ought such hed pence/and the other fifty. Uthen they had nothinge to pape/he sotgave the boothe. Libech of the sell me/will love dyn mood? Syman answered/and saybe: Suppose/that he to whom he sotgave mood. And he saybe but bym: Thou had center subged.

and he turned to the woman/and laybe buto Simo: Seile thou this wo ma! I entred in to the house ab thou gaves me noo water to my fere that the hath walkhee my fere with ceared/ab wiped them with the hearts of her been Than Jone Process halfemat (he

The Solpellof. S. Luke.

fence the tyme I cam in/bathnot reased to hylle my fete. Eigne bead with oplethou bibell not anounte / and the hat banno inted my fetewith syntmet the verfore I save but the/many lymnes are forguen her / because she same boeth less lone.

And he sape but ber/the synness

And he lapbe but o her/thp lyunes are forgrue the. And they that latest meate with hyun-/ began to lape with in them leduces. Undo is this which for synetheus limes and he lapbe to the woman Thy fayth hath laned the/for

in peace. Je. bitt. Chanten

be topm lythe went thion ghout critics and touned preachynge/and swewith the the hingbome of God and the weith the factor of the length of the weith which were healed of the lene specially and infirm ties: Many called Alagoraten/out of whom went seven beuple/And Joans na the wyfe of Chusa specially and Joans na the wyfe of Chusa specially and many others which ministeed but by most being beaute of ministeed but by most being beaute of the cities has specially and some of the cities has specially and substantially and the cities has specially a specially and substantially and the cities has specially a specially and substantially and the cities has specially a specially and substantially and substanti

A lo wer wet out tolo we his leebe/ab mat.pff

ag belo web/fome fell up the waye (p. mar, iig. be and pt mad troben buber fete and the fonles of the apre benouted pt bo and fome fell on ton /and as fone as ptwas fpronge bp/pt withred a wape/ because pt lacked moythes. And some fell amonge thomes / and the thomes fronge by with pt / ab choked pt. And some fell on goode grannbe/and spion ge brand bose frute/an bondsed salbe and as he faybe thefe thynges be cry ed: he that bath eares to beare let bym beare.

thys disciples alked hom/layinger * what maner Amilicube thes Chulte bes And he fardibute you is it grue to kins wethe lecretis of the kyngba of god but to other in limilitudes/that when they le/they limide not le: and when they heare they limide not underline The limilitude is this. The leede is

The limitetude is this. The feede is mat, cit; the worde off Bod. Those that are be Joan, cit; specific waye/are they that beare and Act. cr. faller washe commett the benefit taketh awaye the words out off their bestig /left they (huide betein and be laurd. They ont he flones are they who is they be seen they will have they beare the words recease yt with fore. And thele have no rotes and have which for a whyle belene/and in types of temperating an aware a has which fell

The Golpen of S. Luke. manage thornes ace they which heare E 211 737 and go forth/and are choked wythta and bryings forth no feute. Chat in the Bood geominds are they which with a Book and pure hert/heare the work and kepe pt / and bypnge forth fru wyth pactence. Effet.b.b. Doman lygoteth a candell/and to G mar,iiij.c nerit pe buder a bellet nerbes puttel

yt baves the table : but fettern prom candellitche / that they that enter in mape le lyght. posthinge psimleme mat. p.c. that Chall not come abrobe: pethere mat. tinj.c np thinge byb/that that not be know and come to lyght. Take bedetherm how pe heart. For wholoenes hathin mat.riff b him thalbe gone. And wholoener hat and erbe not from hom shalve taken/even the mas. wife same which he supposethehat he had mas. pij.d Then sam to hom hos mother and

bes brechen and coulde not come bim fot pteace. And chepto lie bim li inge. Thy mother and thy brether stonde with out/and wolde lette. P answered/and land buto them:mym ther and my brethen are thele/w peace the worde of god/and be Pt

mat. bill c

I It chamifed on a certayne energ, b that he went in to a shippe and the to ques hittotheofbes (30)

The biff Chapter!

lake And they Lanched forthe. And as they layled the fell a flepe/ad there arole a flower of wonds in the lake and they wet fylled with water and wer in teopardy. And they wet to hom and a woke him/layinge. Affalter Affalter/we are look. He arole at reduked the wonde and the tempels of water/and, they ceased and pe wered calme. And the layd but them/where is poure factor one to another: who ps this for he commandeth winder and water/and

they obey hym: In And they layled ba mat. bill to the region off the gaderens/whych mar. b.

ps ouer aga pull galile.

de he went out of the shippe to lon be/there methin a certa pue mã out of he cite/which had a dentil longe tyme and ware no clothes / nether abode in eny house but amonge granes there the sawe Jesus/he ceped/ad fell bonne before bym/ad with a tonte bopce say. Destabat hane 3 to do with the Jesus the some of the mood hyest? 3 befeche the comment me not. For he command bed the foute spape to come out of the man. For ofte cymes he caught bym and he was bounds with chaptes/and hept with settengrand he make the barbes/and was sarged of the sende / in to wildenselle.

The Golpell of S. Linke.
Jelus alked hilayingerwhat is the
name: And he laybe. Legionibe canti many deupls wer entred into hi / And they belought bym/that be wolde not commaunde them to go in to the bepe There was therby an herbe off mam fwyne / feadynge on an byll/andther prayed by m / that he wolde lofteeth to enter in to them And he loffered the Chen went the temple out of the man ab entred in to the lwyne. And the he ge in to the lake/and werehoked wh the becomen fame what had chaunfel they fled / and colde pt in the cite and

in the billages.

And they cam out to le what was w me. And cam to Jefug/and founde the ma/out off whom the benyls wer be parteb / actyrige at the fete of Jelin clothed / and in bys eight mynde/an they wer afrappe. They also which we it tolte the by what meaneshe tha was pollelled off the deupli/was b led And all the whole mulcitude of the Badarens/belought hym/chache well be beparte from them/for they were he with greate feare And he gate him into the Chippe and returned backen sayne. The man out off whom the De myla were beparted / belglight lym chas be myght be with him

The.tf. Chaptes.

fent hym awaye/lapinge/Go bomesgapue into thone owne house at thewe what thinges god hath hone to the And he went hys waye/and preached thorowe out all the cite what thyngis Jelus had bone buto hym:

It fortuned that whe Jelus was co Mat. tr.e me agapne/the people receaued hym. Mar.b.b.

me agapne/the people receased hym. for they all longed for him/And behold be there cha manuamed Jatrus (ad he was a ruler of the sinagoge) as he fell boune at Jesus sere/had belought hym that he wolke come into his house/for he had but a boughter only/of twelve yere of age/and the lape a dyinge. And as he went the people through hym.

And a woman haupinge an issue off blond twelve peres (whiche had spens all her substance amonge phiscions/ nether coulde be holpen of enp) cam behinde hym/and touched the them of his garmet / and immediatly her issue off blond caunched. And Jesus sape/ who is pt that touched mer when every mad denyed/speter at they that we re with hym/sappe. Hater the prople thank the land bere the/and thou sapet/who touthed mer And Jesus sape stane that powerys gone out of me. When the woman sawe that the was not his from hym seam trimbly use

The Golpellof. Luke:
and fell at hos fere and toile how to fell at hos fere and toile how fore all the people for what caule he had conched home and howe the was beated immediately. And he lapse to her houghter healt goods contoned to her houghter healt made the laft good contoned to her houghter healt made the laft good pears.

Uthyli be pet speake/therees from the enters of the lynagogiste/w bychlapbe to hpm/Chy boug is beeb/bifeale northe malter, Qu Jelus berbe ebar. De answered to maybeg father favinge feare notit lene only/and the fhatbe mabe w And when he came to the bouffe/be fu fred no man to go in with him/fi Deter/James/and Thon / and the la ther and mother of he maple Euch body weept and lose wed for her / x be laydelisepe nocifor the ps noch ed but depeth, and they lewghhinte frome for they knew that the was to ed. and be chautthem all out at the ces/and caught her by the honde/at cepeb/fayinge: Hiapbe arple: And sprytech agarne ab the coole franci wave. And he commanded to que! meate. And the father and the mod her were allowed. But he w they Chaire cell noman what

Suries of papers.

wen called bethe plittlefal p. a gether/ad gane them po mar, ig & wer/and auctorite / out all beuply. And that they
myght heale diseases. Is
no hesent the to preache
k hynghom of god/ s to cupe the fich
nd he sayo to them/ Take no though Mat. p. a

to fuckee you by the way nether take mar, bi.a not frepoe nether breed nether mones nether have two cootes/And whatfor ner house reenter into / there abyde/ abthence beparte. And wholoener wil not recease you/whe pe departe from that cytie/hake of the very bulk from art. ris. poure fere/for a teltimony agapult the They went forthe / and went thorowe the tounes/preachpinge the gaspell/ab bealpage enery whence. I

Werod the tetrarch berde of all that Effatthes by hom was done and douted because ring a chat of was layd off some schat Ihon mar, by. b was relenagayne from deeth. And of somethat welvas had apeared. And of other that won of the olde prophetis was eylen agayne. And werod lapter 3000 have 3 beheaded who is this of

whom Theare inche thyngese And he belysed to le hym. And the Apolites recourned to colde Matthe him all that the what whe. And he coke with. b

The Bolpell of S. Zuhe.

& 3 46 mye to a citic called bethlatba/Chep pte bnewe of it/and folowed him. and he receased them, and spake but the office the houghome of God. And bealth them that hath nevero behealed. Ch Dape begå to weare awape. Then can
Jak.bi. athe twelne/e lapte buto him/lenk the
people awaye that they maye goo into
the tounes/ab byllages counte about and lodge/ab getmeate, for we are pe in a place of wylbernes, Chenfa he buto them. Grue pe the meate. they lappe. We have no moo but ! loues ab two tythes/except well goo and bre meate for all this peop And they were about a frue thoular men. he lapte buto his disciples. Co Ce them to fit Doune by fyftie in a ce pany. And they byb fo and mabet all fit mune. De toke the finelous the two fullhes and lakeb bp to be SEC451 and bleffed them/and brake/and to bys bilepples/ to fet before thep ple. And they all are an were latifyed mayned to them/twelne balactish of broken meate.

mat. rbj.b 3e fortimed as bewas alone paro mar, big e ge/bys bifciples were with bym/an be albed them/layings. Unho layeth people that I ami'c be vaniwered and layb/Iban bentill. 6 Sue laye bellis Che.ip. Chapter.

And some sape won of the old plophed the splen agapne. De sape hato the subo speepe that 3 am. Deter answer ted and sape thou are the ano puted of God. De warned ad communded the that the pshulde tell no man that them ge/sayinge: That the sonne of ma mun mat phill suffre many things and of the hyghe pietes and series by speepe pietes and series and the them.

And be laybe to them ally plemy mi that.r.d will come after me/let him denye him ad. rhi.d. [pife/and rake his croffe on hym dayly mar. diffe and folowe me. (I holoener wyll faue Joä.ri)-d hys lyfe/hall lofe yr. And wholoener (I hall lofe his lyfe for my lake/the fame that faue yr. for what that yr anauntage a man/to wyn the whole worde/yf be lofe him fylfe/or runne in damase of him fylfe/for runne in damase of him fylfe/for my layinges/offmar. diffe him that the forme of ma he albamed/when he cometh in dys owne materie/and in the mayelle off bys father/and of the holy angels. I tell you of a fure-mat. thi.d ty/Some there are of them that here may use of death tyt.

they le the hynghom of God.
And ye folowed about an bill dayes Matthes
after those layingis/he toke peter Ja Fbil.a.
mes & Those went by into a montaynemar. IF.

The Golpell of. S. Luke.

to praye. And as he prayed/the fally of bes countenance was chaunged a bys garment was whyte/and foone And beholde/two me talked with him and they were Aloles at welvas wh ch apeared glostoully/ad fpahe of the Departinge/which he foulte ente at It enfalem. Deter & thep that were wri bym/wer beny a Hepe. And when the woke/they fawe his mayelle/and twi

men Condynge with hym.

didde

C. N.

And it chauled as they departed to hym. Deter laybe buto Jelus/Hjalin pe is goode beynge here for bs. Leth make thre tabernactes/won for the i won for Moles and won for welvas And will not what he faybe. William thus fpake there cam a clowbe and Dowed the land they feared when the entred in to the clowde. And there ca a boyce out of the clowd layinge T is my deare conne/heare hym. And a tone ag the boyce was patt Jelusu

founde alone. And they kept pt cloule and tolde noman inchole dayes engathole thole things which he had fene.

Effatthes It changed on the nexte dayeas they ship. b. cam wome from the hyl/mochepeople that, ip. c cam and met hym. And beholde a man of the came and called the contract of the came and called the of the copany cryed out fayinge /t ker: I beleche the beholde myli for been allthat a haner ind to

Che.fr. Chapters te taketh bim adlodenly becryeth al he teareth him that he fometh agayne and buneth beparteth he fed him so he he hath rent him/And 3 have beloughe the billiples to call him out/ and they coulde not. Jeing aniwered and laybe O generacion with out fayth/and croked/howe longe shall 3 be wert pour And thail fuffre you? Bayinge the lonne hyther. Is be yet was a commynge the fende cent bom and tare bom. Jes fug rebuked the buctene space and hea led the chylde/ad delpuered him to bis father. And they wer all amaled at the myghtp power of God.

Whil they wondred every one at all thengis which be deb. the lapte bute his disciples. Let thele laying lynke dune into your eares. The tyme will come / when the forme off man Chalbe belpuered in to the hondes of me. But they will not what that thyinge meant, and yt was hyb from them that they binder dode yt not. And they feared to alke hym of that thyinge.

There acole a befontacion amonge Matthes them who foulpe bethe greaten. Wiberbill, a. en Jelus percenned the thoughtes of mar.ip. 6 their herres/ he toke a chylde/ And let his hard him hard by him/and laphe unto them the holocues recease this chylde in my The Golpell of. S. Luke, seceaucth me/seceaucth him that lem me. For he that amongel you is the left/the lame that be greate.

Thon answered and layde/Matter/ we sawe wo sallynge out wish in thy name/and we forbode him/because he followed not with by . And Jelius lay be but o him/forbyd ye him not. In the that is against you/is with you.

And ye followed/whe the tyme was come that he shulbe be taken by that he determined him sylfe to go to Jest salem/he sent medlengers before him. And they went and entred in to active of the samaricas to make redy so him And they wolde not recease hym/ho tause hys sace was as though he wolde go to Jecusalem. It he his disciples James/and Ihon/sawe that/they spe/Londe/wyst thou that we tomak under that species one boune from his men/and consistency about and tell ned them saying of pe wote not was maner species ye are of. The some of man ys introme to bestrope means species should be them saying of the source of the source source source source source of the source of the source source.

former/a certapne man layo buta byo

To yi folowe the whither force the

the.r. Chapter.
holes/ad bypodes of the aper have new
des/but the forme of ma hathnot whe
re on to tape his head.

And be laybe buto another / folowe me. And the fame layte lordefuffer me fyll to goo and bury my father. Jelus Taybe buto him. Lerthe beeb/bury the Deeb/but goothous preachethe aprin bome of bob.

And another layer I will followe the loibe. But let me tyill goo byb the fare weld which are at home at my bouffe. Jefus layo onto bim. No ma that putreth hig hode to the ploughe globeth ted other fenence allo

and fent the/two ab twa before big face/into enes ep cycie/and place/why

tome. And lapde but the fixe harnelt mat, is greate but the labourers are feame to lapte the thereby the harnelt mat, to leave the thousand the harnelt to leave forth his labourers ito his has uel. Doo pouce wayer: Debolte 3fen effat.p. be you fouthe an fambes amonge wel mar.b. ues. Beare no waller/ nether les not thosy ab faluse no man by the wa re. In what were house pe entre m

The Goldellof. S. Luke. of the foune of peace be there / yours peace that red boo him/pf not/pt fool setourne to pou agapue. And in the lie me house tary Apileatings and bigin kynge/Inche as they have. For the la bouver is worthy his rewarde. h

Mat. z. b

Little, b. c to whatfoeuer cytie pe enter / pff the receaue you leate whatfoeuer is fetb fore ponje beate the ache that are the se/Ad laye buto them: the hyngbon o Bod is come nye bpon you. But in the whatfoener citie pe fhat enter/pfibe in to the aretes of the lame/and layer euen the bery bull/ whych cleanethou be of your extiel we wype proffaga put pon/ not wythitondynge/marks thys /that the kyngdom off God well comenpe boo pourpee and I sape but poulthat pt Chalbe easper in that Days for Sodonthen for that citie.

Mat rie Wobe to the Cholosain we be to the Bethlatba, for pfthemiracles had b ne wie in Tries Syds which bane be le ago repented / Petrong in barre and allhest. Neuertheielle prihaibe caiper for Tyre and Sybon/at the subdemel thentor you And thou Capernan who that exalted to heane/(bale be that

Donne to bell/who lo even beareth?

The.r. Chapter heareth me/Amb wholvener belp.leth 308.214-6 pou/belppleth me . And he chardelpp fethme/belppfeth hun that leneme.

The feventte returned agayne worth uple are luboned to be thosowthy na-me. And he layte buto them. I lawe la-than/as yt had bene lyghtenyng/faule bonne fro heane. Behotte 3 gpile bitto pou power to treade on ferpentis and Cospyons and boon all maner power of the enemy / ad nothynge foall butte pou. Neuerthelelie/in this reto ple pou not / that the laptes are buder poure power. But reiople/becaule poure un medare wiptenin heatren.

The fame tyme recopled Jefins in the Mat. pl.D forpte / and layde: 3 prayle the fathes lorde of heane and earth/because thou half hyd these thrngis from the wole and purbent / and hall opened them to the folifipe. Quento fat ber for fo pleas Effat.pi. ted pt the. All thrugis are gruen me of my father. And no man knoweth who
the lone is/but the father/nether who
the father is/fane the lonne/ and he to
whom the some well thewe him.
And he turned to his disciples/ and mat.ris.

layde fecretly, & mappy are the eyes? which le that pele. For Itell you the many prophetis ab dyngis have bely

Datte not fene them And to beare the The Colpellol.S. Luke. thingen whech pe heare / and havem bearde them. And marke/A certapne Lawerett

mat.rrfib

d little days

mas.pti. c bebp/and tempted hym layinge. His Ber/whatfhall 3 bo/ to inhereth the neghbour as the fele. And he late to him. Thou hall as werell right to bo and thou fhalt lyue. he wyllyou sultiffe hom folle / lapbe buto Jelus Who is then myneghbour.

Jelus answered and lapte Acen ne ma descended from Jerulalemu Jeriche and he fyll into the house theues/which robbed him of his ment/Ab wounted bini/ab departed nyage him halfe wed/And pt chain that there cam a certapue plettet fame wape / ad fame him ad pattet And iph emple a leutre/whe he was me upe to the place/wet and o hed bym / and passed by . Thena certain Samueltane / as be formed/tam neo him/ab bebelbe him/and habi pattion on him/and cam to him/an and dust he we show the posts.

The.s. Chapter.

we we and ople / and laped by an on hys beafte/ and brought by m to a comment botter/and thest hym. And on the more we when he departed/he to be out two pence/and gave them to the host/ and laped but o him. Cake once of him/and what locuer than spendest about this/ when I come agapte / I wyll recompense the. Uthych nowe of these the/ thymbest thou was neghbout but him that fyll in to the theues hondest And the answered/he that spende metry on hym. Then sayd Jesus but by m. Doo and be thou tyke wyle. He

A Je fortuned as he wet/that he entered into a certapne toune: And a certapne toune: And a certapne woman named Martha / secessive ber into her house: And thus woman had a fiver called Mary/which faste at Jelus/fete/and herbe Jelus/preachinge. Marcha was combied about mothe freuynge/s flode ad fapte: Martha was combied about mothe freuynge/s flode ad fapte: Martha fee: Dor & thou une care/that my system bath less me to mynifier alone: Toyb her therfuse that she helpe me. And Jelus answired/ad sayte bath her: And Jelus answired/ad sayte bath her specification been any thingis: Ules rely one is nebtull. Mary bathchosen her a good patte/whyth shall not be taken awaye from her.

The Colpellof. S. Luke.



pre yinge in a certayne pre yinge in a certayne process of district the sand that the prayer as the

Hat.bj.b Disciples And he sayd but them where peape/saye. Oure father whicheste in heanen/ halowed he thy name/ Lusting hynghostic come/C hy wyl he sulfilled/ene in eacthas yr is in heane/ core dayly breed gyne he thys hape. In some super he coure super he course super he forgy we have super heare yman that traspaset hagains he and sebe he to in temptacion/but he

lyner by from engli/Amen.

And he lapbe but o them of this of you half have a frende and last to him at mydnyght/ad lape but he frende lende me foure lones for the death he of myne is come out of the warr me/and I have not hynge to let belt hym. And he worth in thail answer ham. And he worth in thail answer ham for he would me not / no we is the best five let he we there and my letnautis are with me the chamber / I can not ryle and me them to the. I laye but o you though he wyll not apple and give him between he is hys frende / per because of him partimite he will tyle / ab give he as many as he nedeth.

And I farebute you athe abuilt

Che.ri. Chapter,

be gruen you. Seke/ and pe thall four mat. bif. to knocke/ and pt thatbe opened but and.rf.c. pon. For every one that alketh/receas Alac.ri. 6 neth/and be that leketh/ fyndeth/ and ioa.riii.b to hym that knocketh thall yt be opens and.rbi. e ned. If the some alke breed of enp of Jacob.i. a non which is his father/wil he profer mat.bij. b hym a cone: Or pf he alketyche/wyll he grue him a serpet: Or pf he alke an egge/wil he profer him a scorpion: If pe then which are enpl/know howe to grue good grees but o poure childe: howe moche more shall youre father telectial grue the holy gook to them that despre prof hym.

And he was in castyinge out a be, mat.ix. b. upil/which was bom. And pt folowed and.rij.b.

whethe deupli was gone out the dom mas.iy.co
lpake/and the people wondred. Some
of them layte he casteth out tenyls by
the power of Beelsebud the chefe off
the deupls. And other rempted him sekynge of dim a signe from heaven: De
mewe their thoughtes and sayte dim
them. Every kyngdom/at dedate with
my sife shalls resolate ad won bousse shall fall poor another. So pf satan
be at dartannce with in hym spise/howe shall his hyngdom endure: Becausse pe saye that I cast out deuple by the
power of belse hub/IsI by the power
of belse bub case out truples/op whose

The Solpettot S. Lute.

power in poure chylbie call themon! Therfore Chall they be poure indges. Dut pf 3 worth the fringer of God all out benyle/no boute/the hyngbon of

God is come boom you.

Water's.

3 Mix

When a Gronge ma armed watcher bys house/Chat whych he polleten is in peace. But when a Brongerthe he comerb boon hom/and outrome tym/be taketh from bym bis bame wherm he crufted and beupbeth goodbes. He that you not wythme agaynil me. And he that gathernhin

with me/fcateren.

tithe the buclene forte is some an of a ma/ he walker h through waterit le places lekyinge reft. And whe beh beth none/he la peth/ I will remine garne buto my boulle whence Ital And when he commeth / he fyndeth Ewept and garn pCheb. Then goeth So taketh lené other spates withh worke their him alfe/so they ented and dwell there. And the endedit man is worte then the begringing.

t

t 0 3

It fortuned as he thus fpake att tapne wome of the company lyfuba berbopce/and laybebuto him. Day is the wombe that bare the an the a Bes which gave the lincke: Duchell be. Happy are they that heart the m

De of God/and heve et

The.pj. Chapter. Whe the people were gathered this mat.rij.c. an eupil nacion/Thep lene a figne/and there Chalino figne begynen them/int he figne of Jonas the propher. for as Jone. ff. ... Jonas was a frome to the punintes! o fhall the forme of ma be to thys nas tion. The quene of the fouthe fhall ry. tif.re.r.a. le at the indgemet with the me of this s. par.ix & generation and condempne them/ for be cam from the ence of the world/to beare the wylbom of Solomonian bepolde a greater then Solomon is bere The me of minue fal exte aute ind gement with this generacian and fhat condempnethem/for they repented at the preachings of Jonas ab behome Jone. th. a greater then Jonas is bere. of fio ma lightetha cambell/ad put Mat. b. b.

He so ma lighterha candellad pursellet pr in a pieue place/nether buber amas, itis, s bushell/but on a cabellicke/that they that come in/mape se ipght. The lyght of thy body / is thyne eye. Therefore/when there eye is single/thems aleby body full of lyght. But of thyne eye be Ajat, bf. s eugli/then shall all thy body be full off darchnes. Take hew therfore that the lyght which is in the/be not barchnes. For yeals they body shalle lyght bourn ge no parte barche /thens that all be full of light/even as when a candell bacth syght the with his bightness. It

The Colpellol. S. Line. Und as he spake/ a cectarnen beloughthym to dyne wyth dyn Jelus wet in/andlate double to me tuben the 10 havile lawe that he neptied that he had not wallhed be mat, exist, dynes. And the love layte to hym we do pe O pharples make clea 13.3.37 t outlyde of the cuppe ad of thepla 都是指对象的。 but pouce inwarde parties are canenyage ad wickednes, refoles not be that made that whych paw out make that whych is wythmal nenerthelesse gyne of that that ye ne/and beholde all is clene to you. But wo be to you pharples / far tythe the mynt/ab rewe/ and all mer erbes/ and palle ouer indgenn and the love of Bob. Thele ongs to have bone/ and not to have left t other ondones mat.rriff. tio be to you pharples/ for yel mar.ril. D the oppermost feates in the anago and gretyngig in the markettis. tho be to you feribes and phase Proceptis/forve are as graues with apeate not /and menthat walke out them/are not ware of them Chen anlwered one of the lawest iblaphe buto him. Elafter/info lavo Then be layde. Wie be to you allo pe mar.criff. wears/for pe lade men with busin

Che. rr. Chapere

remons to be bome and reponce left ues touche not the pathes with one of

poure fyngers

Uto be to you that bplde the female tres off the prophetes/for yours fahers killed the Truely pe beare with nesithat ye alowe the bedes off poure

fathers / for they hilled them / and pe indicates.
Therefore lapte the wildow of Bod and I will fend them prophens an Apolls lessand of the they shall depand per-letute. That the bloud of aithe prophe tisswhyth was shed from the begrue apage of the worlde / maye berequipe red of this generacio : from the bloub of Abel beto the bloud of sachary/whi gefi. ifii. b the pecision bit were the auteer and n.parali. he temple, Clevely Jape buto pour previtti. halve required of this nacion.

We beto poulawears/for pe bane aken a wape the kape off knowledges pe entreb not in ponce felues/andthe

that came in pe forbode.

Uhen be thus spake but o them/the lawears/ab the pharifes / bega to we see busy about hym/and to stop his mo uth with many questions / Lains wapte for hym/and leupinge to catch ome thruge off bys mouth/wherby bey myght accuse hym.

Chern Chapter.

the colpellet. S. Luke. there gathered to get the an immunerable of the chart cherrond how won another) he begand how are of the leven of the leve es nothenge conered/that for puconeced/net ber hid / that fool EHat. T.C. be knowen. Whertore whatloss mar.ttit.c haue fpe aem bar knes/that lam be hearde in lyght/ And that world have fooben in the eare euenmen places/fhalbe preachedenconte pe of the houses. Tape buto you my frendes lette

not them that hyll the body/and that have nothenge that they ca ce do. I will theme you whom re feare. Feare bom whichafter ben Bylled/bath power to call into bell 3 lage buto pon/him feare. Acendi ne sparowes bought for two facts ges and none of them ps forgotte And he the very hears of poute.

are nobled/feare not their old/s

mote of balue/eben many lyace.

Hat.r.b. Taye but o you/kitholoeners

mar, biti. feet me before men/enen hymita

b. foune of man confesse allo below

singels of Sod, And de that benyil

Che, ril. Chapter. me before men / Chaibe benpeth before the angels of Sod And who course mat. Rif. t aheth a worde agapute the forme off mar. it has many thathe forgue bym. But but o him that blash hemeth the holy good/ yt shall not be forguen.

Uthen they bryuge you into their angels, r.b. nagogis/and but o their rulers/and of mar. right acces/take no thought how or what

thrnge pe fhatl answere or what pe thall freake. For the boly good fall teache pour in the fame houre/what pe

ought to lape.

Willow of the company lavbe buto hym/ Mafter/bid my brother benide the enherptaunce with me. and he lap de buto him Man who made me a ind ge/o; a denider oner your And he lap-be buto them/take hede / and beware of conetonines. For no manues lyfe Condeth in the haboundannee off the thynais whych he policifeth: And be put fortha amelicude bato the lapinge

The londer of a certagne man broug got forth frutes plenteougy ad beth ought in dym alfe lapinge: what fall I do/because I have no coume where to bellowe my frutes: And he sape/ This will I do. I will delitope my bas nes/and bylde greater/ad ther in will I garber all my frutes / and all mp goodes and 3 well fave to imploute

Cect, pl.c

g.tf.

The Golpell of. S. Luke
Soule thou hade mothe goodis lays
be by in stoole for many yeares/take
there ease/ease / dryncke and be mea
ty. But God saybe but hym/Chou for
terthis night will they fetche awaye
the soule against from the. The whose shall those thenges be which thou
has proutded? So is pr with him that
gatheth viches/& is not rithe in God.

Matibi.c And he foake buto his bisciples The i.pet. b.b erfore I sape buto you/Cake no thousplat, litif, ght for yourelyfe/what ye Challeate/

Mether for poure body/what pe (hall put on. The lyfe ys more then meate and the body ps more then rayment. Marche wele the rauens/fortheyne. ther fowernor reuperwhichnether has ne fronte house nor barne/ad per Gob fedeth the. I howe moche are yebet ter then the foules?

can abbe to his flature won cubyt ye pethen be not able to bo that thyuge which is leas / why take ye thought for the remnant? College the iplyes hows they growe/They laboutenot/They from not/and I have but you! Solomon in all hys royalte was not clothed lyke but one of these.

pf Bod the fo cloth the graffe which pg to daye in the feldis ad to morows that be call in to the fornace/howe mo

The. rif. Chapter.

the more well be clothe roulo ye enbued wyth lytell farth. And alke not what pe shall eate/or what pe shall bein he nether clyme ve by antipe/for attfu the thyngis the betthen people of the wesibeleke for youre father knoweth that re have neve of fuche thrugis. Wherforefeke peafter the kyngdome of heane/and all thefe thyngis shalbe feare not litel flocke/for pt ig pouse

fathers pleafure / to goue pou a syng. bom Sell that pe haue/ab gpue almes mat.bir. and make you bagged which were not olde treasure that fapleth not in beanen/where no thefecommeth/nethermotte cozeupteth. For where you te treasure ys / there wyll youre her-

tes be alfo.

Let poure lo pnes be gerobe about Cand poure lyghtes biennynge / and ye ponte felnes/lyke buto men/that wat the for their malter when he will re-turne from a weddynge/that as four as be commerh ab knocketh/they mape ope buto hom. Danpy are thole les uauntis/which their loute/when he co meth/shall fynde waihpnge/Gerely 3 fape buto pou/he well girde hemalte about/ab make them at boune to meate/and walke by them: ad minifler bif-to them. And pf become mehe feconte

The Bolbell of S. Luke. watche/pe pf become inche chieb wat che and fhall fynde them fo/happyare

thole fernauntis.

matirille Ches that pe bubertione that yf the good man off the house / had knowed what house the the emolo have com me/be wolde fuerly hane watched/ab not have fuffered his bouffe to have bene broke bope. Be pe prepared ther fore for the fonne of man wyll come at

an houre when pethonke not.

Then Weter lapb bato bim/Maffer telleft thoughts fimilitude bute bale to all men: And the loade fapd/who is a faithfuil Bewarte/a a Dilerete/who ntholbe/to gyne the their buetpofme atelat due feafon. Bapppis that fecus unt/whom his mafter whe be cometh apo. pbj. Chall fynde fo boinge. Of accueth 3 lape buto pou / that he well make hom unier ouer all that he bath/ Butabut the eupli leruafic shal sape in his hert/ My mader will bifferee his compage and Challbegynto imprethe fername Mg/and mapdeng/and to eate ab dipn he/and to bedjonken/the lost of that fecuannt will come in a daye/when he thruketh not /and at an house when he is not ware/and well beuphe hym/ and well grue hym his rewards/with the onbeleuces.

The.rif. Chapter.

The fernant that knowe his maffers well/ad prepared not him file/nether bib accordinge to his will/fpalse bete with many drypes. But be that line. we not an hath comitted thengis wor thy of ftrppes/fhalbe beaten with fea we ftrypes: for buto whom moche ps and halfit gruen/of hym Chalbe moche required and to whom/ine moche commit/the moare of byen willthey alke 11/34 3d

Jeam to fende fpre on erth/and who atismy before but that re were allres dykynoled: Dot withliobinge 3mite de be baptifed with a bapti/and how am 3 payneb till pt be enbeb: Suppole pethat I amcometo lenbe peace on Mat.z. 3 erth: Itell you nave/but eather bebate. for hece forthe there Chalbefpue in wo boulle bemibed / thie agapult two and two against thre. The facher shall be beuided agaynt the fonne/and the fonne agapust the father. The mother agaynt the boughter/and the bough

ter agaput the mother. The mothere lawe agaynt the boughterelawe and the boughtere lawe agaynt the mothe

relawe, walls inch arring man an expansi Then laybe be tot bepeople/when mat. rbf & pe leacton de tyle out of the well att mar, bit b post wave ye lape/we thall hanca the wee/and to pr pp. And when pe lette louth wyndeblow/pelaye/we that ha

q.itti.

The Solvellof S. Luke.

ne beat/ab pt comethto palle pocto tis peca [kill of the fall is of the enth/ and of the [kpe/bur what is the caule/ that to ca not flipti of this tyme: pe ab mby indge pe not of pourefelues/that which is righten es?

District

Blat, b.d urhill thou goeft with thyneabuer Cary to the rucler was thou arte in the maye/grue beligence that thoumand be definered from hom/leas be big geebe to the inbge/and the inbge beig uer the to the to plat/ab the toplarcall the in to prefon. 3 tell the thou pepar tett not thece/apil thou bauemate goo De the bemode farthpinge.

The trang Cheixun Chapter.



bere were prefent at the Came leafon/that thewel bim of the galileas/wh le blonde pulate menglet withtherrowne facrifice And Jeinganfwered/and

lapbe baro chem: Suppole pe that the le galiteas/were greater fynners thi al other galtleng be cause they suffred suche punplihmete 3 tel you napetbut extept pe repent pe shal all in lyhemy alan in the perythe. On thynke ye that those tel and flewe them / were fyrmers about all me that dwelt in Thernfale! Itell PolitapeiBut excepte parepet/pe all

the rill Chapter will the market and the chapter of the chapter of

B certapne man had a fpgge cree in hype byneparde/ad he cam ad fought frute theron/and founde none. The farte he to the meller of his vyneparder Be had be/this thre years have I come ad four ght frute mehis fpggetree/am four none/cut yt do une: why combath ye the grounder And he answered an fay be but o hymiotde let praione this peare also/cill 3 diggeronde about yt ad bonge yt/ro se whether ye will heare frute. Pf not/then after that cut hymiotne.

c betaughtin wonof their anagogis on the faborh Dapes/And behelde the rewas a woman which had a sprite of inflemitie.rbin:peares: and was bowebto gether and coulde not well lpf te bp her fife. Wihe Jelus fawe her/he called her to hym/ab faybe to her: wo mathon arte belivered frothy difeale. and he lapbe his hondes on her a immediatly the was made frapght/and glouffed God. The ruler of the finago de answered with indignation (be can le that Jefus had healed on the laboth bape) And fapte buto the people: These and te are are bayes in the weke/in which menought to worke in them come ab beyealedfand not on the Cabothbage.

The Golpellof. S. Loke.

The antweced bum the loade an laybr ppoctyte / both not eache one of you on the laboth baye look bys ore for his alle from the flatt / and leade bom to the water. And Chuivenorthis dous abter of Abjaham beloofed from this bonde on the faboth daye/whom Said ehan harb boobelo. rbity yeares! and when he thus layor all his aduerlasis were afhamed/s all the people recope Ced onail the excellent bedeg/that we re bone bp bpm. Fe

mat.ziif e

Chen lapbe be: Wabat pathe h mar, titi.c bom of God lpheros where to that! 3 compare ptijtes lphe a grapucof mu farb feebe/which a mantoke/andfo wed in lys garden: and pt grewe/at wered a greate tree/and the foulegof the aper bylt in the branches of pt.

mat. ztif

and agayne be faybe/where bute fhall I lphe the kongdome of Goody ps lpke leue/which a woma to be/and bibbe in the buffels of Coure/illali was thorow levembeb. And he wet tha tome cittes and sounes teachynge/ad toke his tomep towardis Jernfalem. Chen fappe won bato hym/Loik a

re there feame that Chalbe faued: And mat, bij bhe lapbe buto them/Orque with your

feluen to entre at the freavoure gate for many laye buto you well leke to encer in/and fhall not be able, tuge

Che. ziii. Chapter. the good ma of the houle is eilen by and hath thet fall the bose and pe begyn to fronte wyth out and to knocke at the bose fayinger Lorde/lorde/open Mat. bif bonto by: and he Chall answer and lage bute pout 3 kno we not whence ye are Then fhall pe begon to lape: Wie haue eaten/and bionche in cby prefence/as thou halt taught in once freteg. And helhallayer] tell you/I wet not whe ce pe are i meparte fro me all pe wop plal.bf. there of iniquette There Chalbe mepin mat. btj.b geland gnallhenge off tech: when pe and pro d fhail fe Ablaha/and Ifaac and Jacob/ and all the prophetis in the kyngbom of God/and pouce feluest mult oute a doies. And they thall come from the eath/and from the weeth/and from the northe/and from the fouthe/and Chail reeft in the kyngbom of God. And bebolbe/there are last which that be for mat.rir.b And there are from which Chalbe latt. and. Fr.b. The same daye there cam certapue of the phanises and sayd but a humidet effet, p.d. the out of the waye and departe hence for perade well heliche. And he sayd but o them: Goo ye and tell that fore hebolde. I call oute benyls / and beate the people to baye and to motome/ab the third baye I make an enter fleuer thelette / I must waite to baye and to motowe/and the days folow ruge. Fol

The Colvell of S. Luke. et cannot be that the prophet periffic eny other where/laue at Jerulalem.

M. LLii

(Capet

AND SECOND

O Jeculalem/Jeculalem/which hil let prophetis and fromel them that a. re fent to the bowe often wolde I banegatheredthy chyldren to gether/as the ben ber neft bader her wynges/ab thou woldest not Beholde youre hab cacton Chalbe left buto you Defolate For I tell you/pethall not feme but thetime come that pe fhat lave bleffet ts be that commeth in the name of the Gora Gul Soibe. The riff Chapter .

Dont chaffeb that be wet Into the boulle of won of ethe chefe phartles to eate g breed on a faboth bave Cand they watched hymi

and beholde there was man before him/which had the dioply And Jefus answered a spake buto the lawears and pharifes/faringe:ys ?! laufuil to heale on the faboth Dayer And they belte their peace / he toll the ma and bealed bem/ad leet hom go And answered the sapinger which col pon that have an alle or an ore falls in to a ppt/and will not Graightway pall hym out on the faboth dape? And ever coulde not answer bym agami to that.

peputforthe a fimilitate to the ge-

The riff. Chapter: fes/whe he marked howe they please febtothe byelt roumes/and fard butothem: Whe thou arte bidden to a web-

them: Whe thou arte bidden to a wedbynge of eny man/At not donne in the
bynge of eny man/At not donne in the
bynge to eny man/At not donne in the
the thou be bidden of him/and he chat
bode bothe hym and the/come and fac
ye to the: give this man coume. And
thou the begin with thame to take the
lowebroume But eather whe thou at plo; prote bidde/go ad fir in the lowebroume
that when he that bode the cometh/he
maye face but o the: freshe lift by hyes
The thalt thou have prayle in the prefence of the that he at meate with the.

for wholoener exaltery him alte/that be brought lowe And he that hableth mat. prin hym alfe thatbe exalted. H

Then fapte he also to hom that both hito diner: He wind thou makes a dis ner/or a support reals not thy frendes/tob. stif.b. nor thy brethen/nether thy kynsmen/pro. stj.b nor per riche neghbours the thep bibbe be the agapue/ad make the recopence. But when thou makes a feast/catche poore/the maymed / the lame/and the biinte/q thoushalt be happy: for they can not recopece the But thoushalt be eccopensed at the lyse of the susteme.

When wo of the that late at meate also here that/helaybe buto him: hap ppig he that eateth beed in the hyuge The Colbell of S. Luke.

bome off god. Jothen tapb he co hom. A certapne man ordepned a greate & inpper & bode many/ a fent typ fernamere boden/comerfor all thyriges are

mat.trija

200100

apo, sig.b unt at fapeetyme/to fape to them that cedy. And they all atonce began to mahe excule. The fpit layd bate hym:3 baue bought a feeme/ab 3 mnit news goo ad le pt/3 prape the haue me exca feb. And another farb : 3 have bought fpue pooke of open /and 3 mult goots prone them/I praye the hane me erm fed. The chyste lay b/3 have maryed a wyfe/and therfore 3 canot come. And the fernaunt went agapue / and brouabt his matter worderhere of.

Then was the good man of the hour le bispleased/and sapo to his fernance Goo out quicip in to the fretes and quarters of the cite/ and brynge mby ther the poote/s the mapmed/and the balt/and the bipnbe. And the fernaunt fapb/lorde pt is bone as thou comaunbedit/and per there is coume. And the loade lapd to the ferununt 60 out into the hee waves and hedges/andimat the tocome in/that my house mape be fylich. For I sape bate you/that none of those men which were boden/foll

Chere went a greate company with Etat. E.D. hymiand be curred a layte unte them

Che.xilif.Chapter. He yf a macome to me/e hate not hi father and mother/and wpfelandchp bien/and brethien/and Offers/moreo ner and his owne tyfe/he canot bemy disciple. And who soener beare not his Mat. z.d. croffe ab come after me cannot be my and. rbf. b

mar.bitto

unbichef you is be that is belpoled to bilbe a toure/and fitteth not boune before and countert the coll Caberbes he have inflicient to performe perlett after he hath lapte the foundacion/ab 6 panot able to performe pt/all that be. holbe pt/begyn to mocke bym faringe Chis man began to bilbe/and was not able to make an ente. What kinge goe th to make becaple agaynt another apuge and atteth not boune fyill/and eafteth in his monte/wether he be abfewith ten thoulante to mete him that tometh agapuft him with twety thoufand of els whyll the other ps peta greate mape of he wil fenbe embaffe. atours/and Defpre peace So lyke wp le/none of pon chat forlaheth not all that be bath/can be mp bifciple. L

Salt is good/but pf falc be cotupte/ Alat. b.b. what shal be seasoned there with: It Har. ip. g ps nether good for the lobe/not pet for the bonge bill/men cast pr out a the botes. The that bath eares to heare/let bym heare. The xb, Chapter.

The Colpetion S. Luke: Dentelopted buto hime the publicae and anterproperty to be to be a pinge / the cecause of the publication of the cecause of the cate of the copany (pineer of the cate of the copany (pineer of the put be forth that. This this amiliande to the area pinge / unhat man of you haminge antomozen foer of he loofe one of the both not leu nonty envire in the wilderneg and go after hom which is low builthe from hom? And when he hash founde hom he leneth hom on his finiters/wuhin pe/And as fone as he cometh homet called to gether his louers/and neg bours la pinge buto them retople with me for I have founde my thepe which was loft. I fave buto pon /that lyke le tope shalbe in hene quer one finne that repeteth/more then once upnet ad none inte persons whiche nedead repentance. Other what woma haup ge.r. grotes/pf the looke wo/bothmi

lyghen candell ad fwepe the honde/ad

ch I had lood Likwife I face buto per tope that be in the flence of the angels of god oner one they that repoteth for

Che hath fond it the find ite And who the hath fond it the calleth her touers ab her neghbours layinge it cropte with me/for I have fonde the groate with

The.tb. Chapter.

synd he lapbe a certayne ma hab awo lonnes at the yonger of the lapte to his lather, father give me my parte of the goodes that to me belongeth. And he deupded but to me belongeth and he deupded but the had together lone gathered all that he had together and toke his lonney into a farre countrely there he walted his goodes with topetous lyupage. And when he had spent all that he had sthere rose a greate derth choso wont all that same londe And he began to lacker And he wet and dane to a creasyn of that same courte whichsent him to the felte to kepe his swone. And he wolke same have fylled his bely with the coding that she swyne neate and no man gave but.

Then he remembred hymsple and layde thow many hyped lexuauntis at my fathers have breed prough/and 3 bye for honger's will arple/and go to my father as 3 will laye but a him/father/3 have lynned agaynt heant and before the/nowam 3 not worthy to be called thy some/make me as one of thy hepred lexuauntis. And he acole/and tame to hys father. Union he was pet a greate waye of/his father sawe him and had compassyon on hym/and ran but o hym/and fell on hys necke/and hysted him And fell on hys necke/and

The Colvell of. S. Tube.

the thee /3 have symmed agapus heaven and in the syght / nether am 3 worther hence forth to be called the some. The saybe the father to his servantis/him ge forth that best garment/a put et ou him/and put a renge on his honde/and shoes on hes fere/And brenge hether that faced causte/and kel him/and let be tate and be mere/for this mesant was deed/ad is alone agapue: Denoted to the/and is no we founde. And thepte

gan to make goodecheare.

The electrocher was in the felle when he cam a diewenpe to the hould be herbempftrelepiad daunfpngel called one of typ fernantis/and al what thefe thonges meante. De buto hymithy brother is come in father bath killed the fatted cault caule he bath receaued him lafe unde. And he was angry/ab wolle goo in. Then cam his father out/o eatreated him/he and weeted and laphen bys farher. Lothefe many peared of de I done the ferupce/netherb eny tyme thy comaundmet/aud pet g Bell thou me never to moche affall to make mery wyth my lovers fone anther thy to he was come w bath denoured thy goodes! ottes/thou hade for his please ed the facted caulfe. And bola

him Sonne/thon was ruer with mer

that we fould make merp & be glad/for this thy brother was beed at is a lyne

agapne: he was loste and as fonde. Le

The.pbj. Chapter.mas and TOFE & layb allo buto his biltie ples of There was a cer-Diapnetreh ma which hab a Bewardethat was accu Sifed buto bym/that he had walted his gootes and be called him a land botto him: bow is pe that I heare this of the fopues come pres of the Rewarde Chippe, fas thou mayle be no longer my flewarde. The fewarde lapb with in him fplfe/what hal 3 bo-formp matter wpl take awa pefeo memp dewardefhippe. 3 canos opgge/ and to begge I am affameb. 3 woote what to bo that when 3 am put out of my Rewarde thippe/they maye teceane me into their boulleg.

Then called he all hys maders between and layd but the frath/howe mother awelt thou but only matter ? And belayd/an houdsed tones of oyle; and belayd to hum/take thy byll/e at done an authly ad wayte fyftee. Then layd he layd/an houdsed quarters of when it. he layd to bym, Take thybyll/all

Fig.

The Goldell of S. Like.

mayte foure leave. And the larde may led the briul the warte /because be had done wpup . for the chyloten of the worlde are in they hynde wyler then the chylbren of lyght. And I fape alle buto pon: make you frebes of the will hed mammon/that when re fhall have stete/thepmaye recease you intorner

latinge habitacions. L

De that is faithfull inthat which c is leffe/the fame is faythful in mothe. Sothen pf pe hane not byn faithful in the wicked mammon/who was beleut you in that which is true ad pf pehane not bene fatthful in anothermanis butines/who that grue you yours ow Mat, bj. c ner po fernant can ferne two mater for other he fhatt hate the one/and to ne the other: bi els helhaliclene to the

one and befpple the other pecanion ferne God and mammon.

All their thinges herte the pharles allo which were coneceous. And they mocked him/ad he layte buto them. ye are they which inflifte youre lelues be foremen/but God knoweth poure bet tes for that which men magnifpe abhominable in the light of God. I

Hat.pl.b Chelawerad the prophetis eargu butplebe tome of 3 hon Sence that methe kyngbom of God is preache And enery man deputebeo goo m.

The. rbi. Chapter.

Honer shall bene and erth perithe/ Mat.b.c the wen tytle of the lawe shall perithe Uholoener forsaketh his wyfe/5 mas Mat.b.c rieth another breaketh matrimony. A Mar.z.b ab enery man which marieth her that 1. cop. bif. is bynosled from her hul bande comits.

teth abnoutry affor in a fund and and

which was clothed in purple / ad fine taynes a fared which only enery daye. And there was a certaine begger/named Lasarus/which lape at his gate full of looses which he refres hed with the cromes which fell from the epithe manes boite. Deverthelese/the bogges cam ad licked his sootes. And per fortuned that the begger died/and was carted by the anngelies into Abia hams bosome. The epithe ma also died and was buryed.

And he now bepage in hel/lyfted by his epes/as he was intoimeris: ad fare of/ and Lajarus in his bolome. And ceped ad fapt father Abiaha have merry on me/e fence Lajarus char he mape bepe the typpe off his fynger in water/ad cole mpronge/ for 3 am toimered in this fiame. Abiaham fapt but him. Some/rememble that thou in thy lyfe tyme receased thy pleasure/and contrary wyse Lajarus papue. No we therfore is be come

The Bolpell of. S. Luke.

fortebiad thou arte punplihed. Before be allahis betwene pou at be there is a greate space for / so that they which wolde goo from hence to pou/cannot/nether from thence come hether.

And he layd/3 prape the therfore for ther/ lent him to my fathern houle/for 3 have four biento my fathern houle/for 3 have four brethie/ forto warmethi/ left they also come in to they place of tourment. Abraham laybe botto hym/ they have Moles and the prophetys/ let them heave them. And he layde/maye father Abraham / but yff won from the bead came butto them / they wolke the mot Moles and the prophetys/ new there wol they beleve / though won took the wol they beleve / though won took le from deeth agayne. He

Che.rbij.Chapter.

enat, rbiti

.nc.103



then fapte he to his bileing ples/pt can not be a boy teb/but that occasions of eurl come. Menertheleis fe wo be to hym through who they come. It were

better for bun pfampiltone were have ged about his necke/a that he wertall into the feerrather then he shalle offer the bedt

that rbitibe won of this lytle wons. Take bent leut. rix b to your felues/yf thy wother treips ecct. rix baga you the /rebute hun/e of he espet mat. rbitiforgue hi. And though he fylic agains

Che. rbif. Chapter.

the leut tymes in won baye and leuen tymes in a baye/ tourne agapue to the layinge/pt repeteth me/forgyue hpm.

B And the apostles layte buto the low Matthet be/increale oure fatth. The love fayte off pe bath fayth lphe a grapue of mu-Bard lete and Chnite lage unto this Co. tampne tree | plucke thy lylfe bope by the rotes and plant thy lyife in the leef in tentes error

he Choulde ober you.

which off you hanyinge a feruaunt plowynge/or febpage catell/ wolde las re buto him when be were come from the felde: 1500 quickly and at boune to meate. But rather layeth not to hym/ dielle wherwith I mape suppe/ and as poput thy alfe ab ferue me/tyll 3 haue enten and biocken/ab afterwarte cate thou/ab bypncke thou. Doeth he thanhe that fernannt be canfe be byb that which was comanted bute bum 3 tros we not. So lykewyle whe pe baue bos ne all those thinges w bich are comainbedbuto you/lape/we are buptoftable fernauntig. We have bone that which was oure duety to bo.

C. A And et chaniled an he wet to Jern-falem/that he palled thosow Samaria ad Baltie. And an he entred into a certapne tonne/there mete bym ten men/ that were lepers / which hobe a facre of and put forthebete bopces ab farte/

rbij.c.

s.titi.

The Goldellof S. Luke. Telu matter/hane mercy on be, tithen he lawe them, be lapbe buto them. Gon and the we you refelnes to the prefes. And prehainfed as they wet/they we se clented/And won of the/whe he las we that he was clented / tuened bache agayne/s with a towde boptepiapled Sod/and felf doune on his face at hys fore ab gave him thakes And the fame wag a lamatitan. Jelug anlwered and fapde. Are there not ten clenfebe But where are those mone? There are not founde that returned a gayne/to gyut God praple/lane only thes ftraunger. And he lapte bute bym: Arple/and goo thp wave/thyfapth bath faned the. Huthen he was demaunded of the pharples / when the ayngbom of the finite come/he answered them a layle The kyngtom of god cometh not with any witwarde lokying fore. Mether the mentape: Lo bere/lo there. for behol de the kyngbom of god is within you And he layer buto his disciples. T dapes wyll come/when pe fall belye to le won baye of the fonne of ma/and pe Chail not le pt. And thep fhail favett pon. Se bere/Se there, Boo not after

mat. entil them/notfolowe them/for as the ligh mas. pii) c tenyinge that apeareth out of theom parte of the heaven/and Chyneth bull the other parte of beaut. So Challed

Che. chif. Chanter forme of ma be in bys dapes. Butfyill

mul he infire many thonges ab be es-

moneb of the nacion.

As pt happened in the tyme of stoe mat. tritil Solhallpr bein the tyme of the Conne of man. Chepato/they brancke/ they marped wrues/ab were marped even buto that fame baye that noe went in Beli.bij.b Groped them ait. Lyke myle allo /as pt chaunled in the dayes of Lot /they Ben. rig. c ate/they bracke/they bought/they folbe/they planted/they belte. And enen the fame baye that Lot wet out of 30. bon/it rapned free ab brymftone from heaven/and bestroped them all. Aften thefe enfamples that the bape be, who the fonne of man fhall apeare.

6 Arthat Daye bethat is on the house toppe and hys fuffe mthe house let bun not come wine to take it out. And lyke wyle let not him that is in the fels des/turne backe agayne to that he lefs te behynde him, Remeder Lottes wy. Geff. riz. t fe. uibosoener wyll goo about to faue Mat.r. Di his lyfe/fhall loofe pri And wholoever mar. bin D

shall loose his type (shall anythen pt. 308. rf. b.

3 tell you/In that apght/there shal mat. rxiii)
be two in one beed / the aneshalbe contents the aches shall be sent that the state of the state of

The Bolpell of. S. Luke.
for la bemand they answered and laybe
to him/whence love and he layb but
the. Who seems the body shall be/thpe
ther wyll the rates reloste. H
The. rbits. Chapter. H

ecel.ebili

pld he put fortha umlitude be but o them/agaifyinge that me ought alwayesto praye/and not to beweet/farnge. There was a Judical in a certapne cyte/whi

pch feared not God / nether regarded ma. And there was a certapne women in the lame cyte/which came but him fayinge/Abenge me of myne abuerlary. And a greate whyle he wolde not/Afterwarde he lapbe but hym fylfe. Though 3 feare not God / not care for ma/pet because this with we troubleth me / 3 wyll a benge her/lest at the lest the come/and rayle on me.

And the toide layd / heare what the B burrghenous Judge layeth. And fail not god abengt his electe / which cree upght ad days but o him? ye though to bifferre the /3 tell you/he wpllabengs them/s that quickly. I menerthelike when the loke of man cometh/luppoir ye/that he shall synde sapthe on exten

Mand he put forthe this amfund buto cettapue which etulted in the felmen/shat they were perfect/s delpoted

The rbill. Chapter. other. Two men wet up in to the teple to praye/the one a pharife/a the other a publican. The pharife flow e prayed C thus with him foffe. God Jebanke the that 3 anot as other are/extorfioners/ bniufte/adnources/g ene as this publican is. 3 fall emple in the weke/3 gp. netpthe of all that 3 pollelle. Ind the Onblican Gode a farre of / wolbe not lefte bp hes epes to beanen/but fmote his breft/fapinge: 600 be mercpfull to me a fpfier. 3 tel pou/this ma departed bome to his boulle/tulkifyed more the the other. for every ma that eralteth mat. priff. bim (plfe/fhalbe brought lowe. And be

that bubleth him Alfe/fhalbe eralted &

They brought buto him alle baben mat. rix. that he thuibe couche them. tuhen big Mar. L.b. Disciples lawe that/thep rebuked the. But Jefug called them bute hym/and lapte. Suffre childre to come batome/ and forbyble them not for buto fuche belongeth the hyngoo of Bod. Clerely Ilape buto pou/wholoenerreceauceb not the kyngbo of god as a chylbe/ he Chall not emer there m.

And a certaque euler aftet bim/fap matate. mge. Goode Mader/ what ought I to Ajac.p. b. Do/to obtayne eternallyfer Jelus fayb buto him. Liby cattel thou me goote: No man is good faue God only. Thou has been specific to the commandmentes (Chou

The Colvellof. S. Luke.

Ero.pr.c Chalt not commyt aduoutry/thou hall not kel/thou Chalt not feate/thou fhali not bose faire wirnes/to onouse the fa ther & the mother. And he lapte/all the le have 3 kept fro my youthe. Whe Je lus herde that/he layde but o him: yet lacked thou one thynge. Sellall that thou haft/a Diffribute pt bnto the poor ec/a thou Chale have treasure in beaut ad come ad foloweme. Whe be berde that/he was heup/for he was ryche.

When 3 helus fame hom mome /be & layde/Uspeh what difficulte thall they that have ryches enter into the kyng bom of God Caffee pt is for a camme to palle therowe a nebles eye/then for a ryche ma to enter in to the hyughom of Bod. The farte they that here that And who fhall then be laued the laple Thyngis whych are bupollyble with

men/are pollible with 600.

Then we erer lapte/Lo we have for f lake all/ & have folowed the he lapot buto the Clerely 3 lave buto you there is no man that forfateth house other father ad mother/other brethe/orm? fe/or chyldre/for the hyngrom of god. Des lake/which fame that not receant moche motesn chie worlde/and in the worlde to come lyfe euerlaftynge.

Riarc. p. c layer bato them/Lowe ga by to Jem

Che.rbfff. Chapter.

Talem/and all spaids sulfylled that are write by the prophetis of the some of ma. He shalbe belyueved but the generals/and shalbe mocked/ad shalbe be-spritfully entreated / and shalbe spetten on / and when they have scourged hym/they wyll put hym to beeth / and the thyrde daye shall be tyse agayne. They but saying was hyd from them. And they perceaued not the thyrges

which were fpoten.

6 It came to pade as they were come nye bnto Jerico/a certapne blynde ma fate by the wave fpbe beggynge. And when he herde the people palle by/he alked what prmeant. They layd buto hom that Jefus of Magareth went by. And he cered/layinge. Jelus the fonne of Danid have mercyonine. And they which went before rebuted him /becaule he shuive holde hys peace. And be moche the moure creed. The foune of Daurd have mercy on me. Jelus lla De Apil/ab comaunded him to be brous ght bato bym. And when he was come neare / he afted bym /fayinge . What welt thou /that I bobnto the And he fayde. Loide/that I mayerecease my lyght. Jefus fayde buto bym. Recease sby fyghe. Thy faget bath faued the and immediatip be la we and folower

Mat.pp.D Harc.p.g The Golpellof, S. Luke: him prayings god, And all the people whe they laws et/gave laute to god he The ric. Chapter, H

AD be entred in/e went a chorowe Jerico. And be bolte/chere was a man a med sacheus/ ad be was a ruler amonge the publicas/ad speche also. And

the made meanes to le Jelus / what he shulde be ad he coulde not for the presence / be cause he was of a lowe statute. And he can before / and ascended upper in to a speciment to the place / to se him. So he wolde come that same wave. And who Jesus cam to the place / he loked up ad same him / and sayd unto him / sache/at tonce come wave / for tho daye Jimite abyde at thy house. And hastely he can boune and receased hym to yoully. And when they sawe that / they all gradged sayings: we is gone in to tary, wyth a man that is a symme.

sache ftode forth and fayth but the B forde. Beholde Lorde/the halfe of my gooddes 3 gene to the poore/and of I have done enp man wronge/3 well reflore hym fower folde. Jelus layd buto him. This daye is heatre come butothis house/for as moche as this lamo bousse is become the mughter of And ham. For the some of map is come to The rin Chapter.

Ske/and to save that which was loss.

As they here these thingis/he about mat. protherto a similitude/because he was not
to Jherusalem/ And because also/they
thought that the hyngmm of god soulbeshoutly apeare/he saybe therefore;

A certapne noble ma went in to a
facre contre/to recease a kyngmm/ad
thento come agapne he called his ten

farre contre/to receaue a kyngwm/ad then to come agapne. He called his ten feruantis/and delyuered them cen pounde fayinge buto them. By ad fell cyll Icome/ But hys cytefens hated hym/ad fent messengers after him/sayinge. Use wyll not have this man to raygue ouer bs. And preame to passe when he

owas come agapne/ and had receased hys kyngdom/he comaunded hys lers, nauncis/co be called to him (to whom he gane his money) to wpe what eues ryma had done. Then came he fyill lay inge: Loide/ thy pounde hath encreased ten pounde/And he layle but this/ Utel goode leruanc/because thou was faythfull in a deep lytell thynge / Las he thou aucrouse over ten cyries, And the other cam sayinge. Loide thy point the bath encreased frue pounde. And co the same he sayde/ and be thou also su ler over spue cyties. And the thyse came/and sayde. Loide/ beholde bere thy pounde / whych 3 have kepte in a maphyn/so, 3 seared the/because thou

The Bolpell of S. Inke.

Bete a tra pte man/thou cakell by the chon laptell not doune/and repetitive chou dibtell not fowe. And helayte but to home. Of thou evall sernaunt, incered thou chat I am a stayte man/cakinge bype that I sappe not doune and copyinge that I do not sowe. Underfore the sauell not thou my money must be thanker And then at my compage shub be I have required mone owne with basicage. And he saybe but o them that some by. Take from hym that pounds and grue yt hym that hath ten pound mat. titis be. And they saybe but o him. I obbe he

mat.rifi.bbe. And they laybe buto him. Losbe he and reb. c harh ten pounde. I laye buto you that mar.inj. c buto all them that have / pr fhalbe po

uen/and from that hat hath not/end that he hath Chalbe taken awaye. Ho reover those myne enemis/which wo be not that 3 shulle ray que over them before me.

mat.ref.a And when he had thus spoken/he plo macc.rj.a ceded forth before them/ad went hppe to Jecusalem.

And yt fortuned when he was tome tipe to Betphage/ad Bethany/bears mounte olinete/he lent two of his bib ciples layinge. Goo pe in to the tomi which is over agapul you. In the why yet as foote as ye are come/yelbal lynde a coise eyed/whee on yet neme

Che.rie. Chapter

man fate loofe hym ab bipinge him by therand of enyma alke you/why that reloofe hym/thus lave buto hun. The

orde hath nede of hym.

Cher that wer fent went their wave and founde euen as he had fapde buto them Andas they were a loofpinge the collestheowners lapbe buto the why toole pethecolte; And they faphe/for the loade hath nede off hom. Und they Joa. 14,6 brought hom to Jelus. And they call their sayment on the colte/and fet Jes lusther on. As he went/thep spredde

their clothes in the wave.

Uthen he was come wheare be thulde go doune from the mounte ofpuete the whole muleitube of hys bilciplesi begå to reiopce/ab to lawbe god wirth aloude boyce/fox al the myracles that they had fene/faringe / Bleffed be the hynge that cometh in the name of the loide/ Deace in heaven / and glory in the brett. And some of the phartles of the company/lapde buto hym/Haller rebuke thy disciples (De answered ad laybe buto the/I tell you pf chele hab be their peace the flones well cree.

of And when he was comeneace/be behelde the cice/and weps onps lapins ge/pfthou habbed knows tholethyne gis which belonge buto the peace end et thre dape 118 ut no we are they hyd-

The Colvellof. S. Luke. mat. rritif to from thine eyes. for the bayes to mar. rif.a come bpo the. and thyne enemps if compasthe about with a banke. In That belege the rounde abonte and he pe the in on enery fybe/ And maketh even with the grounde/with thychi Dien whych are in the And they ful not lene in the one from byon another because thou knewell not the tyme of thy bilitacion. And he wet in to the temple and beig mat. rri.b mat.ri.b. gan to call out themthatfolde them and them that bought / fapinge w them/pt ps writen / mp housepst Æla. Ibi.c

Die.bn.b

house of praper/But pe hane male y a ben off theneg. And betaught bapl in the teple. A The hpe precession scribes athe chefe of the people/wet about to beltrope him/Butconlum fynde what to do. For all the people depended on the mouthe. And game Dem audience.

mat,rri.c mar, ri.D.

The.er. Chapter. + Odyt fortuned in one ong thole Dayes As he tough ethe people in the temple and preached the golp The tipe preftes and the Cribes ca buto bem wit the elbers/and spake buto bun/lapa ge/Tell by by what ancropite thou bo ed thefe thengist Other who my

The.rr. Chapter.

that gave the thys auctorice? We amplicate you a question/And answer mer was the daptim of 3 hon/from heave of the daptim of 3 hon/from heave of the daptim of 3 hon/from heave of the dayinge/ps we shall sape from heave/he will sape/un hy the beleved ye him not? But and pf we shall sape of me/all the people-will stone being they such between that 3 hon was a prophet/And they answered that they could not tell whence yt was. And 3e sus sape but the? A pether tell 3 you by what auctorice 3 bo these thynges.

Then began he to put forthe to the material people/this amilitude/A certague ma maceria planted a byneparde/and let pt forthe Ela.b.a. to fermets/and went hym alfe in to a mic.4.b. Araunge countre for a greate lealon. And when the tyme cam: he lent a feed until to hys termaunist that they the ulbe grue hym of the frates/of the by neparde. The termaunitis bet him/and lent hym a wape empty: And he ceafed not there by but fent pet anot berfetuations. And they bet hym/and fonteentreated hym also/and fent hym awaye empty. Alotouer / he fent the thyme also: And hym they wounded/and call bym out. Then faybe the lothe off the byneparde /what that 3 do: 3 will fent be my deare some bym peraduenture

s.11.

The Gelpell of S. Luke thep wyll renerence/whethep lebyn

· Unben the fermers lawe bym/ther thought in the felnes/faringe/thism the hepre / come let va hyll hym/thai the enher praunce mape be outes and they cast him out of the bynepatoe/at aptied hym. Nowe what Chall thelo de of the byneparde in buto them? wyll come and teltrope thole fermer ad wyl let out his byneparde to othe unhe they berde that/they layde/foll Cosbib.

plat.crbii Act.titi.b. Kom.ir.a 1.Det.11.8

the behelde the and lard/what mes neth this then that is writen The flo ne that the bylbers refuseblys mabe the head comer fone wholoeuer ad ble at that Cone, Chathe broleb/but cla. prbug wholoener pt faul/pt wpl al to break him and the bre predes & the femb the lame houre wet about to lave! des on hym / but they feared the pt plesfor they perceaned that he habit henthis amilicube agayna them.

mat. exil. b And they watched bim/ad fent foit nar.rij, b lptes/which fhuibe farne them felu perfecte to take him inhis worte to belyuere hym unto the power/a auctorite of the prelydet. And there her him fayinge/ Hallen/whe knot that thou la pell/and teachell spell berconfporeft thou eny manne gre/butteachell the mape of godin

Che.pr. Chapter. p.ps it laufutifor by to goue Cefar tei bute/or no: he perceaned their crafty nes:and fapte buto them with tempt Ro.rifi.s pemer Shewe me a penp. Whole pina ge and superferencion bath per Cher answered ad layb/Celars. And he lay be buto them/Gyne then buto Celar that which belongeth buto Celar/And to God/that which pertaineth to God And they coulde not reproue histayin ge before the people. And they maruapled at his answer/and helde their Deace.

The cam to hym certapne of the Sa mat. rrif. c buces which benye that there ys eny mar. rij. b

inge Matter Moles mote buto bal pf eny mannes brother bye haupnge a wyfe. and the fame bye with out illue that then his brother Chulbe take hys wpfe and rayle by feabe buto bys bio ther. There were fenenbiethen and the fyift toke a wpfe/ab bied with oue chyldren. And the leconde toke the wy feland he died chylolede. And the thys be to be her/a in The wyle the readue of the fenen/ And left no chyloren bebynde them/and byed. Last off all the woman byed alfo. A owe in the lyfe at ter this whole wrfe of the shall she berson bit had berto wrfe; Jeing answered and sayo but them

The Bolpell of S. Lube.

The christen of this worke mary to ueg/and are marieb/but they w Chalbe worthy of that worlde e of the lpfe after this bethe/nether mary w ues/nos are marted/nos pet ca bycen monre. for they are equal but the an gels/and are the formes of gob/in moche as they are the chylorical t lpfe. And that the dead be alpuele Ero. tit. b Moles agnifyed at the bullhe l he lapbe/the loste god of Absaham the god of Ilane/ab the god of Jacob for he po not the god of the Dead/tu of them whychlpue. for all menin in bym. Certapne of the phartled and fwered ab lapo/Matter/thou halt wil lapbe. And after that burt they not a

be brin enr quellionat att.

mat.rrfi D

S. 1312.

mas. rij.b they that Child is Daung lofte. A wanto hym Cylfe layth in the bolice plaletra the plalmes: The loade lapbe butam lorte/Spt on my epght hote/tell Im he thone enemys thy fate state moult be the called him loade/howe is he alle big fonne.

mat.riifi. at.zij.D

Then in the audience of all the per ple he lapoe buto his discipled/bend se of the frethes: which belyze to 90 longe clothynge/ and loue gretyng in the macketis land the brottle in the anagogis/and chefe cour

Then land be buto them/howelake

The ri. Chapter.
featted which benouve wido wer house fed and praye longe prayers buder a coloure. The lame thall recease greates banmacion.
The ri. Chapter.

trespipe sawe also a cer trespipe sawe also a cer taine poose widowe/who teh catted in thythic ewa mytes. And he sayd/of a trueth 3. sape but o pouthis poose widowe hath put in more then they all. For they all has ne of their superfluyte added but the offerpuge of God/But spe/off her pemury/bath call in all the substance that the badde.

As some spake of the teple/howe pt mat. pliff was garnesshed with goodly sones mar. pissed it is well be sapes will co me/when of these things which pele shall not be lefte some voon some/that shall not be this wen boune. And they alked hym sapinge/Hater whe shall these thyngis be? And what sygnes will there be/when suche thynges shall come to passe.

And he lapb/Take hebe/that pe be not beceased. For many well come tamy name/lapinge off them felices/I om he. And the tymediameth neare.

ø.iity.

The Golpett of S. Luke.

Folowe pe not the therfore. But whe peheare of warre ab billencioide not a frayd/for thefethingis mult fractor me: but the ente foloweth not by aby The lard he but o the/Macion halipe of fe agapult nactor / ab kyngdo agapult kyngdo. And greate erthquakes halbe in all quarters/ab honger/ab pellelence/and fearful thingis. And greate figures fhall there be from beaute.

But before allthefe/thepfhall lape their bondes on you/ad perfernte you delpuerpage you bope/to the fynago geg/and in to prefon/and bryuge you before kynges/and tulers for mynames lake. And this thall chaunce por for a tellimoniall. Let pt licke theth te falte in poure herres not enceto by befote/ what pe fhall answere for poure felues: for 3 wil grue pous me nch ab wploom/were agaynti/al pou be aductarys Challnot be able tolpet he not reall ye and ye shalbe betrayed of poure fathers and mothers/and poure brethre/and kynsme/ad louen And some of you shal they put to wer and hated fhall pe be of all mentos names lake. pet ther fhal not one bra mat.priffi pacience/pollelle poure foules.

mar. riff b And when pe le Jevusalem beleged to bani. ip. g wych au botte/then budertonde this

the belolacion of the same panye. The let them which are in teways spe to the mountagnes. And tet them which are in the imposes of pi/kepatte oute. And let not the that are in other countries enter there in. For these be the bapes of bengeance/to fulfill all that are wit ten But wo be to the that be with this de an to the that grue suche in those bapes for there shalbe greate trouble in the long: and what he ouer all this people. And they shall fall on the edge off the sweate And they shall fall on the edge off the sweate and they shall fall on the that the trobe budge for a she sweate shall be trobe budge for the gentyls but the tyme of the gentyls be suissied.

In and there shall engues/in the mat retiff sees and in the erth the people shall esta. rin be in some people shall not eze. retif the sees and in the erth the people shall not eze. retif the shift wave to turne them selves. Joel the cell which wave to turne them selves. Joel the cell which wave to turne them selves. Joel the cell which wave to turne them selves. Joel the cell which shall save them for sea re/and for some on the erth. for the powers of heave shall move. And them shall they se the some of man come in a clowde with power and greate glowy. When these thyngis begin to come to passe then soke ppe/adiffe by peyoure beaus/for youre redemctors.

Diawith ape.

The Golpell of. S. Luke.

And he Chewed the a fimiliture beh be the frage tree and all other trees whe thep (bute fouth their buddes/p les knowe of voure owne feluesth commer is the nive at bond. So like wyle pe (whe pele thele thingis com to patte) buder those / that the kying of god is npe. Clerely I lapebuto p this generacion spall not palle/tyllal be fulfpiled. Deane and erth fhall pal Cerbutenp wordes fhall not palle, h Take bete to poure lelues lelt y re pertes be onercome/withfurfett ge ad bronkenes/a cares of this wo de:adthat/that daye come on you be wates / for ag a frare foal pr comeon all the that At on the face of the esth Watche therfore commally/ sprape that pe maye scape althis that that me. And that pe mape flobe before the Come of ma. Finche dape cometan ght hein the teple/abat myght he we out/ab had abpopuge in the mont olp nete. And all the people ca in the mon styrige to hym into the teple/for to be are bym. The. rrij. Chapter.

mat, prof. mar. riff

RE STATE

mat., proj

the feaste off sweet bited bine noe whych po called efter/and the hye pieces and scribes sought howe to hall Jesus/but they feasted the the occupies his enternance.

The.exil. Chapter.

Sata into Judas whose (vi name was iscarioth) which was of the nombre of the twelve) and he wet his wave/and comoned with the type prefles ad officers/how he sholde betrape hym unto the, And they were glad/and promised to grue hym money. And he colented/and sought opertunite to betraye him and sought opertunite to betraye him onto the/whe the people were awaye

Then cam that daye of swete breed/
who of necessite the esectambe muste mat. prof.
be offered. And he sent poeter/ad Ibon mar, pitts
sayinge: Goo and prepare be the esectambe/that we maye eate. They saybe
to hymistohere wist thou/that we pre
pare: And he saybe but o them. Behalo
be as ye enter in to the cite/there shall
a man mete you bearinge a pitcher of
water/him folowe in to the same hous
se that he entreth in/and ye shall saye
but o the goode ma of the house/The
maker sayeth: subere is the gest chain
bet/where I shal eate myne esectame
be with my distriples? And he shall she
we you a greate parlowe paned. The
re make reby. They wet and sonde/as
be had saybe but o them: and made re-

be had fappe buto them: and made res by the electambe.

But whe the hours cam/he face bow ne and the twelne Apolites with hom mat. grbf. And he fappe buto them: I have in mas. grtf. washly befyred/to eace this electabe, cos. s.s.

The Golpell of S. Luke. h pou before that I luffre. For In buto pour bence forthe/3 mil not e te of preny moore varili prie fulfillet in the hingdo of God. And he coketh suppe/and gave chankes / and laybe keceauethys/and deuyde pramougo you. For I laye hat your I will not drynke of the fruce of the byne/but the hyngbom of God became.

And he toke breed and gave this and brake pt/and gave pt buto the/li pinge. This is my body which is que for you. This bo in the remembrand of me. L phe wple allo/when they ha supped/he to he the cuppe lainge This cuppe ps the newe tellament in m bloud/which thail for you be bedo

mat. rebi mat.riti. ofal.rl.

pet beholde/the hande of hom to betrapeth me/is with me on the is 30%. ren c And the fonne of ma goeth ag pt w pointed But wo be to that maby he is betraped and they begato enqu se amonge them felues/which of t pt shulde be/that shulde do that.

And there was a Gryfe amou bem/which of them foulte feme gre mat. rr.d. tell. And he laybe buts them: The B yes of the gentyls ratgue over to and they that beare rule over them is re called gracious lordes. But ye ha not be for But he that is greaten and se you spalbe as the pangelt: And P

Mar. z.f.

The rif. Chaptee: that po thefe/shalbe as miniker. For whether po greater/he that fitteth at meaters is po not he that fitteth at meater and Jam amage you as he that ministreth. pe ace who ch hane bibbe with me in my temptact ons And Japoput buto you a krigdo. me as my father bath apoynted to me that pe mape etate/ab bronke at mp to ble in my hyngdom/ab fit on leates/ab subgethe twelve tethes of Ilrael. I and the losde lapte: Studit/Simon.
beholte Satan hath befixed pau/to lifte pou/as pt were wheate: But I have
prayed for the that the layth fagle not. And whe thou are converted/Arengo the thy brethre. And he fayd buto hym Lorde/3 am reby to go with the in to mat. erbf. pielon/adro deth. And he lapbe: Itelimar, pittithe peter/the cocke Chall not crown this daye/cpl thou have tingle benyed thacebon knewell me and he lapbe buta the when Ifent ron without wallet/and firippe/and thoes/lacked pe eny thinger And they fapb/nothynge. And he fapbe to them. But nowe be that hath a wallet les bim take pt/and lyke wall his liftippe him take that hath no tweatherer lell his coote and he wan. I take vin rou/chat pet that which is wille ma be pet formed in me (Euch with the

The Golpell of. S. Luke. wicked was benovied) for those thro gris which are write of me have an m be. And they Capber Lorde beholde be reace two five access. And he lapbed to them: pt is ynough.

And be cam out/and wet as he was wonte to monte offuete. And his bill ples folowed hym. And when be a to the place/he lapbe to them/plays

let pe fall into temptacion.

mat.rrbf. 30a. rbin mat.rrbt. mar.rittj.

and he gate bym fylle from the mar. riffic out a flones catt/and aneled boune/a praped/laingefather of thou with tholawe this cuppe fee me peuctife elle not my wyll/But thyne be fully led. And there apered an aungen hym from beauen /confortynge of And he was in an agony/e played for what longer/And hys fweate was he blopes off bloud tricklynge domi to the groude. And he role oppe from player/and cam to byg disciples/an founde them depynge for foroweld he layde buto them/ why depere a ple/and praye left pe fall in to its Diacton.

mat. rrbf. mat. titi

Ulbyll be per franc/beholde/ther cam a company (ab be that was calle Joa. chii) Judas/one of the twelve/went belos them / and prealed not but o Jelust kylle hym. Jelus fand but o hymiji das betrayell thou the forme of ma

with a hylle-'arther they which where about the lawe what would followe! they laybe but o hym/Losbe! Thail we impre with a swearde And one of the smote a seriaunt off hem which was the chefe pielte of all/ad smote of his righte eare. Jelus answered and say, de: Softre pe thus farre forthe. And

de touched his eare/and healed hom.

Jesus sapte duto the thre prestes ad
enters of the temple and the lenyours
which were come to hom. Be pe come
out as buto a these with sweatles
and tanes? When I was dayly with
you in the teple/pe Aretched not for
the hondes against me. But this is matically
euen youre been house and the powerman, single
off darknes. Then toke they him/and Joa, point
ledde hom/and brought him to the hoe
prestes house. And poeter followed a

When they had kyndled a fyre in the mydies of the palys/and were let dou ne to gether/Perer allo late do une a mongaché. And won of the wenches/as he late /beheide hym by the lyght and let goode eye fight on hym/and laybe: This lame was allo wyth hym. Then he denyed him laying: Uloman I knowe bym not. And after a lytell whyle/another lawe hym and laybe: Thou arte allo of the. And poeter lays

mat.profit mar.pittj. Joã, potij The Goldell of G. Luke!
wat, project a gammot. And aboute the hare
war, pitty, an house after another affirmed to
to f., pottye inge / Clevely even that felows w
wyth hym/for he past is alte. Der
fappe/Kian I woremen what then

toppe/Hat 3 worenes what there per peter And immediately why he relies he /the cocke crawe. And the londers ned backe and loked byon weter/and speterrement hed the worder off the londe/howe he lapbe but o bym/belse the coke crowe than walt benye so theyee, And weter wene ant/and were to bittery.

mat. proti And the men that Gode about Jehn mar. po.a mothed hym/and smore hym ad hym soa, posse folded hym/and smore hyp face. In asked him sayinge. Area who it is the at smore the? And many other those

Deloyefully laybe they against hym. And as lone as prwas daye/the leasures of the people/ad the hypercleand fittybes/eam to gether and ledded in mit to their coulet layinge Artethou bety Chieff tell vs. And be laying to them/yf 3 Chail tell ysu/ye will not answere me. Antheriet as polywyll not answere me. Antheriet as the forme of mily on the ryght honde of the power food. Then laybe they all Arte the then the some of the power than the some of the

re that Jam, Then Cappe ther/U

The relif Chapter hede we enp fuerher witnes! We once felies have been of his owne mouths

The rriti. Chapter.

The whole multitude

of the avole/an tende hun

anto plate. And they bee

gan to accuse him layinge

(the have founds this fels mat. rrije

we perneetpinge the peo mat. rsj. b

ple/ ab forbebbyinge to pape trybute to mat. prbif Celar. And layerh that he is Chill the mar. rb.s hynge. And wilate opposed bim lapin toa, potty t

ge. Arrethoushe apage of thesewest heanswered him ad sapte thou sapets pt. The layer potlate to the hye presen stothe people Ifynte no faute in this man And they were the more fparce/ lapinge the moueth the people reachin ge thosoweout all tewspland began at

Balile/euen to this place.

When plate berbemention of gas lile/alked whether the ma were of galile. And ag foone ag be knewe that he was of therodis impldicayon / he lent hym to therebe which was at that ep me in Jerulalem alfo. Whe werote la-we Jelus/he was merueloully glabbe for he was belyrous to fe him of a lon Be leafon/ because he hab herbe many thyngis of him/a trufted to have lene lome inseacle wire by him. The quelles ned be with him of many thingin. But

The Solpell of S. Luke. De anfwered bem not won worbe. To bye prefes ad feribes/ fode forthern accused him Graitly. And herowall bys men of warre/ bespried hym/an mocked hym. And arayed him in why te/and fene bim agapte to plate. As the fame Daye 10 plate/and Dereb w remade fremdes to gether. go; before they were at bariaunce.

mat.rrbij Dylate called to gether the hye ple mar. rb. b Gestand tulers/ad the people/andla toa. Ebiffe De buto them | pe haue brought the And stree man baco me lag won that peruette the people. And to 3 examined himbe fore pou / and founde no faute in the man / of thole thongis where of year cule him. Do not yet merote for the you to him/and to nothings worthy deeth is done to hom / 3 woll theth chaften him and let byin loofe. foro necellite be mud haue let onelaolebe to them at that feaft.

And all the people ceped at once lip ingeawaye with him/ab alputelah Barrabas (which for infurrecció mi fon) priace fpake agaphe to them lynge to let Jelus tolle. and thepart faptngere encify him/Crucify him fapte votoche the thyroc tyme/Wi harme hath he bone: I fyndens ca of deeth in him. I will therfore that

The priff Chapter.

him/f let him go lotte. And they cepeb with lowde boyce/f required that be myght be crucifyed. And the cryings

of the tre prefes prenapled.

And w place gave lentence that pt thusbe be as they required ad let lotte but o them him that for infurrection and motther was cast in to present who they delyted and delipnered Jelus to be with him what they worde. And as they ledde him awaye/they caught wo sinon of Cyrene/tompinge out of the mat. The felde/And on him laybe they the crosse mat. To.b

to beare pe after Bellis.

There followed him a greate company of people/and of weme/whych wesened be wayled and lamented hym. Jesing turned backe but them/and laybe Doughters of Jerufale/wepe not for me/but wepe for yante felnes/and for poure chyldren. For macke/the dapes ela. http. a will come/when men shall sape/hap. gala. http. py are the baren and the wombes that never bore/and the breftes whych nemer gave such the mountapnes/fail on bs/Ela. http. and so the hylles coner bs. for pf they Olee. to be thus to a grene tree/what shall be do Apo. it. b ne to the dipe?

therewere two enpl were lebe with him to be flayne. And whe they were come to the place, which is called tale

The Bolpell of. S. Luke.

mat.rrbif tary/therethey cencifeed hym/abthe mar.rb.b enyli doars/one on the righthonbe/ib Joa.rir.d the other on the lefte have. Chemiste Jelus/ father forgyne them for they

mat. Frois wot not what they bo. And they pare

30å.rir.d people fobe and behelbe.

And the enlers mocked hym/with the lapingerie holpe other me/let him belpe hym file of he be Chail the the len of God. The loudiers also mocked hym a cam a gave him bynages a lap be/of thou be that kynge of the Jewis lane thy lylfe. His luperleticion was write over him/in greke/latin/e chief letters. This is the kinge of the lewis

The one of the malefactours with hanged/rayled on hym/layinge. If the ou be Chief/laue thy fife and be. The other and wered and rebused himlaringe/pether fearest thou God/because thou arte in the lame danation. We are righteously pumps shed/for we receive according to our dedes. But this man hard done no thyuge ample. And he layer but Jelus/Loide remission. And Jelus sayer but dim/lete bom. And Jelus sayer but dim/lete by 3 sayer but the/to dayes shat they me in parabyle.

And it was about the firthouse and the three tam a darchnes ours all the late

The rriff. Chapteri
butyll the uputh boure and the lume
was darckned And the bayle of the tople rent even thosow the mydles. And
gelus cryed with a greate boyce. And
yo. father in to thy hondrs 3 comende plat. rr.,
my lyste. And when he thus had layd
he gave by the good. Whethe the Centusion lawe/what bad happened/he glosthed god layinge. Of a luertie this ma
was perfecte. And all the people that
camto gether to that lyght/ beholdynge the thingis which were wine/finote
they brettes/and returned home. All
bis acquayicaunce kode a farre of/ad
the wemen which folomed by m from
fallie/beholdynge these thyriges.

And beholde there was a ma named mat. rrbis Joseph a senatour/which was a good mar. rb.d man/and a suffe, the dydnot consent to Jos. rix. g their counsell and dede/which was of Aramachia/a cite of the sewes Which ham also wayted for the kyngdom of food / he wat but o to plate and begged the body of Jesus. And toke ye doune/and wasped ye in a lydnen cloth / and layed ye in an hewen toumbe / wherm was never man before layed.

And that days was the faboth even/ And the faboth days on. The wemen/ that followed after which ca with him fra galite/behelds the fepulces and hawe his body was layed. And returned

1.14.

the Bolpell of. S. Lune. and prevared lwere oboures/ad omi metis. And the loboth dave they teled accordinge to the communitient.

mar.rbj a Che. rriti. Chapter. i

mar.rbj a Joã.fr.a.



At the motowe / after the labboth / erly in the motor mynge / they cam boto the toumbe and brought the obourse / whych they had prepared / and other we-

men with them. And they foundethe Rone rolled a wave from the lepilete! And went in and foundenot the body of the loade Jelu. And it happened as they were amaked ther at lo two men Robe by them / in Changing behind. As they were afrague and bo wed down to their faces into the etch / they land to them/why leke be the language amage. The result bere but in the

Effatthet ge the dead. De is not here/but is to post, d. fen. Kemebet howe he spake but not mar.ir. ewhen he was pet work pou in Salvie/laptinge/ that the some of man mile be despueced into the hondes of spall men/and be crucifyed/ad the third be days eyse agaput. And they remembed his wordes and returned from the separate of the spans of the separate of the separ

se with them whych colde their

The tritt Chapter.

gis buto the Apolites and thept wolbes femen buto them fayned thingis/ nether beleued they them. Then aro-fe peter ad can buto the fepulcee and flouped in/And fawe the lynne clothes lapte by them fife. And teparted wonbayinge in bym fylfe ag char which bab

c Hand beholde/two of the wet that mas poi.e fame daye to a toune / whych was fro Jerufalem about the froze forlongis! ralled Emans / and they talked to gether of all thyngis which had happened. And it channied ag the promoteed together/ab reafeneb/that Jelughym life bur neare/and wet with the. But their epes were holde that they coulthem. (1) but maner of communications are thele that ye have one to another as pewalne/ad are labre: And the one off them named Cleophas / answered and laybe buto hym . Acce thou only a frammer in Jerulalem / and halle not knowen the thyngis whych have the unled therin in thele dayes. To whom he layb/ what thynges. And they layb onto him/of Jefus of Majarech which was a prophet / myghtyan bebe/and worde/before God/ and all the people. and howe the bye prefles and ouer en-tern belyueved him to be codemised to

S.tin.

The Bolpell of. B. Luke. Leethic have cruceffed himme trades that per charles have bene he that finds have believed I fract. And as touching all these thyrigis to daye is easily by daye from the short have the proceed one.

pee and certapne wemen allo etapse company made by aftomed/which came erly but the lepulcre/and fom de not is body. And came lapinge/that they had lene by flours of angels with lapbe that he was alone, And certains of them which were with by/wet the yr waye to the lepulcre/ and founde prenen to as the wemen had lapbe / but

bpm they lawe not.

And he laybe buto them/O foles/he flowe of herte to beleve al that the piop bettis have lipo he. Ought not child be have luffered these thinges/s to enter in to his glory? And he begå at foles and at all the prophetis/ad interpreted buto the in all scriptures which were wayte of hym. And they drue mye buto she toune whych they went to. And he made as though he wolde have gone surther And they instanted him/kriss ge/Abyde with he/for ye draweth to wardis urght/s the days is fare paid sed. And he went in to tary with them.

And it cam to palle as he late at me ate with them/he to be breed and bles leb ye / and by a he ye and game ye but The relity Chapter.

them. And they ever were openned And they knewe bim. And he banished out off there lyght/ and they lapbe by twentthem felues / Dybnot oure her tis burne with in by whill be talken wythba by the waye / and openned to by the screptures . And they roofe by the same house / and returned agaphe to Jerulalem/and they founde the ele-uen gathered together/and them that were with them sayinge. The lorde ys eplen in bebe/and tath apered to Sp. 1103 laig mon/and they tolde what was done in the wave and howe they knewe hymi

by the breakpinge of breed. Le

As they thus fpake. 4 Jelus bem materbis lyife flode in the myddes of them/and mar. rbi.e lapbe buto them. we eate be with you. Joan. r. .. And they were abalihed/and afraphe/ supposynge that they had sene a spryte And he saybe buto them / why are pe troubled: ab why bo thoughted atyle in youre bertes! Beholdemy bondes and my fete. for pt is even I mp fplfe/ handle me and le. for fprytte hane not ficilite ad bones/as pe le me bane. And when he had thus looken / he shewed them his hondes/& his fete. And whyll they pet belened not for tope / ad wors bred/he lapte buto themithaue pe here eny meate ab they gaue bim a pece of a brouled follbe ab of an bony combe.

The Bolpellof. S. Luke.

nd he toke pt/ab ate proefore then And be lande bato them . Thele en the woldes whych I spake but you whyl I was per with you that all mul be fulfilled which were writed men the lawe of Molegiand in the prophe tis/and in the plalmes/Then openit be their wattes, that they might but Cond the Coppences / and lapbenne them/ Thus is ye wirten land thu behaved Chill to infrejand to trie plal, philis gapne from beth the thrite bare! I that repentance/ and remillion ofly nes/Chutte be preached in bis name monge all nacyons. Land the begro nynge mul be at Jetulale/ And pean

witnedes of thele thingis. And belob Actua. f. a de / I wyli lende the promes of my fa Joa. pb.d. ther boon you. But cary ye in the cyte of Jesulale/buryl ye be endewed with

power from an bye.

Actually, a And he ledde them out in to Wether was, rbj. d my/and i pfted by his hondes/and bled them. And it cam to palle/as he bleded them, he departed from them/and was eacyed by into hene. And they working ped him/ad returned to Jerulale with greate tope And were commanly mits temple/propringe/and land page god.

Opere enberhebe Golpell of Sapat Luke.

The Gospell off Saynt Iho. The.1. Chapter. *



begin heinge was that

ato that works was with god/and god was that words!
The lare was in the beginnings with god. All this gis were made by pt/and without pt

was made no thruge/ that made was. Interwas lyfe: And lyfe was the lyght of merand the lyght Christy in bacchnes/and darchnes coprehenced penot.

There was a ma fent fro god/whole name was Ihon/The lame came as
a witnes to beare witnes of the lyght/
that all men through bym myght belene. he was not that light/but to bears
wymes of the lyght: That was a conlyght whych lyghteneth all men that
come into the worlde. He was make
worlde/s the worlde by him was make/
and the worlde knewe him not.

peram to hip owners hip receause

The Colpellof. S. Thon. bent not fonto as many as receased bim/gane be power to be the fonegof god/mehat they belened on his name which were borne not of blonde not of the well off the fletthe/ not pet off the well of men/but of God.

And that worde was made fields/
and dwelf amone by / and we lawethe
glory of pe/as the glory of theonly begoten lonne of the father / which wor
be was full of grace/and bertte. It
I Jhon bose witness of hym/layinge/Chpg ps he of whome I speaks/he Mat.f.a. Zuc.ij. D

that comethafter me/was before n f.tim.bl. b because be was per then 7. And of the fulnes have all we receased / evenfa nour for fanoue. For the lawe was g

j.ion.tiff, e cam by Jelus Cheift. Coma fawe Got j.tiff, bj. c at enytyme. The only begoten found which is in the fathers bolum/hathbi

clared hom. & And the seconde of 3bon/6 tubenthe ie wes lent preftes and len tes from Jerufalem/to afke himiwha arte thou: And be cofelled and benye not/ad larde playnly/3 amnot Chill and they affect bym/121 has then cart thou welpas And he laybe/I am not Arte thou that prophet And he an Iweredno. Then layb they but by What arte thou & That we mayegy

Che.f. Chapter.

an answer to them that sent by ? what Ela. rl. a layed thou of thy life: De layte / Jam mat.in.a the boyce of a cryar in the wylmenes/ Mar.j.a make trapghethe wave of the Loide luc.ity.a. as laybe the prophet Clayas.
And they which were lent/wher off

the phariles. and they alked him/and layte buto him: why baptileft thou the pf thou be not Chill/not Belvas /nes ther the prophet? Thon answered the/ lapinger 3 baptile wpth water/but one mat. ill.t is come amonge you/whom ye knewe mar.j.b. not/he it is that cometh after me who Luc, ty, & ch was before me whole shone latchet Jam not worthy to bulole. Thele thin gis were bone in Gethabara beyonde Josban/where I bon byd bapeple. H H The nepe bape/Ibon lawe Jelus

compage bato him/and laybe/beholde the lambe of god which takethaware the frame of the worlde. Ches is beoff whom 3 lapbe. After me comer ha ma/ which was before me. for he was per then 3: and 3 knewe him not/but that

he shuld be welared to Israel: therfore cam 3 baptifyinge with water.
And Thou bore record flayinge. Is we the spayer descente from heave to mat, this we the spayer descente from heave to mat, this he buto a boue/and pt abote bpon him Ajar.f.b And Ihaero e bin not/but be that lent luc.iff.b. me to baptife in water/ laybe buto me

Open whom then falt fe the spirte

The Gospell of S. 3bon.

descende ad tary the on him/chesame is be which baptyled with the holy good. And I sawe it and have boine re coide/ that this is the some of god. H

B.Bl. AS

21.1.35

Che next dape after/3ho kow agayone and two of his disciples/and he beshelde Jesus as he washed by/and sape. Behothe the labe of God. And the two disciples herde hym speake/and they colowed Jesus. Jesus turned about/and sawe them followe/And saye dato the what seke per They sape but o hym/s Flady (whych is to sape by interpretation) Etjaster) subset of them be sape dato them be sayed but o them/come and se. They cam and sawe where he dwelt/and a bode with hym that dape. For ye was about the tenthe boure.

Lion of the two whych herbe Ihon speake / and folowed Jesus / was And diew/Simon peters brother. The last me founde hys brother Symon spulf and same but hym. Use have founde Medyas / which is by interpretation/ anno ynted/And brought hym to Jesus And Jesus behelde him ad sayte. Thou are Simon the some of Jonas: Chou spale be called Cephas / which is by in spale.

terpretacion a ftone.

The daye folow page Jelug wabe go into galelejand founde whitpland Capbe unto hom / Kolowe me. Doring was of Bethlaida the epte of Andrew
and weter. whilip founde Marbanael
and lapbe but o hym / Use have founde gen. zlip be
hym of whom Moles wistern the las weu. phit
we/and the propheric/Jefus the fon-Clate. rl.c
ne of Joseph of Mazareth. And Mathand. rlb. b
nael lapbe but o hym. Can there eny hie. rrings
goode thruge come out of Mazareth: eze. rrring
white fayde to hym/Come and fe. ad. rribit.
Jefus lawe Marhanael commynge weu. is. fe.

to bym/and layde off bym/ Beholde a erght Ifrabelyte/ m whom is no aple. nathanael fayd bute bym. From whe ence knewell thou me ? Jelus anlwered / and lapbe buto hpm/ Before that pobilip catied the/when thou wall bus ber the fpggetree/3 fawe the. Datha naci answered and faybe buto bym . Rabby thou arte the forme of God/ Thou arte the konge off Ilrael. Jelus answered and sayd onto hom . Becaus le I faybe bato the 13 fawe the babes the frage trees than beleved. Thou In ait le greater thongesthen thele. And de lapbe but a bym. Clerety / bereip/3 lare buto pou / here after /fhatt re fe beauen open, and the aungels of God aftendpinge and beftendpinge ouer the founcof man.

The. 11. Chapter.

delivery and a record of the parties

Che Bolpell of. S. 3bon.



Mary Links

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AL CENT

意识组计

CELLER

Md the chyde daye was there a mariage in Cana A a cyte of Balyle. And Je lus mother was there Je fus was called also and the bys byscyples buto the

mariage. And when the wone fapled/
Jelus mother laybe but hon / They
have no wone. Jelus laybe but her/
Usoman/what have I to be worth the?
myne house is not per come. Hops mother laybe but the mynusters. What
locuer he layeth but you/do pt. The
re were kondynge fire water pottes
of those after the maner of the purify
inge of the lewes/contayings two of

thie fritt pus a pece.

Jelus lapbe buto them/fyll the water pottis with water/and they fylled them by to the harde beym. And be lay be buto them 7 was out nowe / and beare buto them 7 was we out nowe / and beare buto the governer of the feater And they bore yr. Unbe the ruler of the feater had taken the water that was the med buto with the water that was the med buto with che ministers which dute the water knew) We called the buybes grome / and lapbe buto hym / All men at the beginnings/fer forth good with the called the buybes me. And whe men be droucke/then that which ys works / But thou had bept backe the goods withe / But thou had bept backe the goods with expense.

Che.if. Chapter

Chys begringinge of intracted by b Jelus in Cana of Galilerand Incired his glospland his villiples beleacd on hym. H After that bescended he in co Capernaum/and his mother/and bys methien and his difesples / But coutt-aned not longe there. And the towes eleewes even at

honde/And Jelus wer by to Jerulale/ and founde in the coplexy of that folworen and thepe/and boucg/and chaungers of money foreinge, And he mar dea frourge off finate cordes and dianotheal out of the temple/bothe thes pead open/ad powjed winethe changees money/s over thrue their tables And lapde buto them that folde bours transchele thenges beine / and make not my fathers boulle and boulle off marchample. Dis diferples remeble howethat pe was writen The sele off plat. lebit

thrue houte/bath euen eaten me. Chen answered the tewes and sappe buto bim/wharroken the well thou bu to bg/fepinge that thou well thele thin gis : Jelus aufwered/ad fapo buco che bestrope this temple/ad in thie dapes mat. exbl. I will rapfe or oppe agapne. Thenfay ab. exbu.e be the fewes/In ribi, peaces this tem mar. ritist ple was bile/and wife thou caple prop and. rb. 6 pe in this dayer? But he spake of the teple of his body, as cone theretope as

The Colpell of Sighon, be was evicen from beeth agapus/hyd bisciples remembred that he thus say to auto the / And they beloned the strip ture / and the workes which delice had

plat.ff. aud.fbj.

lape.
Uhen he was at Jernfale/at efter in the feaste: many belened on his name/ who eper same the signes which he had but Jesus put not him sife in there his des / be cause he knewe all men and ned bed not/that eny man shall exchiped ma. For he knewe what was in ma he

The tip. Chapter.

Beere was a ma of the phace was a man of the phace was a man of the phace was a ruler among the fewer the cam to Jelus by might and laybe but o hom that then there was a there was a ruler we know that then

arte/a teacher whiche arte come from god. For no man coulde do liche mire cles as shou doell/except who where with him / Jelus answered and lap de buto him/Uerely berely I sape him to the except that a ma be bosen a new he can not se the hyngbour of god. Atcodemus sayer buto him/howecan a man be bosen when he psolde? can be enter in to him mothers body and be bosen againe? Jesus answered/Ue rely berely I saye buto the/except that a man be bosen off water/and off the

The.fif.Chapter.

inyle/he cannot enter in to the kyngbome of god. That which is bosen off
the fleshe: 198 fless he. And that whych
to bosen of the species spece. Estarnaple not that 3 sapt to the/ye must be
bose a newe. The wynde bloweth whe
to he listeth/āb thou hearest his some
meth & whither he goeth/So is energ
man that is bosen of the spece.

Accodemus answered and sape but to hym/howe can these things be-Je sus answered and sape but o hym/Asset thou a maker in Israhes: and knowed not these thyngis. Gerely berely I saye but o the we speake that we knowe/and testify that we have sene/And perecease not ours witnes. pf I have to be ponerthely thyngis and pe have not beleved/howe shallo pe beleve pf I shall tell you of heavenip thyngis.

And no man bath aftenbed uppe to beaue/but he that cam bonne fed heamen/that ps to laye the longe of man/

which poin beanen.

And as existes lifted bope the fer. An.price pent in wylbernes/eux to must the four ne of ma be lifted bope / that no man which beleveth in hym periahe / but have eccenall life. Is

Hood to loneth the worlde/that hef.foan, fff

gane his only foune for the enter/that

D. 4.

The Galpell of . 9. Thom mone that belove in hom/fourde perifithe, But fbuide haue euerlaft yngelpfe 6 For God fent not bes fonne in to the wollde to condempne the worlde/But that the worlde through hym/mpgb be faued. De that beleueth on hun fon not be condempned/But be that beles ueth not/ps condempned all redy/b saule be beleueth not in the name of the only fonne of God. And this is the condempnacion / Lyght pe come inti the worlde and the me have loved ba chieg moje then lyght / because their bedes were enpli. For enery man that eupliboeth baterbibe light netherto meth to hight/left his bedes thaldebe exproued. But be that both the trueth commeth to the lyght that hys bedes anyght be knowen/howe that they are motought in God.

After that ca Jelus at his bisciples in to the sewes londe and there above with the and baptiled; and Ihonalis baptiled in Guon befodes Salim: because there was morbe water there; and they cam/and were baptiled. For Ihon was not per cast in to preson.

Hons bisciples/and the tewes about purphynge. And they cam but 3bon/and saybe but bym/Afalter/beholder that was with the beyonderoids/

Che.ftj. Chapter.

to who thou bareft witnes/baptyleby and almen come to bom. Ihon answes red/ad lapbe/Aman ca receaue nothin geat allercept pr be gyne bim feb benen.pe pourefelues are witnelles/bos we that 3 lapbe / 3 am not Chill/but am fent before bym. We that baththe bipbe ps the bipbegrome/ But the fre be of the bipbe grome which fondeth by and heareth him/retopleth greates ly of the hipbgrames bayce. Therfore thes my tope ps fulfpiled. De mult in-

creace/and 3 mulle becreace.

be that cometh from an bre ig abo. ne all/he that prof the erth prof the erth/and (peaketh of the erth. the that cometh from heaven po aboue al, And tellifreth that he hath lene and herbes and hys relimony no man receaucth Wholoener receanth his witnes/th fame bath feated that God is true. For Kom. ilj. bewhom Bod hathfent fpeakeththe wordisoff God. for God gyuethunt the lorpre for mealure. The father toueth the forme/and bath gyneal thingis in to his bode the that beleneth ont, 70%, b.b. the fonne: bath enertall pagelpfe. And he that beleneth not the forme /fhall not le lyfe/but the waathe off Godbps Deth on bym. F

Che.titi.Chapter. b,tif. The Solvell of S. Thom.

S fone as the lorde bab Eknowledge / howe that vi was come to the eareg of the pharifes / that Tellis made and baptiled mobil Laciples then 3 hon (though that Jelus hym fpife baptiled not but bys bilciples) be lefte teway /and be parted agapne in to galite. And prope to that he must never go thosowe Sa gen thij maria. Then cam he to a cite of maria called Sichar befodes thep feltion that Jacob gane to hys forme Joseph/and there was Jacobs wel. Je fasthe weried in his tomey/fatethus onthe well.

> It was about the firte houre/Li te cam a woman off Samaria to ma e water. And Jefus fapde buto her Bytte me bipnkel for big bifciples wet goneawate buto the toune to bye men ee) The wome of Samaria lapoe but bym howe is prichas thou beingen ie g we asked dipinke off me/whychams Samaritane: (for these we smelle not with the Samaritans) Jefus anime eed & faybe buto ber/pf thou knewed he spite of God/ad who pt is/that is peth to the grue me dirnke/then wo belt have afted of him ad he wolk! ne grae the water of tyfe. The womi laybe but o him Systhan halt no thyw

The fift. Chapter.

ge to have pe wheth all/an the well passed bepefrom where then had thou that water off ipfer Arte thou greater then oure father acob/which gave by this well/and he him fulfe hanke there of and his chyloren and his cattell?

Jefus antwered and laybe buto bet wholsener brynketh of this water/fip al thack agapne. But wholoener Chal dipute of the water that I Chall apue bin/fbalneuer be moare a thpa@/2011 the water that 3 Chall grue bem/Chalbe in hom a well of water fapingpinge bp into enerlallynge lyfe. The womit saybe buto hymispi gyne me of that water/that Jehyad not / nether come byther to brawe. Jelus lapbe betto her Choand call the bulband and come by ther. The woman answered and sappe buto hym/ I have no busband. Jelus sappe to her/ Thou hall wel sapp/ I ha ne no houfbabe. for thou batte hab fps ne houfbanbes and be whom thou nos wehall/ps not thy boulband. That lay belt thou truely.

Che woman laybe but o hym/Syt3
percease that thou arte a prophet. On
relathers worthipped in thys montapue/and pe laye that in Jerulalem ps
the place where menought to praye.
Jelus laybe but o her / whoman trul
me/Che bourt cometh/when ye full

D.titt.

The Colpell of. S. Ihon.

mether in these mountages factor, permit from the mountages factor, permit the present what we know what we would toppe, for faluació com meth/of the tewes/But the houre cometh/and no we is/when the true wor the present that worthippe the father in spree/and in berite, for berely such the father requireth to worthippehicod is a spryte/and they that worthip pe him/must honoure hym/in sprit and berite.

ti.coz.tijo

The woman farbe buto bemi Twel well Alelling Chat come/which is a led Chiff. Unben be ps once come/he wil tell be all thyngis. Jelus fapte bu to her:3 that fpeake buto the/am be And enen at that popute/cam bigbi ples/f maruelled that be talked with the woman, pet no ma laybe buto him what meaned thou or why talked the with her: The woman lefte her water pot behynde her and went her wape in to the cite/ab faybe to the me there Come le a ma which tolbe meall th ges that ener 3 Dyd. Is not be Ch Then they went out of the cite/g cam buto bym.

In the meane whyle the discipled prayed hym saminge: Master eate. He saybe but o them/3 bane meate to sate that ye knowe not off. Then sayb the

. HH. G

The titi. Chapter.

bisciples bitwenethem selues that be it is a post of man brought by meater Jesus so post of hymetates as to fussi the will of hymetateneme. And to form myse has worther. Sapenot per there are per four emounthes and then commeth harnest Beholte I sapebuto post lyfte hape pour e epes and loke on the region for the pare whyte all red post to harvest. And he that repeth receasueth rewards and gathereth frute but to lyfe eternally that bothe he that so weth/myght resorte also and he that repeth And here in is the sayinge true

that won faweth/And another repeth I fent you to repe that wheren pe bes flowed no laboure. Other men laboured And pe are entred into their La-

bourg!

Many of the Samaritans of the cite beleved on hym/for the wanias last pinge/which tellifyed: the tolde me all thengis that ever 3 bid. Then whethe Samaritas were come but o hi/They belought him/that he wolke tary with them. And he above there two dayes. And many mo beleved because off hys owne worders. And laybe but o the woman: powe we beleve not be cause off thy layinge/for we have here him ou se selves/ad knowe that they is in the becapist the lautoure of the words.

The Golpellot. S. 3hon.

Mat. rifil affer two Dayes/he departed then mar.bj.a. ce/and went awaye in to galile.for le Luc.titl.clug hom folfe tellifped/that a prophet mat.tif.b hart none honoure in his owne course Mar. 1.b. The as four as he was comein to 60 2. uc, till, chie/she Baldens receased him which had fene all thyngis/that he bid at Je-sulatem on the feast for they wit allo buto the feast days. And Jelus tame

gapne in to Cana of Balite/where be

courned water into wyne.

and there was a certagne rulets whole fonne was frekeat Capena As Coone as be berbe that Jelis w come out of lewsy in to Galile/be m ·buto hym / and befought hym/that h wolde befrenbe and heate bes forme for he was enervedy to breithelay De Jelug bato bym: Excepte pelely mes ab wonders/ve belene not. The sules lapae buto him : Syl comeans pe or encuehat my chylde bye. Jelin hybe but o hym go thy waye the los ne linerh. and the ma belened the wo beg that Jellis had spoken but o hym/ ad wet his wave. And anon as he wer on his wave/his secuauntis met hym and tolde him / sayinge: Thy somely seth/Chen enquyied he off them the ouve when he began to amende/A Playbe buto byin / yeller dayeld mine house / the fener lette gru

Che.b. Chaptes.

And the father knews that pt was the same house whe Jesus sape buto him Thy some spueth. And he beleued/and all hys houshold. He Thys ys agayne the seconde myracie / that Jesus byd/after he cam one of sewep in to Balile

The.b. Chapter. For the chart there was a fer aft of the fewes / and Jerula-ling went bype to Jerula-ling / There ye at Jerula-

diem/bythe Canabter bouf To a pole called in the es bine tonge/bethleba/banrnge Aue pos ches/in them lave a greate multitus be off speke folke/off blynde/halt/and wyddered / waytynge for the mouph ge off the water. For an annuell went boune at a certame ceason in to the pole and fered the water: who focuer the frist after the Gerynge of the was ter Repped wune/ was made whole of whatforner difeale he had/And a certapue ma was there/which hab bene difeated.repoint, yeares. When Jelus lawe hom lyelad knewe that he no we longe tyme had bene bilealebibe layer boto hom. Utyle thou be whole: The locke answered hom / Spi I have no man when the water is moned/to put me in to the pole. But in the means

The Golpellof. S. 3bon.

Mat. riff: After two dapes/he departed then mar. by. a. ce/and wentawape in to galile. For Je Luc. titi. chie hom folfe rectified/that a prophit mat. 1111/2. b hath none honoure in his owne course Mar. 1.6. The as fone as he was come in to Ga Luc, titi. chie/the Galileas receased him which had fene all thoughs/that he did at Jesusatem on the feast for they wit also but the feast daye. And Jeius tames gapne in to Cana of Galile/where he

courned water into wyne.

And there was a certagne tules whole fonne was frekeat Capen As foone as be herbe that Jefus was come out of lewy in to Balile/be wit · buto hym / and befought hym/that be molde bescende and beate bys found for he was eneuvedy to dreithelay De Jelus bato bym: Excepte pelely nes ad wonders/pe belene not. Th sules lapse buto him: Sylcometu pe of ener that my chylbe bye. Jell capbe bate hym go thy waye/thy fo ne lineth. And the ma belened ther eg that Jefing had fpoken buto bem ad wet his wave. And anon as he we on his waye/his fernannis met by and tolde him / fayinge: Thy formel neth/Then enquired he off them the oure when he began to amende/An tep lapbe buto hom / petter dayet touthe houre / the feuer lette by

Che.b. Chaptes.

And the father innews that pt was the same house whe Jelus lapde but him Thy some spueth. And he beleued and all hys houshold. He Thys ys agayne the seconds mpracis / that Jesus byd/after he cam out of temps in to Balile

The. b. Chapter. He was a few at of the feweg / and Jer ling went bype to Jerula-lem / There you at Jerula-lem / bythe laughter houl

offe a pole called in the es bine tonge/bethleba/hanpinge Aue pos thes/in them lave a greate multitue de off spelle folke/off blynde/balt/and wyddered / waptynge for the mouph ge off the water. For an aungell went boune at a certayne ceafon in to the pole and frered the water: wholoener the frist after the Gerynge of the was ter Repped mune/ was mate whole of whatfoener difeafe he had/And a certapue mā was there/which had bene difealed.rerviss, peares. When Jelus lawe bym lye ab knewe that he no we longe tyme had bene biseasenthe sayes but o bym. Utyle thou be wholes The lycke answered hym / Sys 3 hane no man when the water is moned/to put me in to thepole. But in the means

The Solpell of S. Ihon.
Tyme whyli Jam about to come and
ther Repueth boune before me.
Jefus fapte buto hymreple/take by

Jelus fapbe buto hymiteple/take by bed/aud walke. And immediate that man was whole/and toke by hys bed & wet And the lame dape was the faboth dape. The lewes therfore lapd buto hym that was made whole/it is the laboth dape / pt ps not lanfull for the to case the bed. He answered this he to take hade me whole / fapbe buto me: Take by the bed/and get the him te. Then asked they him/what man ps that which sapd buto the/take by the bed and walke. And he that was her ted with not who pe was for Jelus gat dem splife awaye / because that there was pleace of people in the place.

After that/Jelus foundehyminth (
temple/and fayd buto hymi Behobe
thou acte made whole fe thou fynnend
moze/left a worstethyinge happen but
to the. The made parted/and to be the
fewes that ye was Jelus/the whyche
had made hym whole. Hand therfole
the tewes did perfecute Jesus/ab four
the meanes to fley him/because he
bad done these thyingis on the saboth
have. Jesus answered them. Haspis
ther workerh hitherto/and I worke.
Therfore the tewes song he the more
a byll dym/not only because he had

The.b. Chapter:

moden the lavorhibut laybe attothat god was his father/and made hym fle

fe equall with god. and of when he will us

D Chen antwered Jelus and faybe buto the berely/berely/3 fave buto pour the fonne can bo no thringe off trim file feibut that he lepth the father Do. for whatfeener be weth that weth the fon nealfo.for the father toucet the forne/and the weth him all thyingis/what foeuer he hym fife doeth. And he wyll thewe hym gretter thrngis then thefe be cause pe Chuite marnaple. For lpkewyle as the father rapleth bppe the to eb/and quetteneth them/euen fo the fonne quickeneth whom he woll. Mes ther inogeth the father eny man but bath committed all indgmet bato the fanne/be caule that all men fhulde bonoute the fonne / eue as they hononve the father. De that honourech not the fonne the fame honoureth not the father which hath fent him Crecely bere ly I sape buto you: we that heareth my wordes and beleneth on him that fene me hath everlallynge lyfe / and thall not come in to bammacion:but palcas ged from beth buto lyfe.

therety/verely Hape but a poulthe tyme thail come and nowe ps/when the beed thail heare the boyce off the foune off god, And they that heare!

The Golpell of S. Ihon.
Thalline. For an the father hath life is
byen splife: to the wole bath he gran
to the sommero have lyte in hym splife.
And bath grue him power also to mb ge al though be bethefofe of mi & wayle not at thys/that the bouteft Milat. 226 come in the whychall that are inth graves/Chail heare has borce/ablful come forthe/they that have bone goo be into the very life. And they that he ue bone eupli / into the lyfe off bamp pacton.

HI can off myne owne fplle dom thruge at all/as 3 heare/3 sudge/a my subgment ps tull/be caule I lehi not myne owne well: But the wellow the father which hathlent me. of Ju-ace witness of my lytte/my witness Mat, tij. b not true. There ps another thatbea very witnes of me. And 3 amluret the witness whyche he beareth off mi

pateus.

pe Cent bisto Ibon/and be bose with mes buto the trueth i but I veceauen recorde off man. Denestheleftethele thingis 3 faye/ that pe myght befate, the was a burnynge and a fopungely abtiand pe wolve for a featon bauert opleb in histighe But 3 haue greatt nestthen the witnes of 3hou.fa worked which my father bath gr er to franglibe: The fame wolks

which I do beare witnes of me/that my father fent me/And my father but frife/which hath fent me/beareth wife nes of me. pe have not berbe bys ber ce at eny tyme, Qo pet have fene by Chape and his works have pe not aby dynge in you / froz pe belene not by

whom he bath fent.

6 Searche the fexipenres/for in the/pe thynke pe haue eternal lyfe. And they are they whichtestify of me. And pet will penot come to me that pe mythe bauelyle. I receue not prayle of ment But 3 knowe pon / that pe have not the love of God in you. Jam come in my fathers name / and ve receave me not. pf another Thall come in his owne name/hym well pe receane: howecan pe beleue/whych receaue praple won of another/a fekenotthe prayle whi

(h commethof god only?
Suppole not/that I well accule
pon to my father / Chere ps won that
acculeth pon/enen Moles in whom ye teufte. for bab pe beleueb Moles/pe Mat.iff. wolde have beleved me: for he work off me. But when pe beleue not bys wittings: howe that pe belene my wol

Deg. Je

Eperal. Chaptes. He where the purpose have mat.cii b Che Gospellos. Idon.

mat.xiii b mat. bj.e. Luc. ix.b

waye over the fee of all temps to a cite casted the fee of all fee of a cite casted the fee of a cite casted the fee of all fee of the fee of the bid on the which we se beleased gelug wet up in to a molitar pue/a there he sate with his biliques and elter a feast of the tewes was upon the The Jesus lifted uppe his epea/all sawe a greate copany come unto him and saybe unto so their i whence has we upe breed that these impairements

we bye breed that thele mygheatel Chys he layor to proue hym. For the hym lylfe knewe what he wolde do. 10 brisp answered hym/cwo hondred

pemy worthe of breed are not lumilited to the/that every man have a lytel. Then laybe but but but wan of bisdiff ples Andrew Simon wan of bisdiff ples Andrew Simon wan of bisdiff ples Andrew Simon want by the bath lower at wonther have been a labbe here/w by that he at ys that amonge fo many? Jelus lay be/Alake the people to at boune (The se was moche graffe in the place) and the inen face boune: in nombre/about frue thoulande. Jelus toke trebleed and gane chankis/and gane to his bif ciples/ad his disciples/to the that we re see boune. And typicale of the fre spessor wooche as they walde.

fu

DI

to

m

O

at

The bi. Chapter.

The they had eaten puough/he lap be buto his bilitiples/gather oppe the broke meate that reamayneth/that no thouge be loft. They gathered pt toge ther/and fylled ewelue balkeris with the broken meate/of the frue barly lones/which broke meace remaphed buto them that hab eaten. Then thole me when they had fene the myracle that Jelus bpb/lapbe/ Tops is of a trueth the lame propher whych Chail come in

to the worlde. Le Jelus knew wele p. mat.ritif.
nough/that they wolde come and take Ajar.bi. C
him bppe/to make him kynge/ ab thes
fore weparted he agayne/in to a moun-

taque them folfe alone.

Whe the eneuging was come bis bil ciples went onto the lee/s entred into a fhyppe . And went once the fee buto Capernati. And anonpt was darche Jelus was not come to them . And the fee atole with a greate winde / when they had rowe aboute a. exb.ot a. eff. furlough / they fawe Jelus walke on the fee ad to brame upe bntothe fhpps pe/and they were afraged. me fapt outo them. It is I: be not afrayde. Then wolke they have receased him into the flyppe was by and by arche loude why there they went.

The dape folowinge the people whe

Che Golpellof. B. Thon.

we that there was none othershoper there/lane that won wher in his biling ples were entred/ and that Jesus with not in with them in to the shappe/but that his disciples were gone awayed hone (Chere cam other shippes sto sy berias noe but of the place/where they are breed/aftirethe look had grue than his). Then when the people saw that Jesus was not there nether hys billippes. They also to be shippinge ad in to Capernaum sekyinge for Jesus.

And whether had found him onthe other the of the fee ther fara butohim Maker when camed thou hyther! his answered the and farte Herely being a fare buto you/re feke meanth cause re sawe the unracles/but being see ate of the breed/and were fylick.

peritherh/but for the meaterhatens peritherh/but for the meaterhatens perh but o enertaltinge lyfe/which meater the forme of mathal grue but you for him bath god the father fealed.

Then fapir the ponto him/whatful we bo that we myght workerhe with the sof God? Jelus answered and fapill. Donto them. These is the worker god that pe beleue on hym whom be had fent. They supple but o him: what had she well than then? that we mape le a beleue the, Ulbat book thou works.

once fathers byb eate mana in the bes fert/as ye is myren/b egane them for Exo, this be fed beans to eate/ Jelus fapbe buto Ane.ri.b them / Clerely berely 3 laye buto pen/ pg.lexbit Moles gane you not that fore fed hear fapte. pbl. uen/but mp father queeth you the tene tobe fro heanen. For he is the breed of god/which is come boune from beans and grueth ipfevato the worlde.

Then lapbe they buto bpin. Malles enermore gyne bathig breed. And Jefustaphe buto them / 3 am that breed of lpfe: wethat cometh to me/Challnot bonges/ & be that beleueth on me fhall

neuer thurft. F

But I fape buto pout hat ye have fene me e yet beleueth yenot. Al chatmy father gruethme/cometh to me/e him that comethto me/ca@ I not out at the totes. fa 3 cam boune fro heane/ not to be myne owne wil/but his wil whis ch hath fent me And this is my fathers wplwhich hach fentme/that of al who ich he hath gyue me/3 thuide to ofe no thringe / but thuibe raple pe bp agapne at the last baye. And this is the will of him that fent meithat enery ma which feyth the fonne/and beleneth on hym/ have everlastinge lyfe. And 3 wyl tayle him by at the late paye.

The fewer murmured at it/became la de la pac/3 am chas breed which is The Colpellof Sighon.

come boune fro beaue. And they lepte what pily Is not this Jelus the lonne of Joleph whole father and mother we knowed how is yt then that he layerh I amount boune fro heaue? Jelus answered and layer buto the Alurmur not amount for your lelues. In o ma cancome to me except my father whych hath lend me for awe hym. And I wall rayle him by at the last daye. It is wiften in the

ela. rrbi b prophetes. And they shal all be taught hie. rrpi. f of God. Enery man which hathben!
and learned of the father / comethin to me / not that eny man bath sene the father/same he whych is off God. The

same hath fene the father.

Clerely berely I lape but o pout that beleveth on me hath everlatinge lyfe. I am that breed of lyfe: pour fathers by eate mana in the willerness and are wad. This eschat breed which cometh from heaves that he which of search shulde allo not by e. I am that lyupinge breed whych cam boune from heave. I enp ma eate of thy breed be shall lyne for ever. And the breed that I will give for the lyfe of the worke.

The tewes Arone among them the nes laying . Howe can this felowey ut by his field hero eater of Jehislay be but other Accepterally layed the

ero.rbj.c

The.bf. Chapter

forme of maland deprice his bloubeles forme of maland deprice his bloubeles that not have type in you. Unpolocues eateth my flesse a deprice in the lame hath eternals type. And 3 well capte him by at the last days.

A for my felle is meate in bebe/.cof.p. and my blonde ps drynke in dede. He that eateth my flelle ad drynketh my blonde/dwelleth in me / and I in hym As my lynynge father hath lent me/es wen folyne I by my father/and he that eateth me/hal lyne by me. This is the breed which cam from heanem pot as youre fathers have caten manna / and are dead. He that eateth of this breed/

Challipue euer. fe

These things sayb be in the snagoge as he taught in Capernaum. Hany
of hys bisciples/when they had herbe
thys/sayb. Thys is an hardespinge/
tuho can abybe the heavinge of it. Je
sush knewin him affectat his bisciples
murmored at pt/ and saybe but o them.
Doththis offente pour what and pf pe
shall se the some of man ascende by/
where he was before: It is the spipte
that supcheneth the sellhe profeteth
nothinge. The wordes that I speake
but you are spipte and tyse. But the
te are some of pour hat between not. for
I helig knowe from the begringinge/

The Golpell of. G. Ihon:
which they were that belened not the
who foulde betraye him/ and belayes
Therfore layd I but you that no man
can come but me/except pet werege
men but o him of my father.

From that tyme many of byd but
ples went awaye from hym/and com
panyed no more with him. Chemista
Jelus to the swelle/will ye also go a

ples went awaye from hym/and companyed no more with him. Chenlays Jelus to the oweline/will realle go a waye? Symon poeter answerth him mat, rbj chiaker / to whom thall we good that hake the worden of eternall lyfe/him we belove and knowe / that thou are Child the Conne of the lyuying foil Jelus answered them/hane not Joh fen you twelve? And yet one of you the deuyli: he spake prof Judas vice the deuyli: he spake prof Judas vice toth the some off Symon. for he was that shuide betraye hym/ho wis one of the twelve.

Che.bij.Chapter.

fter that Jelus went ab sout in galife /e wolde not go about in fews y/fathe fewes lought to byli him The fewes tabernacle for all was at home. Dealth

then therfore laybe but him. Get the sylfe hence and go in to feway that the bifciples may be chy worken that the boed. There is no manthat both my things fewerly be him alfo fewerly.

The.bef. Chapter.

be mowe pfthou be fothethingle the wethp frife to the worlde . For as pet bis beethenbelened not in bom.

Then Jeing fapb buto them/Elyth

me is not pet come / poure tyme is alwave redy. The world canot hate you the pt hateth because 3 telephot polithat the workes of pt are cupil. So ye bope bato thes feat /3 wyl not go bp pe pet buto thes feate. for my trine is not yet full come . Thele wordes be Blaybe buto them/and abote firl in Gas ivie. And as foone as his brethren weet gone bppe / then went he allo bppe buto the feast /not openly, but as yt were prenely. Then lought him the rewes at the featt/ and lapbe. Where pa he: And moche murmurynge was the re of hom amonge the people. Some laybe/beis goode/Wother daybe/use pe / but be beceaueth the people . Suo man spake openly of bym/ for feare of

the tewes. Le

A In the myddes of the feal/Jelus
wer uppe in to the temple / and taught
And the sewes marneylled / layings/
howe knoweth he the leriptures: Tes
yage that he neuer learned: Jelus and
lwered them / and layde / Aly doctre
ne is not myne / but hys that fent me,
yef eny man wyll do bys wyll/ beldall
knows of the doctryne / whither ye be

p.ittj.

The Bolpell of. S. Thou of god. or whether I spake of my Alfe. Be that speaketh of hym spite/seath his owne prayle. But wholoeverse the this prayle that sent him/heis true/and no burightnousnes is in him.

Did not Aloses grue you a lawer of c

pet none of you kepeth the lawer why

go pe aboute to kyll me? The people answered & sapte. Chou has the wayl tho goeth aboute to kyll the? Jelus answered ad sayde buto them/I have bone won worke and peals marraple: leni, rt). A Moles therefore gave but a you titch ciston/not because pres of Moles/ble of the fathers/ ad pet pe on the laborh dape circuncise a man. If a man on the saboth dape recease circuncition with out breakpunge of the lawe of Moles/ Disayne pe at me / because I madea man altogether whole on the saboth dape? Judge not after the biter apen unce/but sub de rightnong subgement.

Den.j.c. Then fayd fome of the of Jerusalem
Is not this he whom they wet about
to kyll: be holde he speaketh boldly/it
they say not hynge to him. Do not on
the tulars knowe in dede / that thys is
been Chill: But we knowe thys man
whence he is/dut when Chill comety
to man shall knowe whence he is.

then cryed Jelus in the temple af b be taught layinge / And me ye knowe Che.bif. Chapter.

and whence 3 am pe knowe and 3 am not come of mp lyife/But he that lend me is true whom pe knowe not. 3 knowe hym/for 3 am of hym/and he hath fent me. Then loughe the tewes to take he hym / but no man laybe hondes on him/becaule his tyme was not pet come. Many off the people beleued on hym/f and laybe: when Chief come meth wyll he do mo myracles the this

man bath doner

The pharies herbe that the people murmured suche thyngis about hym.

And the pharyles and strybes sent implices forth to take him. Then sapare be Jelus but them / pet am Ja lytell while with you! I then go I but this chat sent me, pe shall seke me/and shall not synte me/And where I am/thithes can pe not come. Then say the sewes bytwene them selves / Whythes will be goo! that we shall not synde hym.

Until he goo amonge the gentyls where stateved all absoade / and teache the gentyls! What maner of saying sets thus that he saybe / pe shall seke me/and shall not synde me/And where

Jam thythes can ye not some?

In the last daye /that gree daye off the feathe/Jelus Bote and cryed sayinge(pf enyman thysis/let him come buto me and bypuche , the locust beloThe Bolipell of. S. Ihani
the from me /os laieth the largement of the from me /os laieth the largement of the first bell properties of the form which they that belened on him/hule recenue. If for the hoty good was not yet there/becaule that Jelus was not yet glotifyed.

H. Alany off the people when they herde thys lapsinge/layde. Thysis me boute/a prophet. Utother layde/This ys Chrys / Some layde / spail they come out off Galyle & Savethurthe

mich.b.a. scripenre shat Chill thali come of the Mat. i.a. sead of Dauid / and out of the tom of Bethleem/where Dauid wad Si was there by Hencion among the propie for the Cake. And some of the wolde have taken bym/but ho man be

ped honbes on byen.

Then came the ministers to the ministers to the ministers and pharples. And they layed but them / why have penot bought him: The fernauntis answered/neuro man spake as this manspeaketh. The answered them the pharsles. Are pensoned to be eased? Worth envolutional of the pharples belove on hymological the common people which knows us the lawe and are a curted. Associated by night which was one of the) work once sawe sudge enyman/betor it is

Che,bill. Chapter:
betbe/and knowe/what he hath wne?
They answered/ and saybe buto hymis
Arte thou also of Galyles Gearche an
loke/for our of Galyle arylethnovehe propher/And cuery man wee onto hes owne boutter to that the transfer which Che beif. Chapter, He La Club wet buto the moun te ofpuete/and exip in the mornynge cam agapue in to the temple/ and all the people cam bato bim and Is be fate boune/ and taught the. The scribes and pharifes brought buto him a woman taken in aduoutep/ and let her in the mybbes / and lapte bato bym / Mafter thes woman was taken in abnoutty / enen as the bedelent, pie. was a boyug. Moles in the lawe com maunded by that Luche thulbe he les ned / What faves thou therfore ? And this they layer to tempt him/that they might have whereft o accente him. Je

fus Conpredente/ and wret bys frager wiote on the grounde. And while
they continued altrying hym/he tyfted
bym filfe bype/ And laybe but a them.
Let bym that is amonge you without
frame/cast the friste some at her. And
agarne he stouped boune/ and more ben, 2000
on the grounde. As some as they here
be that/they want out/ woudy woul

The Colpetion S. Ibott. the elvelt frait. And Jeius was leften tone/and the woman frond page in the mpbbes. (ti ben Jelus had lefte page bem felus agayne/and fawe no man/but the woma/we laybe bato besitionan/where are those them acculate. that has man condempned the ! She lapher Syr no man . Jeliplapher fin ther do I condempne the . Gos han and Cynne no mose. fe

f.feam.f.b

then faphe Jelus agayne butoth layinge. H 3 am the light of the well be, the that folowerh melhalinet wa he in Darcknes/but that have the ligh of lyfe. The pharyles laybe buto by Thou beareft recorde of thy lylfe th recorde is not true. Jelus anfweren Saybe buto them. And pf 3 bearerett De of mp frite/mp recorde is true/to I goo/pecanor tell whente I comela whyther I goo. pe subge after the fiel the / 3 indge no man / and of 3 indge then is myind gement true. for 3 au not alone / But 3 and my father that ben.rir.b. fentme, 3e is also wipten in pourell mat. rbiff we that the teltimony of two meny fl.cot ritia true. Jam won that beare wernes of pebje.r.e mylyife and my father that lent m beareth witnes of me Thenlaye the onto hym. Unbere is the father: Jel antwered / pe needer knows me/ m

The bill Chapter.

pet my father, pff pe bed knowen met re fhulbe baue kno wen my father alle Chele wordes lpake Jelus in the tres fuep as be taught in the temple . And no man lapbe hondes on hym. for bys tyme was not per come. L

Then lapbe Jelus agapne buto the. H 3 go my wayer and pe shall seke me and that bye in your frames. Ut bit bes 3 go/thitet can pe not come. The fpahe the tewes / will be kyll bym spifes becaufe belayth: whicher 3 go/thiches can ye not come : And he lapbe buto them : pe are from beneth / 3 am from aboue: ye are of thys worlde/3 am not of these worlde. I lapbe therfore buto you/that pe shall dre in pouce spanes. for except pe belene that 3 am be / pe thall bye in pouce fynnes.

Then lapte they buto bymewho arte thon ? And Jeing lapbe buto them? Euenthe berplame thinge that 3 lape onto you. 3 have manythinges to fave and to judge off pon . But he that lent Romitt me ps true. And I speake in the wolldesthole thyingis which I have beede off hym. They buder dode not that he

Chen fapte Jelus buto them. When pe have lyfted bope an tye the lofte of man/then Challye knowethat Jam be and that I bo no thringe of my fpile/

The Colpell of S. Thon.

But as my father bath taught meleni fo I speake. And he that sent me which thme. Alp father bath not lefteme lone. For I do alwayes the lethyugu that please hom. Las bespakethis worder/many beleved on hu

Hothen lapbe Jelus to tholetenes which beleued on him: pe persunte my faringe/then are re my beer bill ples/ad re spal knowe the trueth. In the trueth spall make you free. The answered him/we are Absahams less and were never bonde to eny mi/wh laped thou then/pe Chaibe mabe free

Rom.bi.c

Jeluganfwered them/ Clerelyber g.pet.ij.b ip fape buto poutthat wholoenerto mitteth fynne/ys the fernannt of fre ne. And the lexualit abydeth not mil boulle for ever. But the conne abyot ener/pf the fonne therforefhall m you free/themace pe free in dete 3 km we that pe are Absaham fead / but ? leke meanes to hyll me / breaule m he that I have fene with my father And pe bo char which pe have fine w th pourefather.

The paulwered and lapbebute Abraham is oure father. Jelus lagbl buto them. If ye were Abrahamschil bren/ye wolde bo the dews of Abrah Dutnewere go about to hylme/am

Che.biti. Chaptes.

that have colde you the trueth/ whych 3 have herde off mp father. Thys byd not Abraham/ye do the dews of yours lather. Then laybe they but a hym/we were not home of fornicacion. We have won father that is god. Jefus laybe but o them/ pf god were poure fathers then wolde ye have loved me. Hos 3 proceded for the and am come fro god/Artheram Jeome of mp lylfe/ but he lent me. Why do ye not known my lyeacher Because pecanocaby de the heartynge of mp wordes.

peare of your father the beupfliab j. 103.11j. the luftis of your father pe will folowe/he was a murtherer from the begrunninge/And above not in the trueth

because there is no true thin him Ushe he speaketh a spe / then speaketh be off his owne. Hot he is a spar/and the facther therefand because Icell pour the trueth / therefore pe beleve not me.

is thinch of you can rebuke me of space of space of stay the trueth/why bo not pe belove mer we that is algod/ heareth goddes wordes. If pe therfore heare, tok. iis a them not/because pe spe not of god.

Then answered the sewes and lape be but bym. Sape we not well that thou arce a Samaruan ab half the desuptle Jefus answered /3 have not the benyth/but I benouse my facher/ab pe

the bolyell of S. Ihon.

have belbonoused me. I feke not myno owne praple/ Ther ip won that lever pt and subgeth. Therely becely I laye but a pou/pf.

man kepe mp lapingis / be thall neue now knowe wethat thou hall the bo uvil. Abrabam is beab ab alfa the bia phetis/and per thou lavelt / vil a man hepe my layinge be Chall nener tal be eth Arte chon greater then ourefathet Amabame whychig beabland the plan wheth are beeth, 121 home maked thou thy fylfer

Jelus answered/pf 3 praplempall my prayle is nothenge worthy. It is mp father that propleth me, whych re fape is youre god. And pet have pend knowe him. And pendim wen him/but I knowe him. And pendim he is line be be a lyace like unto you/but I know him/and kepe is layinge.

ponre father Abiaham was gled to femp bare/and be lawe prabreloples then lappe the tewes but o him. Cool attenot pet. Lipere olde / and had shou fene Abra hat Jelus fapt butto the. The rely bevely Ifap butto pou/pet Abraha was/I am. The toke they bope flours to take at hom/ but Jelus hob him the fe/and went out of the temple.

Che is Chaptet,

Che.ip.Chapteel

he lawe a man which was blynte from his bieth And hys bilciples after hym Clapinge/Hafter who bpb ther amother/that be was borne bline ef Jelug answered Mether thyg man hath formed /not pet his father ad mos ther/but that the workes of God Chuls to be the wed on him/7 must worke the outers of hym that lent mer whyle ve pa dape. The nygot cometh when no ma can worke Aslonge as Jam in the worlde/Jam the traffe of the worlde.

Assooneas beharb thus spoken/be fpateon the grounde / and made cla of the specie a cubbed the clape on the eyes of the blynbe/ab fapbe bure him so wallhe the in the pole off Sploe (which by interpretacion/lygmfyeth lent) the wet his wave to wallhed/and ca agapne feinge. The neghbours/and they that had fene hym before howe that he was a begger faite 13s not this hethat late and begged: Some lapbel this ys he other lapb he ys The hym the him alfe lapter 3 am even he. They lapbe buto him/Powe are there ever openned then the antwered and laye the man that ps called Jelus / made claye / and anopated myne eyes / and

The Bolpell of. S. Ihon.
Layd buto me Go to the pole Sploe ad walke. I went and walked and recease ned my lyght. They laybe buto hym/where is her he laybe/I cannottell.

Then brought they to the pharyles bym that a litell before was blinde pt was the laboth Daye whe Jelus made the clave and opened bys epes) Then agayne the phacifes also alked bim bo we be had receased his fight, the fapur buto them/he put clave byon mone e yes/And 3 wallheb: and 3 le. Then lay be some off the pharises/Thys mais not of god/be cause be kepeth not the fabeth baye/other faybe; howe can a ma that is a finner bo fuche miracles? And there was Acyfe amonge them. Then wake they buto the blinde agay me/What fayth thou of hi/be cause be bath opened thene eyest and he lago/ beis a prophet.

The fewes bid not belene of the felop me/howe that he was blinde/and had receased his light:butil they had called the father and mother of him that had receased his light and they afted the fapinge/is this your fonne/who me ye saye was borne blynder howe doeth he nowe sethen his father an mother answered them and saye/we wate wel that this is your some/ab that he was borne blink but by what

The.fr. Chapter.

meanes be nowe septh/thatea we not tell/of who hath openned his eyes can we not tell. He ys olde prough/aske hymilet him answer for hym spife/off thright that pertapne to hym spife. Suche words spake hys father land mother: because they feared the tewes for the tewes had conspiped all redy that pf eny made his coffese that he was Chill he shuide be ercommunicat one of the Spinagoge. Therfore sappe his father and mather/he ps olde prough

afte bym.

Then agapue called they the man that was blinde and fapt buto bym/ Spue Bodehe prayle / we kno we that thes man ps a finner. He answered and lapde/its buther he be a finner of no/3 can not tell/Ulon thyage 3 am fuce of/that 3 was blynde / and nowe I fe. Then lapbe they to hom agapne! Uthat byo he to the bowe opened he thone eyest we answered them/Jeols be you perwhyle! And pe dyd not heas te. Uherfore wolde pe heare pt agai ner upil peatfo be his describes The rated they hym/and lapde/Thou arte bys beleiple ine are effoles beleiptes. the areface that God spake with Mo les. The felowe we linowe not from whence be pa-

The man antivered and laybe buto

them/this is a meenelousthingethat pe wote neve whence he is/a pet hath be opened in me epes. We know we be prough that God heaveth no lymeters/But pf enpina be a worthipper of God/and do what his will is/hymetereth he. Sence the works began was pt not herde that enpinan openied the eyes off won that washome blynd/pf this man were not off God/he coulde have done no thinge. They answered an sape buto him/thou are altogether borne inspune ad doit thou teache bs: And they call him out.

Belug berbe that they had ercomus nicate bun/ab as foone as he had foun be him helapb bato himiboeft thou be lene on the lone of God beanfwered emplaphe/And who ps pt loade: that I myght beleue on him? And Jelus lap-De buto hom Thou baft both lene bom 6 ad he prigthat talketh with the and he lapde/lorde 3 belene And worthip ped him. Figelus lapte/Jam comebit to indgement / in to thes weside/that they which fe not might fe/and they which fempate be made bipade. And some of the pharifes whych were wi th hym/heede thele wordes/and lapbe bato bym/Are we then blynde: Jelus lapbe buto them/pf pe were blink/p Quite have no fpine/bus nowe pelage

beleftherfore ponce anne remapues

pou/Unholoeuer entreth
not in bythe bose in to the
thepe folbe/but clymeth
bype lome other waperhe
ps a thefe and a cobber.

pe that goeth in by the dote/is the the pheerde of the thepe To thys man the potter openneth the doteiad the thepe heave his bopce/And he called his owne thepe by name/a leadeth them out/and when he hath tent forthe hys owne thepe/he goeth before the/and the thepe followe him for they knowe his bopce. A traininger they will not followe/but will the from hym. For they knowe not the boyce off trainingers. This manner of tayinge thate Jelus but o them / And they didnerhode not what thinges they were/which he to he but them.

Then lapbe Jelus buto them agayone Clevely bevely Jlape buto you/that Jam the bose of the Chepe/Al even as manyas cam before me/ave thever ab robbers/but the Chepe byb not heave them. Jam the bose: byme/yf evy maenter in he Chalbe Cafe/and Chall go in and out/and fynde patinee. The thefe commeth not but forto heale and byll/

The Bospeltof. S. Thon. an bettrope. 3 cathat they might hane lyfe/ab hane pt more aboundantly. f Eta. zl.c. of a ama goode fpepheerbia goote C eze. rrriti thepheerd grueth histofe for his the D. Frrbif per An herred fernaunt which panet the flepheerb / nether the flepe are his owne/lepth the wolfe cominge/ad leueth the Chepela firethlad the wol fe catcheth/and feattereth the fhepe. The hepred fernant fipeth be cause he ps an hepred fernant/ad carethnot for the fhepe. I am that goode fhepheeth

ad knowe my thepeland am knowe of mpne. As my father knowerh me euen ese. FFFbij fo knowe 3 my father/ And 3 grucm? fplfe for my Chepe/& other Chepe I has ne:which are not of this folde. The also mud 3 bringe/and they that beace my borce/And there Chalbe won flore ne/and won Spepheerbe. Le

because 3 pur my tyfe fro me i that 3 myght take pragapne. Doman taketh ye fro me/but 3 put ye away of my fyl fe. 3 have power to put pt feo me/and power 3 haue to take pt againe. This commaundment baue 3 receaued of mp father. Agapue there was billention amonge the tewes for these saym gis/ad many of the sayb/me hath the beutl: ad is madde/why heare ye him othersaid these are not the world of

bym that hath the deupli / Canthe deupli open the epes of the blinde:

A It was at Jerufalem the feafte of the tedicacion/and pt was wynter/ j.mach.iff And Jefus walked in Solomons half Chenca the fewes tound aboute him and laybe buto him/howe longe both thou make by wuter of thou be Chiff tell be playnly. Jeing answered them Itoloe pou abpe beteuenot/The wor heg that 3 bo immy fathers name bea te witnes of me/but pe beleue not/be caule pe are not of my Thepe. as 3 fay to buto poulmy thepe beare my boyce fand 3 knowe them / and they folowe meland Igque buto them eternallyfe and they foult never periffic nether hall eny man plucke them ontoff my honde thip father which gane the mel is greater thenatmen/and no manya able to take the out off my fathers hos De/and 3 and myfatherate one.

Then the tewes agapus toke bype tones/to from him with at. Jefus and wered them/many goods workes bases of themed you from my father / for which off them wyll pe from me: The tewes answered him faringe/for the some workes sake we from the mot/ but for thy biasphemy/ad because that then beings a ma/makes thy sife for yets answered themes and makes thy sife from Jefus answered themes a pet not write ela. riss.

P.titje

The Golpell of. S. 3hon.

fn poure lawer? have fathe/peare god plai. If fit desert peare god the work of God was spoken (and the scripture can not be but berifyed of hym/whom the father hath sanctifyed and sent in to the worlde) saye pethem that I blasp heme/because I sayd I am the some of god of I do not the worlde his of my father/belene me not. But though ye belene not me / pet below the workes/that he maye knowe and belene that the father ys in me/and I in bym. I

Agapne they went aboute to take him/but he escaped out of their hous and went awaye agapne beyonk 303 Dan/into the place where 3 hon before had baptised/and there abode and many resorted but o hym/and sayd/3bon byd no myracle. But all thyngis that 3 hon spake of this man are true. And there many beleved on bym.

The.ri.Chapter.H

Certapne man was fichel named Lazarus of Betha g nia the toune of Ajary ad her after Ajartha It was that Ajary which amoputed Jelus with oputment

ab wypehys fete with her heare who le brother Lazarus was fyche ab bys aber fent buto him fayinge/Lowbin

The.rf. Chapter,

hold/he who thou touelt is sicke/this Jelus that herde he sapd/this instructe ps not but o deth. But for the laude of god/that the some of god input be praised by the reason of it Jesus soued Martha and her spher/and Lagarus. After he herde that he was sicke/then abode he two dayes kyll in the same

place where he was an advant and

Then after that fayb beto his bilete plegilet be go in to fewip agapne. Wis bilciples lapte buto hpm. Mafter/the tewes lately lought meanes to Cone the:and will thou go thether agame? Jelug anfwered/are there not twelne houses in the dayeryf a ma walke in the daye he fombleth not/because he feethithe light of this worlde. of a mil walke in the nyght he ftobleth/became te there is no light in hi/This fayo he And after that he lapbe bnto the oure frende Lagarus flepeth / but Igo to wake him out of Repe/ Chenfayor bis bilciples: Lorde pf be lepe/then foall he do wel prough. Jeins spake of his beeth: but they thought that he had spo ben of the naturall Gepe. Then lapbe Jelus buto them playnip/ Lagarus ya beeb/and Jam glabte for pouce la nes that I was not there/be cause remap beleue. Deurerhetelle let bago bure bym. Then lapbe Thomas (whych Pa

Che Bolpell of. S. Ihon.

called Distinus but o the descripted by also go/that we mape bye with him

Then went Jesus/and founde/that be had inne in his grave foure dayes Calcedy. Bethany was nye buto Jecula Lem/aboute.rb.furiongis of. And mas my off the tewes cam to Marrhand Mary/to conforte them over their wo ther. Marcha as sone as she herbe that Jesus was compage/wet/ad met

bym/ Clary fateltilleat home !!

Loide of thon havdeld bene her/my brother had not bene beadibut never thelette I know that what some rethou afkell of God/God wil grue of the Je sugarded bene her/ Thybrother shall sple agaput/Martha saybe buto hom I know e weit/he shall epse agaput in the resurrection at the last dape. Jesus saybe buto hoe/I am the resurrection/amblyfe. Whose ever tracket on me/ye though the were tracket shall be be used who some struction where the saybe but of the sple agaput in the resurrection and specially here the supple but of the special help we/and who some structhed belevet that the saybe but of the some of the charthon are Charle the some of god which shall come it of the works free some of god which shall come it of the works free some of

leue charthon arte Chill the fonne of god which that come ito the world for And as foone as the fo had laybe for wet her waye/and called her liter for cretip fayinge/The matter is come ad callety forthe. She as foneas the best

The. ri. Chapter.

bethat/avole quyckly/and cam bute hym: Jelus was not per come in to the toune / but was in the place where Martha met hi. The newes the which were with her in the house/and comforted her/when they lawe Mary that the vole hype hastely/and went out (fo loued her layinge She goeth buto the

grave to wepe there.

Then when Mary was come/whee te Jeing was at fame bim/the fel bon neat his fece/fapinge buto bym/Losbe pt thou habbelt bene here/mp bio-ther hab not bene bead. Uthen Jelus lawe her wepelad the tewes allo wes pe/whicheam with her. De groned in his spiret ab bered him spife/a lapbel e Where have pe layed him: They layes onto hym/ Londe come and fe/ And Te laswept. Then laybe the temes: Wehold howe he loned hi. Some of the laphe: Coulde not be whych openned the eyes of the blinds/haus make also that this man Chulde not have byed? Jelus agapne gronpnge in bym lytte fam to the grave/yt was a cave/and a tone lapde on pt.

Jelus lapbitake pe awaye the Cone Marcha (the lytter off him that was trab) lapte boto bi Lotte bythis trme he denketh. Fot he had bene bead forte dayes, Jelus laybe buto besisapts

The Bolpellof. S. Joon. I not buto the/that of thou block be-leue/thou (hulbett fe the glosp of 600 Then they take awape the stone from the place where the beeb was laybe. And Jefus lifted toppe his eyes abla yd father 3 gyue the thankis becaule that then half beebe me/3 knewe well that thou heares me all waves but be

caule of the people that Robe by 3lay

常面的影響。但是是是是是是有有關的

be it/that they might beleue/that thou batt fent me.

And whe perhus had fpoke/herrel with a loud bopce/Lazarus come to the/ad he that was beed cam forth b unde hand and fore with bondesel to byndetheir beed with all. And bys face was bounde with a naphyn. And Jelus lapbe bues them/loofe him/and let bim go/Then many off the Jewes which cam to Atlacy and had feneth thyngis which Jelus dyd/belened of bym. I Butlome of them wentepen wayes to the phacifes and tolde then

what Jelus hab bone. H Then gathered the bye prelles il phaeties a countaili ad layer what do we. Thy man doeth many inteacles, yf we ler him fcape thus/all men will be leve on him. And the comaques foil come and take a waye oure countre at people. And wonof chem named Cap

phasewhich was the hye present that same yeare/sappe but them the percent ne nothing at at / not pet coster that year expedient for by/that won man higher the people and not that all the people perishe. This spake he not off him sife but beynge hye present that same yeare/prophetich he char Jes shull be bye for the people / and not for the people only but that he shulle gather to gether in won the children off sook which were scattered a broade. From that day kept they a counsel to gether for the pool to put hym to beeth.

Jefus therfore walked no more open ip amonge the fewes: but wet his was perhote but a countre nye to a willer nes into a cite called estraym/and these haunted with his disciples. If The fewes ester was nye at hond/and mas nywent out of the countre bype to Jerusalem before the ester to purify the scines. The sought they for Jesus and spake bitwene the scines as they some in the temple: What thynke pe/sepage be commeth nor to the feast. The bye pieses and pharises had gruen a commandment that yf eny ma know whe re he were he shulde shewe ye that they myght take bym.

mat.prbi. T

The Golpell of. S. Ibon.

wen Jesus before Artem per of effer/cam to beth ny where Lazary (which was dead) was/who Je his capted fro deeth The

ee they made hym a lip per/and Marcha ferned/but Lasan was won of them that late at the table with hym. Then to be Mary a pounde of opntment called narbug/perfecte and precious/ab anounted Jelus fete and wppt his fete with her hear/adal the house smelled of the lange of the opnemet. Then farbe won of his bill ples named Judas ifcarioth/Simol fone/which afterwarde betraped b why was not this opintment folde to thre hondrede pence/and gruentothe poorer this fapte be / not that here red for the poote: but be cante be was a thefe ab kept the bagge/ab boset which was gruen. Then lapbe Jelas Let her alone agapuit the dape of m burpinge the kept pt. The pootent u pes that pe have with you/but me foa pe not all mapes haue.

Moche people of the tewes had knot webge that he was there And they is not for Jelus fake only but that they myght le Lazarus also whom he ray sed fro deeth. The hye preses belte a consei that eperminate put Lazarus to

beeth allo / because that for his fane many of the sewes wetawaye/and be

leued on Jefug.

On the moto we mothe people which tam to the feast (when they herbe that Jelus Chulbe come to Jerusalem) to be blaunches of paime trees and wet ab met hym/and cryed hosanna/blested mat.gri. s is he that in the name of the loade comar.grift meth/hinge of Israel. Jelus got a you que.grift geast and sate theron/acordynge to that which was write: feare not bughtacha, if b

ter of Sion/beholde the kenge come c meth attenge on an alles colte. These thenges understode not hes disciples at the spill/but when Jelus was glost sped/then remembred they that loche thinges were writen of him/and that soche thinges they had were buto him.

The people that was with him/who be called Lazaens out of his grane/grapled hym from deeth/hore recorde. Therfore met hym the people/be cause they herde that he had done loche a miracle. The pharmes therfore lappe amogethe lemes/ye lethat we prenay be nothige/lo all the worlde gothafter hi There were certaine grekesamoge the/which cat to praye at the feat/the lame cat to jobilip which was of Beth lappa a cite in Galile/and deliced him lapinge/Sp we wolde fapue le Ielus.

The Golvellot. S. Iton. Ohilip cam and tolde Andrew and a apne Andrew and whilip totte Jelin And Jelus answered the fagingente boner is come that the forme of man must be glospfred.

A Clevelpherelp 3 lape buto poulet B

cept the wheate come falinto the gu unde ad dpe/pe bydeth alone.pf pt dpe it bryngeth forth moche feute beth loueth byg lyfe Chall leefe pt/ And be mar bill that haterb bistife inthis worleifel hepe pebnto lyfe ecernall. of enyman Luc.fr.c. mpnifer bneo me let hom folowemel

ad where Jamehere Chall allo my mi nitter be. And of enoman miniter bis to me/him wylmy fachenhononce. Mome ismp foute troubled:ab what

thall I fape: Father belpureme from this house/but therforeca 3 buto this boute father glospfpthpname. Then cam there a hopce from heane/ I have glosifyed reand wil glosify reasonn The lapbe the people that Hobe by al herbe/pe thombreth. Other lapbe/an aungel Cpake to bim. Jelus anlwered ad lapbe this boyce cannot be cause of me | but for poure lakes

B Come in the indamet of this woll & De/nowe that the paynce of this work de be call out a tojes. And 3 (pf Iwers lifte bppe fro the erth) will brawe al men binome. They favoe Ichangne

and.rbi.d

ad. rbij g

The.til.Chapter fringe what beech he foutbe bre. The people answered him/ the hane herde of the lawe that Charle by with enerial plat.cfr. bow lavelt thou then that the forme of ab.crbi. ma muit be lifte boper who is that fou elate. rl. & ne of man: Jefus fayde buto the/ pet a eze, pribif litel while is the light with pomwalke while have light left the barchnes to me on you. De that walkerben the Das ke/wottethnot whither be goeth with plipe have ipght / beleue on the ipght/ that pe mape be the childre of light. H Thele thyngis fpake Jelugand beparted and hyd bym Cylfe from them. And though he had bone to many my tacles before the /pet beleved not thep onhim/that the layinge of Clayasthe propher might be fulfilled/that belpas he. Lorde who that beleue oure tapen Ela. Ittf. & gel and to who is the arme of the Lot Bom. F.D be declared: Therfore coulde thepnot beleue/because that Elatas fatthagap ne/he hath blynce their eyes/ab hat elate. bl. c mned their hertes/that they fould not mat. rif.b le withtheir epes/g bntectionbe withmar.iig.b their herrestand fonlbe be connerted/ inc. biif.b ab 3 fhulte heale them. Soche thingis Acenum. lapte Clayes when he lawe hys glosy/proff. C. and fpahe of bim. peuerthelelle amo. Kom. A. ge the chefe rulers many beleued on dym/but because of the pharples they wolde not bea knowen of pe/ left they

The Boldell of S. 3bon. Chulbe de excomunicated. Fortheylor ued the prapfe that is a pue of me/mebe then the praple that cometh of food

Jefus cryed and farbe/be that belt & ueth on me/beleveth not on me/butou bin that Cent me. And be that feethme feeth bim that fent me. 4 Jamcom a light into the worlde that who locate beleveth on me thuide not byte indarb kned/and pf enp må beare my worder and beleve not/ 3 subge hym not, for 3 cam not to subge the worthe | but 10 faue the worlde. De that outteth me awaye/and receased not my world bath won that judgeth hym. The wal des that 3 have fooke thall sudge him in the last bave for 3 have not spoke affmy fplfe/butmy father whychlen me/gaue me a commaunbmer what Chaide laye and what I ffulbe fpeak And I knowe well that his comaund ment po lyfe eneclatinge, whatton ner 3 fpeahe therfore/ euen as my fa ther bobe me/lo Ifpeake. F

Hatt bei Erbi.a. Inc. rrif. a mac. riti a



The xin. Chapter. Efore the featt of eller of whe Jefus knew that his house was come /that he Chulde aparteoutof the worlde bnto the father. awhen he loved his won were in the worlde but o the entries

The. rtif. Chapter.

neb them. And whe supper was ented, after that the teupl had put in the hert of Judas iscartoth Symons sonne/to bettape him. Jesus knowings that the father had grue hym all thringis in to his hondes. And that he had come fro hodad shutd go to God / he rose from supper/and saybe a spoke his byper gat mentis/and toke a towel/ad grid hym splee. After that powerd he water into a bason/and began to washe his disciples fete/and to weppe them with the towell/where with he was gridt.

Then cam be to Simon Weter. And Octer fapte to hym. Lozbe Chalt thou wallhemy ferer Jelius answered and lapte but o him/what I do thou worth not nowe thou Chair knows here after peter fayd buto bym / Chou fhate not wallhe my fece whyll the worlde frombeth. Jefug answered him/pf 3 was the not thy fete / thou fhair haue no parte withme. Simo perer laybe buto bim. Loide not my fere only but also my hondes and my head. Jelus farbe to him: he that is walfhed meterbirot but to walke hys fere / but ps clene energ whyt. And pe are clene/but not all, for be knewedys betrayer. Therfore laybe be/pe are not all ciene.

After he hab wellhed their fete/ and secaped his clothes/ab was fet mune

The Comellofs. Ibon. agavine he layte buto the wot ye with I have bone to you ? ye call me maller and lorde/a pe fape wel/for fo am 3: 1 3 then poure loide & malter haue wi then poure fere / pe also ought to was pou an enfample, that pe thuibe be as Mat.r.c. 3 baue bone to pou. & Gerely betel 2.uc,bj.f 3 lape bnto pou/the fernatit is not gre ater the his matter. Dether the mellen ger greater then be that fent him. pf pe vader Code thele thinges bap py are perfere do them. I speake not a you all / 3 knowe whom 3 have chola plal.rl.c. But that the feripenre be fulfilleb.be that eateth biced with me / bathlyfit bppe hys bele agaynt me. Nowetills
I you before pt come / that when ptpl
come to palle / pe myght beleue that]
Mat. r. h am he. Clevely bevely I saye buto you
Lute. r.c be that receaueth who some receaueth receauethme, And he that receauch me/receauerb bim that fent mei When Jelus habebus lapte/her troubled in his ipppre/ad tellifyed lar Matthei inge / Clevely bereip 3 fape buto you grbi.b that won of you that betrayeme. Of the descriptes toked we to another don trange of whom he spake. There was effarci. Ettit.b Inc. rris. one off hys bylciples which leanthal Jelus bolome/whom Jelus loued. Co Dym beckeneb Symon focter/spath

Che. giff. Chapter!

thuite alke who it was/of who he spaine. He then as he leaned on Jelus brest saybe but o hym/ Lorde who is pr: Jer sus answered/he pr is to whom I grue a soppe/when I have dypt pr. And he wetted a soppe / and gave pr to Judas Iscarioth Simós sonne. And after the

Coppe Satan entred into him.

The layee Jefus buto him/that thou bolt bo quickly. Chat wift no ma at the table for what intet he fpake bnto him Some of the thought/be cause Judas had the bagge/that Jefus had fayd bus to hym/bye those thyngis that we hanenebe of agaynt the featt of that he Chulbe gyue fome thynge to the poote, As foone then as he had receaued the D Coppe/he went immediatipout. And it was night. Urben he was gone out/3e fuglapte nowe is the foune of ma glorifped: And God is glonfied by him. pt bod be glosifyed by him/Bod Challalto glosify bym/in bym fylfe / and fhall Arapghe wave gloufp him.

M Deare chyldze/yet a lytell whyle am I with you ye that leke me ad as I lapte but the tewes whither I go/the there a pe not come. Also to you sape I nowe/A new comanomet grue I but o you/that pe loue to gether / as I hauef. ioa. if. I loued you / that eue so pe loue one amother. By this shall all me knowe that

The Golvell of S. Thon,

pe are my bilciples/pf pe fhal haueldie wo another. Simo peter layd bitto him: losde whyther goel thou: Jelus answered him/ whicher I go thou call not folowe me now/thou fhalt folowi me afterwardes. Liperer laybebins hymilorde why canot Jehe folowend we: 3 wyll gruemytyle for thy lake. Jelus answered hom, Wirtt thou grue

mat. rrof. thy lyfe for my fake - Clerely berely 3 mar. riti fare bute the/the cocke that not crows Lu. prij. cepilchou haue benped me thiple.

The. ritt. Chapter. H



no he land buto his blig ciples Let not ponte bet tes be troubled / beleut Singed/ab fo belene pein me. Inmyfathers boul fe are many mantions.

t were not fo/3 wolde hauetolde pol I go to prepare a place for you. Jupl come agayne/ão receane pon ene out mp lplfe/that where 3 am/there may Pe be alfo. And whither 3 go pe know ad the waye pe kno we. Chomas laybe buto hpin/ Laide we tino we not why eberchou goelt. Alfo bow is it poll for be to knowe the wave gelus land buto him: 3 am the waye/betite ably te. No mã cometh buto the fathet/m wen my father gife And no we pe lin

wehim. And ye have fene him. 10 hilip fape buto hym/lorde thewe but the fascher/ad it suffiseth bu. Jesus sappe but to hym/have I bene so loge spine with you/and yet has thou not know met while he that hath sene me/hath sene the father. And howe sapest thou then/she but I am in the father/and the father in mer the wordes that I speake buto you I speake not of my sife/buethe father buellynge in me/is he that Doeth

tlerely bereip 3 tape buto you whole
ener beleveth on me / the workes that
3 w/the lame that he w/a greater workes the thefe that he to because 3 go bu
to my father what locuery ears i my
name/that wil 3 no / Lebat the father mat. bff. a

the worker. Belene that Jam in the lather/and the father in me. At the leed

might be gloufted by the lofferfre (b.

the pf pe loue me kepe my comaundments /# 3 wit praye my facher /ab he chal gone you another coforter that he maye by with you ever/which is the spipe of trueth whom the worlde can not recease / because the worlde cepth by mor/nether knoweth hym. Thus pe knowe him/for he dwellerh with you and spalle in you/3 will not leave you

The Bolpell of Sation comfortelle / Dwyll come but o pour

Je is pet a lytell while abthe worte sepeth me no more /but pe shallseme. For I spue/ad pe shall spue. That dape shall pe kno we that I am in my father and my father in me/and I in you.

De that hathmy comatibmetise he C peththe/the fame is he that loueth me and he that loueth me/Chalbe loued off mpfather/and I wellone humad well thewe myne owne file buto him Al dagland bute hi (not Judagiscameth lorde what is the cause that thou will thewe thy fife buto be /ab not buto the worlde Jelus anlwered ab lapbe bitte him/ F pf a man lone me and wplike pemp layinges/my fatheratio willow ne him and we woll come buto himal will dwell with thin . We that loueth me not / hepeth not mp lapingis. In the works which pe heare are not my me/but mp fathers which fent me.

This have I spoke buto you beynge be pet present with your But that comforter which is the holy good (whom my father wyl sende in my name) shalten the you all things ab brynge all them be to poure remembraunce whats.

ener 3 haue tolde pon.

Pue buto pou. Mot as the worlde speeth/gpue 3 buto pou, Let not pous

Che: rb. Chapter.

hertes be grened / nether feare per pe have bethe howe 3 lapbe butopoul 3 go and come agapne buto pou.pf pe la ued me/pe wolte berelp retopce/becau le 3 layte 3 go buto the father. for the father is greater then 3/ab nowe have I heweb you before it come/that who pt cometo palle/pe might beleue.

here after well 3 not talke many wordes buto you . for the chefe cular of thes worlde cometh/ and bath nous ght in me . But that the worlde mape knowe that I lone mp father. And ag mpfather gaue me commaundment/ euen lo bo 3. & Ryle let be go bence.

Che.rb. Chanter. H

am the true byne/and my father ig an hulband ma/ Enery braunche that bes seth not frute in me / the Bwil take away and cuery branche that beareth frite

te will be pourge that pe mape bipinge more frute. Dowe are pe cleane by the meanes of the wordes whych I have Cpoke bnto pou / Bybe inme/and 3 in you/ As the branche canor beare frute of pt lplie excepte pt bybe in the bynet no motecă pe jegcepte pe abple in me.

I am the byne/ab pe are the braum then we that about him me/e 3 in him the fame bypngesh fosth moche fente

The Bolvell of S. Iboni for which out me can be po no change pfa man bybe not in me/he is call forthe as a braunche/ad is wrotered/and men gather them / and caft them into Hat. prt. the frie and they buene. pff pe bybe m 1.104.111. D me and my wordes also bybe in pan/ affic what pe will/and pr fhalbe gruen pou. Le Bere in is my father gloutped that pe beare moche frute/and bemabemy bilciples. As my father bath loued me/enenlog haue Iloned pou/Cormue in my lone pf pe thall kepe my comaundmens/pe thall byde in my lone / enen as 3 hand hepemy fathers comandmens/s by in his loue. Thefe thongis haue I fpohen buro you / that my tope myghter mapne in poule that pouce tope migh Ephe.b.a be ful. I This is my comanbmet that i.tel.tin.b pe lone together as I loued pou. Gre 3.toa.tt. cter loue the this/hathnoma/thenthal

i.toā.tij. c ter loue the this/hat hnoma/thentom
and.tiij. d a mā bekowe his lyfe for his trendes/
pe are my fredes/yf ye dowhatsente
3 commannde you. Dence forth call y
you not servatitis/for the servati und
weth not what his some weth But you
have 3 called frendes for all thyngis
that 3 have heth of my fathet/3 have
spened to you ye have not chosen me/
but 3 have chosen you/e oldeyned you
that ye go/and brynge forthe frute/ib
that youre frute remayue/that what

Che.tb. Chapter:

Toener ye Chall afte of mp father in mp

name/he Chnibe gyue pt pou. L

A This comaunde 3 pou/that pe lo. f. fea. tif. b ne together: pf the worte hare you/pe and. til. b know that yt hateb me before pt hateb you.pf pewere of the worlte the worl be wilde love hys owne / Because pe are not off the worlde/but 3 haue chos fen you out of the worlde/therfore has teth pon the worlde. Kemeber my laps inge/that 3 fapte buto pourthe fernatite is not greater then his love. Pfthep Mat.z.c. have perfecuted me / fo well thep per. mat. rrtif Tecute pou /pf thep have kept my lays

inge/lo well they kepe youres.

But all thefe thingis wpl they won to you for my names lake because they haue not knowe bim that feneme.pf 3 had not come at fpohe buto them they Thuibe hane no fpme / but no we baue they no thynge to clocke theye fynne withall be that hateth me/hatethmy father. pf 3 had not done workes amo ge the which none other man bib/ they foulde be worth oute forme/ But nowe haue thep fene and per haue hated bothe me ad my father. Eue that the layinge myght be fulfplied that is wipten m there lawe. They hated me with out plal. pritt is come whom 3 well fende buto you from the farner/which is the loryte of

The Golpell of. G. Ihon.

In. priiif. g betite/which proceadeth of the father
the Chal tellifye of me/ And ye final beate wythes also / be cause ye have bene
with me from the begronynge.

maticpiiii p

the.rbj.Chapter.

thele thyngis hane Jlayby
butto you because yel bulbe not be harte in youre
fayth. They shall excemmumpeat you/ pee the speme shall come / that who

foeuer kylleth you/will chinks that he both God true feruice. And fuche thing is wyl they do bate you becaule they have not knowe the father/netherpet one. These thrugis have 3 tolde you/that whe that hours is come/ye shulk remember then that 3 tolde you so. k These thrugis sappe 3 not but you at the begrangings/because 3 was present with you.

that fent me/ad none of you asketd me whither goed thou; but because 3 be ne sape such thou; but because 3 be ne sape such the thinges but you you be herres are full of soome. Denethe desired a tell you the trueth it is expedit for you that 3 go away. For yf 3 go not awaye/that comforces well not come but you. yf 3 departe / 3 well sended by both you? And when he is some/ he well sebuke the worlde of syms/b

The. rbi. Chapter.

of ryghtuoulnes/and of tudgemet. Of symme / because they beleve not on me / Of ryghtuoulnes / be cause I go to my father/and pe shall se me no more: And of sudgement / because the chefe rules of this worlde/is sudged alredy.

o Jhane pet manythyngis to fape but to pou/but pe canot beare them awape nowe. Ut hen he is wons come (I meanethe spape of beryte) he wyll leade you in to all trueth. He shall not speake of hym sylfe / but whatsoever he shall beare/that shall he speake/and he will show you thyngis to come. He shall gloisfye me/for he shall receave of my ne/ab shall he we but o you. All thinges that my father hathare myne. There resayd I but o you that he shall take of

myne/and thewe buto you. &

After a whyle pe thall not fe me/ abagayne after a whyle pe thal fe me. for 3 go to my father. Then fard some of his disciples by twene them selves/ what is this that he sapeth but o be/at ter a whyle pe thall not se me/e agayne after a whyle pe thall se me/and that 3 go to my father? They sape therefore/ what is this that he sapth after a whi le: we cannot tell what he sayth. Jelus perceaued that they wolde aske by mi/ and sayte but a them. This is to that you enquire of by twene your felus/that The Golpell of. S. Ihon.
In ph/after a whyle pe that not lemel and agapne after a whyle pe that not lemel there are but of you pethall wepe and tament/and the worlde that to poe/ pe that for we fall to your former or that the worlde the worlde that the worlde that the worlde that the worlde the worlde the worlde the worlde that the worlde the wore

A woman when the transpleth bath of the we/because her hours is comeibnt as some as the is winnered of her chib be the remediation of her angula the / for tope that a man is borne into the world. And pe nowe are in solowe but 3 will se you agapite/ad poure her tess that recopee / and yours tope shall no man take from you. And in that days that pe aske me no questio. He

mat. bij. a daye that peathe me no questio. I leand. rri.c. rely bereit 3 laye buto you / whatlee mar. ri.c. uer pe that alke the father immy name Luc. ri.b. he wyll gone pt you/wetherte bant pe Jacob. j. a alke no thinge in my name: Alke/adre

thall recease pt/that your cope mape the full. These thyuges have I spoken but to you in proverbes. The tyme will come when I shall spake no more but you in proverbes / but I shall shaut you in proverbes / but I shall shaut you playnly from pfather: At that bay shall pe aske in myne name. And I sape not but you that I will speake but my father for you. For my father hum surface pour because pe haueloued me/and beleve that I cam out from the same and cam.

The rbij. Chapter. into the world: I leve the world again pne/ad go to the father. his dylciples laye buto him: Lo now fpeaked thou playnly/a thou bleft no planetbe. Dowe knowe we that thou buber Conbell all thinger and nebell not that enp ma Chulbe alnethe enpqueltion. Therfore belene we that thou camft fro God. Limat. Exbf. Jeluganlweredthem: Nowe pe Dobe mar. piif. lene. Beholde the houre dia wech apel and is alredy come that pe Chalbe fca. tered every ma big wayes lad foat lens ue me alone. And per am 3 not alone/ for my father is with me. Thele worbes have 3 spoken buto youthat in me pe mpght baue. peace! In the worthe that pe have explusarpe an/but be of good chere / Thane ouers come the worlde.

The. rbis. Chapter. H

thele wortes franciellus and lpfie bppe bys epes to heaue /ao lapoe /father the houre pa come/glotte ne maye gloufprhe . Ag

thou had gruen bempower ouer all delhethat be fhuide gone erernai lote to as many as thou had gouen hom/ This ye lyfe eternall that they myght knowe the that only bery godian who thou had fent Jelus Chille

The Golpell of. S. Ibon.
I have glorified the on the enth In we framplihed the worker which the gaues me to bo. And nowe gloriffer than father in thyric owne preferred with the glory which I had writted per the world was. I have teclared to name but of the world. There they work me out of the world. There they work no thou haft goue them me all thep t one wen that all thyingis whatler then had grue me are of the for I regyne bato them the worked wor thou gauel me/ad they have recent came our from the | and have belent that thou biddeft fend mei

3 praye for them/3 praye not for the worlde / but for them whych that has gruen me / for they are thyne/and at myne are thyne / and thyne are myne and Jam glostfred in them/and now am 3 no more in the worlde / burt are inthe worlde//ab 3 comerathe.

Holy father kepe in there ome than them which thou has gone me that they mape be one as we are utilist 3 was with them in the worlde/3 here to them in thy name / Thole that the Chiq.b. them is lost / but that lost childelish the first processing the first proce

The roll. Chapter!
Thowe come I to the/and thele worken freake I in the worlde that they apple batte my tope full in them/3 b regymen them thy doctrone (and the the hath hated them/be caufe thep renot of the worlde/eue as Jaminos the worthe. Joefpre not that thou almet eake the out of the worlde/but that thou kepethe from eupl. E Chep ate not of the worlde/as 3 mp felf am not of the worlde. Sanctifpthe in th tineth. Thy layinge to verite. As thou libbett lent me in to the worlde/euen have I fent the in to the worlde And nebete lanes lances by Jmp life/ebas thep also might be lauctifued thoso we

3 prayenor for them alone/but for thealfo which shall beleue on me thotome their preachpuge/that they att male be one agrhou father are urme and I in the/that they maye be also onembs/epar the worlde mape beleue that thou halt fent me. And that glosy that thou gauest me I have gynen the that thep mape be won/as we are we are we are we are in me/that are in me/that they mape be made perfecte in won/ and that the worlde mape knowe that thou half fent me/and half toned them as thou half loned me. father 3 write has they which thou

The Gospets of. S. Ihon.

All grue me / be with me where Jam
that they mate se my glory which thou
half gruen me. For thou half south me
before the makings off the worlde/o
tyghteous father the bery worlde ha
th not knowen the/but I have know
the/and these have knowen that thou
half sent me. And I have becared but
to them thy name/and wyll becarey
that the love wher with thou south

me/be inche/and that 3 be in them. The. xbiii. Chapter. H

mat. proj. mar. piiij Lu. prij d



then Jelushad spoke the second with his disciples out the broke Cedion: who re was a garde/m to the which he etted with his

bestiples (Indas also which bettaped by herewe the place/for Jesus often tymes resorted thicher with his bistoples) Judas the after he had receased a bende off men: and ministers of the distribution of the phanics of the ther with lanterns/ad sperhandes/e wepens The Jesus knowinge al this gist that shulte come on him/wet forth and sapple buto them/whom see per The answered by m: Jesus off same terb. Jesus sapple buto them/Jan betterb. Jesus sapple buto them/Jan betterb.

Judas also which betrayed him be by belan

mat. prbj mar. prii). Lu. prij e Che. rbiff. Chapter.

batothe 3 am he/ther wetbacke was bes ab fell to the groude. He alked the agayne/whome leke per Ther layde/Jelus of Majareth. Jelus answered/Jlapbe buto you/3 am he. If pe leke me let these go their wape/That the saying myght be fulfylled whych he spake/off them which thou gauest have I lost not one.

Simon Weter bad a [wearbe/and bine him out/ab limote the hye preftes fernant and cut of hygright eare. The feenauntes name was Walchus. The lapbe Jelus buto Weter/put bope the fwearbe in to the Cheath / Chall 3 not dipute of the cuppe whych my father Chad grue mer Then the copany ab the Captagne/and the miniflets of the tes wes/toke Jelus and bounde bym and sebbe hym a wape to Anna fyift/for he was fatherelawe buto Capphas/whis thwas the hye prefix that same years Capphag was be that gave countel to the fewes that ye was expedient that wonman foulde bre for the people.

Simo weter folowed Jefus/ad and other disciple: that disciple was known of the hye prefte/and wet in with Jely in to the patips of the hye prefte/ weter flow at the dore with out Chen wet out that other disciple which was knowed butto the hyeprefte/and spake

A.11.

The Golpell of: G. Thomical char kept the bore/and mat. ptili brought in Weter. Then fa poe the dam Z.u. prili fiell that kept the bore but weter/Ar

tenosthou wone of this mannes bilti ples. De fapde/J am not. The fetualites and the ministers stode there and had made a free off coles, for pt was colde/and they warmed them selnes. Deter also stode amonge the and war

med hom folfe.

The hye presse alked Jesus of hes dictiples and swered him/3 spak openly in the world be. I ever taught in the synagoge and in the temple whither all the seweste some should be when the synagoge and in the temple whither all the seweste some should be when the same of saydend the which here me what I sayde have which here me what I sayde which he had thus spoken one off the whithers which stoke by smore Jesus on the face sayinge / Answered that mat. Trop the hye press so Jesus answered his mat. Trop the hye press so Jesus answered his mat. Trop the hye press so Jesus answered his mat. Trop the hye press so Jesus answered his

Lu.xx4, fthe eupil/pf 3 hane well fooken/why imprediction me: Annas fent hom bo ande onto Capphas the hoe prefic.

mat. frbi Simon Weter Robe ab warmed hime mar, rith filfe/abthep fapbe buto hpm/Artenet Zuifry, feben atio won of his disciples? he be uped pc/andsappe/ 3 am not. Uionos

the fernaticis of the prepiete (bis co-

The. thiff. Chapter.

Tyn whole care peter limote of lapbe buto him/bib not 3 le the in the garbe with hym: peter bengeb pt agapue@

immediatly the cocke crewe.

Chen led they Jelus from Capphas mat'zrbe m to the boulle of ind gment. It was in mar. rb.a the mounyage / and they them felues luc.prij.g they shulbe be befyled | but that they myghreate patcha, pilatethen went oute buto the and lapbe wihat accula cion bypnge ye agaynst this mar They answered ab farb buto hom/3f be we renotaneupli boar/we wolde not has ne belynered bim buto the. Then lapb pilate buto them/take hym buto you and indge him after youre owne lawe Chetewes lapbe unto hom. It ps not laufullfor be to putenyman to beeth/ Chat the wordes of Jelus myght be fulfylled whych he spake / fignifyinge what beeth he fhulbe bye.

Then pilate entred into the indge- mat. zrbi ment houffe agapue/and called Jelus mar. ritts. and fayo buto him/Acte thou hinge of inc. pris.

the fewes: Jefus answered/fapit thou that of thy fylfe/or bib other tel pt the of merpilare afwered/Am 3 a iewer The owne nation and the hee preat half thon bone: Jefus answered my byngbom is not of this worlde, yfmy

A.tti.

The Bolvell of S. Ibon.

bugbom were of this world the wol bempmimilere fuerly light/that Th mide not be telimered to the iewes/but nowe is my kynabome not from hear ce. 10 flate Caybe buto bim/Arte thou & hynge then: Jelus answered/Thoula pl that I am a hynge. For this caule was I borne and for this cause ca I in to the worlde/that I fhulte beare wit-nes buto the trueth. Al that are of the trueth heart mphopee. Whate laybe onto hym/what is the trueth.

And when he had fapbethat/he wet out agayne buto the leweg/and laple bute them/3 fynde in bym no caufe at all pe haue a coftome amoge you/that I foulde delpuere pon won loofe at er ter/well pe that I look buto pouthe mar.rb.b bynge off the tewes! Then cryeb thep luc. pris ball agapne lapinge/ pot bym but Bas

mar rrbit rabas. Barrabas was a Robber.

The.ziz. Chapter.

ben pilate tohe Jelus/ and Courged bym. And the Condiers wote a cron & ne of thomes and put pt on his bead and thep bib on bim a purple garmet

and layd/hayl hinge of the tewes and thep lmote bi on the face/pelate wet forthe agarne/and faphe buto the/bepolde 3 hapinge pim forthe to pou/that

mat.erbii mar.rb.b Che.rfr. Chapter:

pe mape knowe that I fonde no fante in him. Then ca Jelus forthe wearprope a croune of thomes ea robe of purple. And white fapo but the/Beholo be the ma. Unbe the hye prefes ad into miters lawe hym/they cryed fayinge/stucify him/crucify him. Whare fapoe but the/Take pe hym ad crucifi him/for I finde no cante in him The tewest answeed him/the have a lawe/ad by oure lawe he ought to deshe cante he made hym life the fonne of Hod.

B When wilare berbe that fayinge/he was the moare afraybe/ab went agap ne in to the indgment houffe/ab laybe buto Jelug/whence aree thou: Jelug gane hom none answere. Then laybe Offare buto hymi Speakelt thou not buto me: knowed thounot that 3 bas nepower to crucify the: s have power to loofe the: Jelo alwered/Chouthub belt hane no poweratali agaynt me/ extept pt were gyuen buto the frabe ne. Therfore he that belyuered me butothe/ig moare in fpune And fro thente forth lought priate meanes to loofe him/butthe tewes cryed fayingery? thou let hom go thou arte not Celars frende. Unholoeuer maketh hom folfe ahpnge/igagarns Cefac.

tuben witare perbethat la ringe be

The Cospellos S. Thon.

gyue fentence/in a place called the pa nemet. But in the hebrue tonge/Gabbatha. (pt was the faboth euen whych fallethinche efter feast/ād aboute the fire houre) And he saphe bino these wes: Beholde poure kynge: Theyerped/awaye with hym/awape with hym Crucify hym. Whate saphe bino them Shal I crucify poure kynge: The hye prefess answered/the have no kynge but Celar. Then belivered he hym bu to them to be crucified.

enat.prbij enac.pb.b Luc.ppiij

And they toke Jelus ab lebbe him a-m wave. And be bose bys croffe ad went forthe in to a place called the place of bead mennes (culles (which is name) in bebue/Golgatha) where they crust freb bim/ And with bim two other:on ether lyde won/s Jelus in the mides Dilate wrote bis title/ab putit on the erolle: Che writinge was/Jelus of na sareth/apage of the tewes. Thistytle reb many off the tewes/for the place where Jelus was crucifyed/was nye so the cite. And yt was writen in bebrue/greke & latyn. The laybe thehpe preftes off the tewes to priate/witte not/kinge of the lewes:butthat helapoe/3 am ayinge off the temes. jotlate answered: what I have writen/haue I mutten.

mat.prbij

trbif The foubiers/when they had cruck &

The.rig. Chapter.

Bed Jelus/tohe his garmeris and mar mar, rb. b te fonce partes/to enerp foubleta par Lu, rrist tr/and allo bys coore. The coore was with out feme woue bppo these we/ thorowe. And they fapte won to anothe: Let bg not beupbept:but call lore tes who that have yt That the feriptu temight be fulfilled which faith They plat. ppi-parted my raymet amonge them/and on my coote bid can lottes. And the foubiers bib loche thrnges in bebe.

There Robe by the croffe of Jefug/ bys mother/and bys mothers fract/ Marpthe mpfe of Cleophas/an Maermagnalene. When Jefus fame bys mother and the disciple Kodynge who he loned/he fapbe buto hys mother/ betothe bilciple/beholbe the mother. And from that houre the bilciple toke

her for his owne.

After that whe Jelus perceaned that all thyuges were performed / that the fcriptures myght be fulfitted/belapte 3 thma. Chere fore a bellet fut of be- plat. Irbit negre/and wonde pt about with plops pelab put it to his month. As foone as Jelus had receaued of the benegre/be lapdize ps fynnellhed/and bowed hys head/and gaue bppethe good.

The tewes the becaute pr was the

The Colpell of S. Thon. Saboth ene that the bodies (bulo notes 0.03.78E mayne bpo the croffe on the faboth be ALL SIL pe(for that laboth daye was an hye baye) belought pollate that they legges myght be broke a that they might betaken wine. The carbe loudiers ab brake the legges of the fyril/ab of the other which was crucified with Jelus die Line the they cam to Jelug and lawe that bewas tead alreby/they brahenot his leggeg: but one of the founters with & Speare / thrull bym in to the lybe/and forth withen there out blonde water And he that fame yt bose recorde/il that he lapthtrue that pe myght beles ue allo. These thinges were bone that Exo. Tif the scripture shallo be fulfilled peshal Nu.tr.b not breake abone of hym. And agayne sacha. rif. another leripture fayeth/They fhal lo Bean bym/whom they pearled. mat.rrbif After that/Joleph of Bramathia 6 mar. pb.blwhich was a diftiple of Jelis:but le Lue, extincretly for feare of the tewes belought pflate that he myght take boune the body of Jelus. And pilate gave bym whech at the begynnynge cato Jelus by nyght/ad brought of micre faloes mingled to gether aboute an hundred posnite wayghe. The take they the hos

Dy of Jelu and wondere in lyanen clos

thes with these confeccios as the misner of the tewes is to burp Inthe place to where Jelus was crucifyed was a garben and in the garben a newe sepul the/wherin was newer man laybe. There layor they Jelus because of the tewes saboth even/for the sepulches was nye at bonde. It

The.rr. Chapter. H

be motowe after the lab mar. pbf a oth dape cam Glary mag Lu. priis dalene erly when yt was predarche buto the sepul chie & sawe the from tolled awaye fro the tours.

be. The fbe ranne/and cato Simo Des ter/and to the other disciple whom Je his loned/and laybe buto them: Thep have taken awaye the lothe out of the toumbe and we canot tell where they hane laybe him. weter went forth and that other diftiple/ad cam buto the les pulche. They ranne bothe to gether/ ad that other disciple bib out rine iDe ter/and cam fyrit to the lepulchie. And be Couped boune and fame the lynnen clothes/pet went he not in Then cam Simon weter folowynge bim/ab wet Binto the Ceputchte and fame the lynns clothes lye/and the naphyn that was aboute hrs bead not lyinge weth the lynne clothes/but waapped to gethes The Golpell of. S. Jhon. in a place by pt lylfe. Then wet in allo that other disciple whych cam find to the sepuic hie/ab he sawe/and beleved for as yet they knew not the scriptuees/that he shulbe tyse agayne from beeth. Hand the disciples wet aways agayne but their owne home.

materbili mar.rbi b

Heffary tode with out at the lepul chte wepinge: As the wept/the bowed berfife in to the lepulchie glawetwo angels clothed in whote/acting the one at the bead /@ the other at the fete/ where they had lapbe the body off 3e fus. They fayte buto ber:waman why wepeft thon? She fapde buto them: They have taken awaye my losde/and I wate not where they have layer hun When the had thus lapde/the furnel per spife backe ad sawe Jesus fandyu ge/and anewe not that yt was Jelus. Jelus lapbe buto her woma who we peltthou! Utho Ceneft thou! She lim. polinge that be had bene the gartener lapbe buto hym: Syr pf thou have bes b ne bim bence tell me where thon hall laybe him/ad 3 wyl take hymawaye. Jelus laybe bute her/efary. Sheme ned her fylfe/ab fapbe buto him: Kabo mi which is to fape matter Jelus fapte buto ber/conche me not/for 3 bane not pet afcented to my father But go thou to my bacthen and fage buto them/

The.rr. Chapter:
aftende buto my father/and poure fantherimy God/and poure God. Mary magdalene cam/ad toide the disciples that the had fenethe lorde/and that he had spoken so there had spoken so the thinges buto her. Is

E . Libefame Daye at nyght/which materbill was the moto we after the faborh daye mar. rbj.c whethe dozes were fout (there the dif Zu, pring ciples wereallembled to gether for fe are of the iewes) cam Jefus and Robe in the inpotes and lapt to them/peace be with you. And when he had fo fay to f.coz. th. befhewed buto them hys hondes and his fetels his ace. Then were the dife ciples glad when thep fame the lorde. he lapde buto themagapne / prace be with you. As my facher fent me/enen to fende 3 you. Whe he had faple that he bluwe on them/and fapte bato the Rereaue the holp good: wholeeners mat. rbis fynnes perempt/thepare remetted bet to them and wholoeners francs pere tayne/they are retayned.

AThomas one of the twelne called bidimus/was nor with the whe Jelus ta. The other disciples sayd but o hims we have sene the love. And besaue but to them: except Is in hys hondes the pient off the nayles/ad put my fynges in the holes of the nayles/and thusse my how into his syte/I wil not beseue and after, but dayes agazne/the disc

The Bolbell of. S. Thori. tiples were with in/ab Thomas was with them. Jelug cam when the boxes werether/and flobe in the middes and

lapbe:peace be with pon.

The lapbe he to Chomas:put in the fynger here and le my hodes and put forth the honde and thull pt in to my Tybe/and be not with out fayth:butber lene. Thomas answered at laybe bu to hpm/mp loibe/and mp Gob. Jelus Capte buto bim: Thomas becaufethan baft fene me/eberfore hall thou beles neb/bjappy are they that have not fee ne/and pet baue beleueb.

And many other fignes bib Jelus in the prefence of his bifciples which are not waten in this boke. Thele are wit ten that pe might beleue that Jelus is Chatte the formeof 6 ad/and that ye in beleuinge myght bane life thorow bis Che.rri.Chapter.A name. F



fter that Jelus theweb bym Cpife agapne at theg lee of Tybertag. And on this wyle thewed he him tylee. There were to ge Teber Simon peter / and

Chomas/which is called widinus: Mathanael of Canaacite of gaille/s the founes of gebebet/ab two other of the biletples/Simon peter lapbe bu to them. 3 go afplippinge. They laybe The. ext. Chapter

Into hym: we also wyll go wyth the.
They went their waye ab entred into a shippe drapght waye ab entred into a shippe drapght waye ab entred into a shippe drapght waye ab that nyght caught they no thinge. Unben the morning was nowe come / Jelus stow on the shope / Neverthelesse the disciples have not that yt was Jelus. Jelus saybe but o them: Syrs/have ye eny meate: They answered hym no. And he saybe but o them: as out yours net on the ryght syrs of the shippe / and ye shall synde. They call out / and anon they were not able to have yt/sor the

multitude of allhes.

B Then layue the disciple whom Jelus loued buto weter: It is the love. Whi Simo peter herte that pr was the los be/he gyade his mantell to bym (for be wag naked) and fprange in to the fee. The other bisciples ca by Chippe : for they were not farre from londe / but as pt were two hondred cubicis/And they drewe the net with fillhes. As for neas they were come to londe they lawe bet coles lapbe and fullhe laybe ther en/and bread. Jelus lapbe buto the/brynge of the Allhes which ye has ne no we canghe. Simon peter tepeb forthe and Drewe the net to londe full Cof greatefpffbeg/an bonbieb and.lin-And for all there were fo many / pet

was not the net broke. Jefus farbe bu

the Golpellof. S. Thon. tothe come and byne. Ind none of the bisciples burfte afhe hym / what are thou. For they knewe that ye was the lorde. Jefug the cam and cohe breed/e gaue the /e fillbelphwyle And this is nowe the thyrde tyme that Jefus apered to hys disciples/after that he was

eplenagapne from beeth. F

When they had byned/Jelus laybe to Simo peter/Simon Joana/louell thou me moze the thele: De lapte vito bpm/pe torbe/thou knowell/chat 3 le-Me the the fapoe buto hym/fedemyla b bes. be lapde to him aganne the lecon De tyme/Simon Joanna/louel thon me: We lapde buto hym/pelosde thou and well that I loue the he late buto him/fede mp Chepe.welapde buto him the thpide tyme/Simo Joanna/loues shon me ? Weter fojoweb be caufe be lapbe the thyrbe tyme/lones thoume/ e fapbe bato bim/ Loste thou knowell althingerbou knowell that I love the Jelus lapde buto bym/fede my thepe.

1. Wet.j.c Uevely bevely 3 cape buto the/when & thou walt ponge thou getteblithy lylfeand walkedst whither thou woldest but whethou arreold thousalt ares the forthe thy honder an another that gribe the and leade the whither thon woldelt not That spake he agnifyings by what beeth he foulde glosify wod.

The. rri. Chapter.

And when he had fayor thus the lago to bem. A folowe me. Deter tournes about/ab lawe that bilciple w hom Je-Ingloned folowinge (which allo lened on his bell at fouper) and fapte/loabe which is he that that betrape the. wiben peter fame him/he fapbe to Jelus/ Loid what Chal become of this man! Jelus lapde buto bym : po 3 wyll haue him to tary tyli I come/what is that to the followe thou me. Then went thes layinge abrode amoge the brethe that f that descripte shulde not dye. And Jesus lapde not to hom/he shall not bye/bue ye will that he tary toll 3 come what is that to the The lame Difciple is be/ which testifyeth of these thynges/and mote thefe thynges, and we knos we that his tellimony is true. H Cherareallo many other thin gis which Jelus bid the which yf they fonte be wate enery won / 3 Suppose the worlde could not contapne the bo. kes that foulte be wipten .

> There enderhehe Bolpell of Sayut Ibon.

The Actes of the Apollites. The fyill Chapter.



be Theophylus) I have writen of all that Jelus begit to do ab teache butil the day in the which he was take up after that he thorowe the holy as

Apostes/ which he chose to whom also he shewed hym spife algueafter hys passion by many to his/aperpuge but them fourty dayes/a spake but them of the hyngdom of wod/and gathered them together / and communded them together / and communded them statem/but to wayte for the promps of the father where f ye have here of me for Ihou baptised with water / but ye shat worth in this seawe dayes.

oft had appe comaundmentis buto the

When they were come to gether!

The.f. Chapter.

they alked off hym/lapinge. Maftee/
whit thou at this tyme reflore agapue
the apuguom of Ileact the laybe buto
them. It your for you to knowe the
tymes of the leasons which the father
hath put in his owne power/but ye loall tereaue power of the holy goot/
which that come on you. And ye thatbe
wythelles buto me in Jeculalem / and
in all lewip/ and in Samary/and even
buto the worldes ende.

And when he had fpo hen thefe thin- su, priff,

gis/whyil they behelde, be was taken by/and a clowde receased hym by out of they lyght. And as they facemed there eyes in heaut/as he wet/lo two men flode by them in whyte clothinge which also lapte: ye men of galile/why flonte ye galynge by into heaut? This lame Jelus which is taken by fro you into heauen/fhall to come/even as ye have fene him go in to heaven. He

Then returned they but o Jerusalem from mounte olynete/whych is nye to Jerusalem/conteynynge a saboth das pes tomey. And when they were come in/they went by in to a parler/where above both were ad James Ihon and Andrew/philip and Chomas/Bartle mew/and Mathew/James the some of Alpheus/ and Symon selotes/and Judas James some, These all commed

18.11.

The Actes of the Apolited. with one acorde/in prayer ab lupplier cion with the wemen/e Chary the mos ther of Jelu/And with his brethen.

And in those bayes weter how by
in the mydes of the disciples ab laye

(The noumbre of names were about an bondieth ad twenty) pe me and bi then/this feripture mult nebis beful frited which the holy good thosow the plat. rl. e mouth off want lpane before of Ju Joa, rbiti pag/which was grbe to them that to he Jelus . for be was noumbred with bs ad obtained fellow (hip in this mi nillracion, and be bath nowepollelled a plot of grounde with the rewarde of mat.prbif infoupte. And when he was hanged brail a fondre inthe mydtes/abali his bowels guffbed out. And it is knower buto all the inhabiters of Terufalem. In Comoche that that felbe is called it

It is wryten in the boke of plaimes plal. Irbit this habitacron be boybe/and no man plat. chill bwellyngetherin/and his byllbopipe he let another take. Wherfore of theli men/which baue companyed wyth bi (all the tyme that the loste Jelus wen out and in amonge bg/begynninge al the baptym off 3hon / bute that lame daye that he was taken by from bs) must one be olderned to be a weman

their mother tounge/Achelbema/tha

is to layethe blondy feibe.

the if Chapteri

And they apoputed two/Joseph called Barlabas (whole syname was Ju
aus) ad Mathias. And they prayed fayuge. Thou lotde whythe knowed the
bettis of all men/shewe whether thou
had chosen of these two / that the one
maye take the roune of this minustration and aposteshippe / fro the whyth
Judas by trasgression fell/that he myght go to his owne place. And they gas
ue south their lottes and the lot fell on
Mathias. And he was counted wyth
the eleuen Apostles. E

The. i. Chapter. 4

W

Den the fifteth bare was come/they were all with one accorde gathered together in won place. And lobenly there cam a louis fro beaue ag pt hab bene

the compage of a myghty wynde / and pt filled all the house where they fate. And there apered but them cloud ton ges / asthey had bene fyic / and pt fate be no eache of them / and they were all fylled with the holy good / and bega to speake with other tonges / even as the spirte gave them beteraunce.

There were dwellinge at Jerufalem tewes/wudute men/which were of all macions buder heane, When this was

The Actes of the Apolles. novied aboute/the multitude came to gether ab were allonged becaule that enery man berbe them (peake mbys o wne tonge. They wondred all man ueyled lapinge amonge them lelues! Loke / are not all thele which fpeake of galyle? And bowe beare we energy man bys owne tonge where in we were boren: Warthias / Hedes /and Clas mytis and the inhabyters of Elelopo tamia/of Jewiy/Gapadocia/40othus/ and of Ana/10 brigia/40 amphilia/and of Egepte/and of the parties of Libia which is belpbe Spiene / And fraungers of Kome: Jewes and profelices/ Brekes and Brabias. We bane betbe them weake with our owne touges the greate workes of God. k

They were all amaled and wender Capinge/wo to another/what meaneth this: Other mocked the fapinge. They

are full of new wone.

1 Deter depped forth with theeler nen/ab lyft bp bis boyce/ab fayte bito them. pe men of Jewip/and all pe that inhabyt Jeculalem/be this knowe buto pon/ab worth poure eares heare my wordes / thefe are not bronchen as y wene/for pers per but the charboure of the daye: but this is that which was Joekif. glooken by the prophet Johel. It Chalbe

inthe last bayes (fageh gob) of my ippis

The.ff. Chapter.

te I will poure out bpo allfielthe. And poure somes/4 poure doughters shall prophely/youre pouge men shall be be song/and poure old men shall be ame deames. And on my servautis/and on my honde maybes I will poure out of my sprite in those dayes/ad they shall mophely: And I writ shewe wonders in heave abone/and to hens in the cuth benete/bloud ad spre ad the bapour of smoke. The sun shall entred into darknes/and the mone in to bloud/ before that greate ad that notable daye of the Loide come. And the tyme shall come that whose were shall call on the name of the logde/shalle saued. He

bes Jelus of Anagareth a manapprouebef Bob amonge you word mysa-

cles and wonders / and fygues which hob dyd by him in the myddes of your as pe youre selves knowe / him have petaken by the hondes off dueyghteowes persones after he was delivered by the determinat counsell / and fore knowledge of Hob/ad have crucifyed and sayue him whom Hob hath rapesed by / and sowsed the sources of desert) be cause he was dupostyble that he shulde be holden off pt/ wanyd speaketh off him / Afore honde lawe I plat. pb. 6

hod alwayes before me. For beis on:

The Actes of the Avoilles. emp ryght honde / that 3 Challe not be moned. Cherfore byb my bert retowel and my tonge was glab. Hosonerallo my fellhe Chall reft in hope / because thou Chalenot lene my foule in bell/ner thee Chalt fuffee thy faynt to fe courup cion. Thou half flewed me the wayes

of lpfe/thou fhalt make me full of tope

wich thy contenaunce. L

Men and brethre/let me frely fpea. th, reg if b he bato you of the patriarche bauth for he is both deed and burped abhis Cepulcre remagneth with be buto this Daye. Therfore frth he was a prophet Plal.crrs and knewethat God had fwome with an othero hym / that the frugte of bys lornes thuite fre on his feate. he lawe before/and spake of the resurrection! Chill/that his foule fulbe nothelels te in beli /nether hys ftellhe fhulbele corrupcio. This Jelus bathgod cared oppe/where of we all are winefles.

Sence no we that he by the right bo 6 be of gob exalted is /ab hath recennel of the father the promps off the holy good / he hath thed forthe that which Penowe le ab beare. for Danto is not afcendyd into beaue/but he lapbe: Th plal.cip. a lorde lapbe to my lorde für oumprigo bonbe/butil I make the fooes/the fo teltole/ So therfore let all the houll of Ilrael kno we for a fuerty/that well

hathmade the fame Thelus whom ye have crucifyed/Low and Chill.

Whether herte this they were pites Bed in their berres and land buto 10 ce ter/and buto the other apottleg: ye me and brethen/what Chall we bo to eter fayte buto them/Repent and be baptis led enery one of you in the name of Je fus Chill for the remittion of frimes! and pe that receaue the apfre of the ho ip good. For the promps was mate bus to pou/and to poure chylose/and to aff thatare a farre/euen ag many ag oure loide Bod Chall call . And wyth many other wordes bore be witnes and exbosted them fayinge. Saue youre felues from this buto warte generacion. Chepthat gladly receased bys preathyinge were baptpled / And the fame Daye/there were abbed boto them/abe oute a thre thoulande fouleg.

doctrone and fellowshippe/ad in blead hoctrone and fellowshippe/ad in blead hynge of the breed/and in prayer. And feate cam oner enery soule. And many wonders a figures were showed by the aposties All that belened gathered the together/and had all thoughes comme. And solde them to all men / as enery mand parted them to all men / as enery mand nede. And they cottimed bayly with one accorde in the teple/ad brake

The Actes of the Apolles.
The breed in enery house / ab are theps meate together with glabnes/and frageness of hert praylyinge god/and had fanour wyth all people / and the loids abbed to the congregacion daylythem that shuther be sauch.

gether into the temple at A

Che.iti. Chapter.

the nynthe houre of piaper /and there was a certapne ma haltfro his mo. thers wombe / who thep broughe ab layee at the gate of the tem ple called beautifull to alke his aimes of the that entred into the teple. Whe he lawe peter ad 3 hon/that thep wolde go in to the temple/he welpied to te ceaue an almes/weter fallened bys e. pes on hym with 3 hon and layde/loke on by and he gane bebe buto the trus Aynge to receave some thinge of them Chen layb werer/Siluer ab gold has ne 3 none/fuche as 3 haue/gpue 3 the/g In the name of Jelu Chill of plasa reth/eple bype ab walke. And be toke hym bythe ryght bonde and lyfte hym uppe. And immediatly his fete and an. clebones receased Arenght/s he fpian ge/Code/and atfo walked and entred with them in to the temple walkpage/ and leappinge/and laudringe God.

The.iff. Chapter.

And aff the people fawe hym walke and lande God / And they knewe hym that pt was he whych fate and begged at the beautifull gate of the teple. And they wondled and were fore affortied at that which had happened but o hym As the halt which was healed / helde pererand Ihon / all the people raune amaled but o them in Solomous hand. Whe peter lawe that / he answered

buto the people/ A pe men of Itahel
why marueple pe at this? Or why loke
pe so stedfastly on vs/as thoughby ow
te owner power/or holynes we had ma
be this man go? God of Abraha/Isaac
and Iacob/ the God off oure fathers
bath glorifyed his sonne Ielus/whom mat. rrbif
pe betraped/ad denyed in the presence mar. rb.c.
of pilate/ when he had sudged him to luc. rrij.ce
be lowled/ but ye beuped the holy and so., rbij.g

tull/a delyted that he shulde gone you a mostherer/and kylled the losde of lyte/whom god hath rapled fro deeth/of
the which we are wrincues. And hys
name thoso we the farth of hys name/
hath made this ma sounde/whom ye se
and knowe/And the farth which is by
bym/hath to this man gruen this persayt health/in the presence of you all.
"And nowe brethe I wore wele that

thorowe ignoraunce pe have bone pri

The Actes of the Apolles?

which the web before by the mouth of ell his prophetis that Chill fhuide ful fre/hathehus wyle fulfilled pt.Repe perperfore ad turne that youre frames mape be bone awaye/ & when the ty me of comforce cometh/which welha hane of the prefence of the lorde /and which before was preached buto you that is to wite Jelus Chrill/which must beaut recea-ne butyli the tyme that all thyngis be reflored agayne which god hath spoks by the mouth of all his boly prophetis

Cence the worlde began. Deu. Zbfff.

For Moles lapb buto the fathers A prophet Chall poure losbe Bod caple bp buto pou / won of poure brethie ip he buto me / bym Chall ye beare m all thingis whatfoeuer be l'hall fage bute you. for the tyme wyll come/that ener rp foule which thall not beare that las me propher/Chalbe expled fro the people. Allo all the prophetis fro Samuel thence forth as many as hane fpohi have in lykewyle tolde of thele bayes. yeare the chylose of the prophetis/at to you pertagneth the tellament that god hath made buto oure fathers lay-Ben. rif.a mge to Abiaha/Euen in thy feate fhall all the kynrebis of the erth be bleffeb frit bute you bath god tayled by bis Conne Jelus Land bym be hath fentil

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thele you/that enery one of you fourbe tourne from his wickebnes. The titl. Chapter.

Sthey spake but o the per opie/the prestigad the rular of the temple / and the sabures cam byon them/ takinge greneously that

preached in the name off Jelus the reincrection from deeth. And they tapde hondes on the /and put the in holde butyll the nerte daye / for pe was nowe even tyte. Many of them which herde the works belened /and the nombre of the men was aboute frue thoulands.

Itchauled in the motowe that thele culargand fenioues/ad feribes/as Ans has the chefe prefte/ad Capphas/and Ihonad Alexanter/ad as many as were off the appreed of the bpe prefte/wes te gathered to gether at Jerulalem/ad let the in the mydres / a alked by what power / or in what name have pe bone B thes lyis? A Chen weter full of the boly good/fayb buto the. ye rulars of the people/ad lemones of Meael / Cpth we thy baye be examined of the goos De debe done to the speke man by what meanes he is made whoale/be yt knowen buto you all/and to all the peaple of Ileact that in the name of Jelus

The Acted of the Apolics,

Chill of Majareth/who re crucified/
and who god rapled fro beeth agapus/
ps.crbijd thes man Condeth here present before
mat.rri.d you who ale This is the Cone call a symat.ril. a de of you bylders/ whych is set in the
Luc.rr.c. these place of the coiner Mether is the
ela, rrottl, re health in emp other. Not yet also is
1. Det. ii. a there ony other name gruen to men/
Bom.ip.g. wheren we must be saucd.

tet and 3ho/And knew that they were bulerned men & laye people/they manneylled/And they knew them/that they were with 3elu/Se yinge also the man which was healed flondyinge with the they coulde not laye against pt/but to manned them to go a lyde out of the countest. And commoned amoge them selves sayinge: what shal we do to the selves sayinge: what shal we do to the selves sayinge: what shal we do to the semicondam is openly know to alligem that dwell in Jerusalem/and we cannot be me, but that ye be noyled no say their amonge the people flet by these then and charge them that they speake then and charge them that they speake then and charge them that they speake them and that to no man in this name.

And they called them/and comain be bettem that in no wyle sheyfhulde theate of teache in the name of Jela. But idere a Jhon answered bato the ad laybe/whither ye be right in the fy the of god to obeye you more then god

The till Chapter.

indge pe. for we canot but speake that which we have sene ad here. So threatened they them and let them go And sounde no though howe to punnyshe them/because of the people for all me lauded god for the myracle which was bone. for the man was abone fourty peace olde on whom they myracle of

bealpage was fbeweb.

As some as they were let go/they cam
to they felowes / and shewed all that
the hye preses and elders had sayde;
Uhen they herde that; worth one mynbe they lysted by they, boyces to God
and sayde. Lotdethou arte God which
has made heave and erth/the see/ and
althat in them is/which by the mouth
of thy servaunt Danid has sayd/ Urby posal is.
bid the heithen grudge/and the people
ymagen bayne thynges? The kynges
of the erth code by/and the rulars came to gether agayns the Lorde/and

for of truer bagaynt thy holy chylbe Jeins /whom thou halt anounced/
bothe herode/ and also poecus pylate with the gentyls/ and the people of
Isabel/ gathered them selves to gether forto do whatsoever thy honte ab
thy counsell determined before to be
bone. And nowe Lorde beholde their
theathenpugis/and graunte buto you

The accept of the apolites. feenaticis with all cofpbence to freak the morte/So chatthou aretche fou the home that healpinge/and figure a wide each the to the name of the healpinge and figure a tree has been as they had a fone as they had prayed / the place moued where the more affectively in the contraction. were allembled together/ ab they we re all folled with the holy good/g the spake the worde of god boldety.

A The mulestuce of them that bele ned/were of won heer/ ab of won my de . Allo none off them lapte/ that en thinge of their which he pollelled was begowne. But had all thinger come And with greate power gane the Ries witnes of the refurrection of the lorde Jelic. And great grace was writ them all. Dethet was there eny amor ge the charlacked for as many as w re possessers of landis of houses/fate them ad brought the price of the things which were solve/ad layed or boome at the aposter fete. And bistribuctions made but o enery man accordings as be bab nebe. I

And Joles whych was also called of the apolities Barnabas (that is to laye the forme of cololacion) be ruge a leut tel and of the countre off Cypers) had londe/and tolde priand lapte the psys doune as the apacies fete.

Cir. D. Chapter.

Che.b. Chapter! Certapne man named To

inamiaswith Saphica his Umpte folde a pollelleuniad hepte awaye parte of the Spipce (his wyfe also beyn ge of countell) ab brought certapne parte and lapbe pe boune at the apolities fete. The lapbe weter/ Anantag how is pe that fatan bath fpl led thene here / that thou Chuldell lye buto the holy good : and kepe aways parte of the paper of the lyuelod Des tamed it norbitto the onely? And after. prwas folde was not the papee in the acowne power. Dowers pethat theu had conceased this thyinge in thyine herre! Thon hall not lyed but o me/but onto God. When Anamas perdethele wordes/he fell downe aud gave op the god. And gret feare cam on al the that thele thynges herde. And the ronge mentole by and put byma parte/and carped bom out/and burped bont.

It foltuned as pt were aboute the space of this houses after/that his were fe ta in/ignoraunt off that which was bone. Here sape but here Lell me/soide pe the indefor so mothe? And spe same/pe for samoche. Here sape but her/why have yet greed to getter/to tept the spree off the lorde? Lothe se te of the which have bueyed thy but ha

The Actes of the Apolles, be are at the doze ad the Apolles, the Chefel boune drayght waye at his fete ad yelded by the good. The youge menca in ad foude her dead ad carped her out ad buryed her by her hulbant And greatfeare ca on all the cogregation And on as many as herbe yt.

By the hondes of the apolles were C many fignes ad wondres fhewed ami ge the people/ and they were all toges ther with one acoute in Solomos hand And of other burt no man topne bym lylfe to them/but the people magup fred them. The noumbre of them that belened in the loade bothe off men and wemengrewe moare and moare infomoche that they brought their fiche in to the firetes / and lapbe them onbeb des and paterns: that at the left map the Madowe of Beter when becam b myght Chadowe some off them. There ca alfo a multitube out of the cuesto und about buto Jerufalem:bipugpa with the thetr Ache an the which we re bered with buclene fpiptes. Andth ep were beated enery won.

The chefe prefte arole by and they that were with him (which is the feite of the Saduces) and were ful of indipartion/ab lapde hous on the apolles and put them in the comen prelon/but the aungel of the lore by nythropen.

The.b. Chapter.

then the preson bore/ab brought the for then the teple to the people at the won bes of this lyfe. With they berbe that they entred in to the temple extra the

mompnge and taught

The chefe pielt ca and they that weste with him/ad called a countel to gesther/and all the elders of the chyldren of Itael/k sent in the pielon to fetche them. Under the ministers cam and fo unde them not in the pielon/they cam agayne and toide sayinger. The pielon should be suited the pielon to the hepers soudyinge with out before the dozes / but when we had openned we sounde no man with in, Ulhen the chefe pies of all ad the ruler of the tesple/adthethe pieses here these thin ges/they douted of them/where but a this wolde growe.

then cam wonand thewed the: Lo the menthat pe put in prelon konde in the temple and preache to the people. The went the ruler off the temple wysth miny flexistand brought them with out by olence. For they feared the people left they shulde have bene konedi and when they had brought the/they ferthem before the counself. And the thefe preke asked the sayinge: Did not we fleately comaine you that ye shulled

The Artegof the Apolles.

Venot teache in chis name and behold be pe have filed Jernfale with ponceDoctrine/and pe intende to bringe this

many blond bpon bg.

Deter and the other apolleganine red/and lapbe/Useought moate to o bep God the men. The God of oure fa there rapled by Jelies whom pe dewe and hanged on tree. Dym beyn ie a tulerad a laucoure hab god eralted wie th his eight bonte/for to grue repenta mice to Meaet and forgyuenes of fro nes. And we are his recordes as court nynge chefe thynges/and alfa the boly good/whom gob hath gruen to them that obey him. When they herbe that they clane a funder fand fought meanes to Rey them. Then Robe there bi wort in the cofifett a pharifey nameb Bamaltell/a recher of the lawe/habin anctorite amonge the people and com maunted to put the apolities a fic ali sell fpace/And fapbe bneo them/Men off Ifrabell take bede to pourefeines what pe entebe to boas touchinge the fe me. Before thefe bayes role bpone Theubas bollynge bim alfe/to whom reforced a nombre of men/about a for te bondred/which was flayn/andthe?6 all which belened bym were featrebs brode/ebrought to nought. Afterthis man acolethereno won Judas of the

The. bf. Chapter.

life/in the tyme when reduce begans and diewe awaye mothe people after hym. healfo perished/and at enemas many as herhened to hym are scates ted a brob.

And nowe I laye but o pou/refrapont poure leiues from thele meniad let them alone/for pf this couled or were he be of men/yt will come to nought/but ad pf pe be of God/pecanot bette pe ti/let haply be be four to the time agaput god And to him they agreed ad called the apolites and bete the ad communded that they l'huide not speake in the name of Jelu/and lete them go.

And they departed fro the coulet retoplinge that they were couted worthy to luffre reduke for his name. And day by in the teple/ad in enery house they realed not/reachinge and preathinge Jelus Chilt. The. by Chapter.

A thole daped as the nobie off the disciples grewe there arose a grudge amoge the grekes agaptifie the edities because the proper nedy wer neglects

in the bayly almole bealinge. The the twelve called the multitude of the biforiples to gether a faybe/yr is not mete that we fould leane the worde of god and minifer the almole/whestore bre

C.M.

The Actes of the Apollies. tinen lake pe out amonge pon feuen men of hones reporte/full of the boly good and wyfoom/which we mape apopute to this nedfall bulynes/for we will grue oure felnes cotmually to pià per/ad to the ministracion of the wor be. And the layingepleased the whoale & anultitute wele. And they chofe Stene and 10 bilip ad Drochorus : ad Dichecholaga profetice of anchioche/which they let before the another; and they praped adlarde their hondes onthem And the worde of god encrealydian the noumbre of the desciples multipli ed in Jecufale greately/ Anda greate company of the prested were obedist to the faythe. & Steue fult of fayt & pawer bed greate wonders/sm? cles amogethe people. The there att fecersagness the scale or college/ whi chave called libertines ad Sicenens and Alexandrians / and Cicilians/and Allang/ad befoured with Steven. And thep could not refft the mplod and spipte: with which fourte be spake To fent they in men which fapd/we bane beede hym fpeake blafphemous wo des agapul Moles/and agaput coo and they moved the people/and the el dersian the ferthesiand they cauped

The bii. Chapter.

hym and caught bim/and brought him to the counseil/and brought forth faice pwimeses/which saye/This ma ceast thurte speake biasphemous wordes agaynst thus holy place and the lawe/for we herde him saye Thys Jesus off playareth shall destroye this place/ad shall chaunge the ordynances whych those gave butobs. And all that sate in the counseil so hed sed fastly on him and sawe his face agut had bene the face of an annucls.

Che.bil. Chapter.

pe spake the chefepreste rs pt evenso And he sape be/pe men / brethen and fathers / harken to / The God of glory apered butto oure father Abraham/

while he was pet in Eselopotamiaibe
fore he dwelt in Charran/and lapd bn
to hym/come out of thy countre/and Gen. rif.
from thy kynred / and come in to the
tonde whych I hall thewe but the.
Then eam he out of the lode of salvey
to dwelt in charran. And after that as
foone as his father was wad/he brought hym in to thys londe/where in pe
have dwel/and be gave hym none in
heritaunce in prino not one fore off
grounde. And promised that he walde
spue pt to him ad to his seed after him
E. iiii.

The Actes of the Apolical when as per be bad no chribe.

Gen. rb. c God bereip fpake on thre welethe feed that be a dweller in ftraunge lonbe and they that putthem in bomage and Chall encreace them cupiling G. reares. And the nacion to whom they malbe in bondage/will Ipunelhe(la) be god) and after that fhall they come forthe/and ferne meinthis place. gave bym the covenant of circuncili and be begate Ilaac/& circunciled bim the bin Daye and Tlase begate Jacob and Jacob the twelve patriarkis.

> And the patriarkis bauinge indignais cion loide Joleph into Egipte/ad Bod was with him/and belynered him out, of all his advertites; and gave bunk nour and wploom in the light of 10h rao kynge of Egipte. And jobarao ma De hom gouerner oner Egipte/ando uer all big boufbolde.

Thenes there a berth over al Egipt and Canaan/and greteaffliccion/and our fathers foute no full enauce/whi

Jacob berbe that there was come in Egipte/he fent oure fathers frift and when he had fent them the fecounde tyme/Joseph was knowen of his he thten/and Josepha hynred was made knowne buto wharao. Then fent 300

leph and caused bis father to be both got and all typ hynne / the froseand

Ben. rbii Beff.Eria Ben reb.

geft. rrirf and.rrr a id, receb c ge.rrebii

Weff, rli, e

gen. Elifa

ren.rib.a

The.bil.Chapter. rb.foules. And Jacob Defrended in to Egipte / and byeb bothe he and oure Beff. ribf. lathers ab were traffared into Siche Beffiglip. were put in the sepulchie that Abia. ham bought for money of the fonnes Beff. I.b

of Emot/at Stebem.

Cupen the tyme of the promes brue Ero.j. othero Abraham) the people grewe to multiplied m Egipte tyll another tyn gearole which knewe not off Joseph. The fame mate futtelip with oure hin red/and empli intreated oure fathers! and made the to call awaye their chyl dic/that they fouldenot remayne alpe ne. The lame tyme was effoles borne Eto. U. and was a propper chylde in the light of God which was notiffed by in his fathers houlle tipe monethis. When he was call out/10 harnes mughter to he hom by / and notifibed hom by for per owne forme. And Moles was leas ned mall maner of wplod of the Egte pcians/and was myghty in dedes and in worded.

When he was full fortppeare olde Pt cainto his herr to biar his brethief the chylosen of I fraet. And when he fa we one of them fuffre wronge/he befenbed bym/and avenged bys quarell that had the harme bone to hym / and linotethe egipcia, for he luppoled his biethen wolde have understonde bei we that God by his hondes shuldegy we the healthibut they understodenot

And the nersdaye he shewed him all of the state of them as they from each wolk have set them at one agapue sayinge.

Spis peace brethis why hurte pe wo another: but he that did his neghbour wronge / think hym awaye sayinges who made the a rular and a sudgestion bedweethe Egipcian pister daye.

Then sied Moles at that worde / and was a Granger in the sonde of Madia.

Wibere be begate two fonnes. When. rl. yeares were expired the Ero. Miareapered to bym in the wilbernes of mounte Sina the aungel of the Lotte in a flam of fyre in a buffte. Whe effer les lawe pt be wondzen at the fight/ab Dine neare to beholte it And the bopce of the Lord fpake buto him: 3 amite Bod of the fathers the Bod of Abia. bam/the god of Ifaac and the Godof Jacob. Roles trembled and Durfinst beholde. Then fappe the Lorde to him Dut of thy flewes from thy fete /fox the place where thou Condes pa hely grounde. I have perfectly fenerhe als accion of my people which is in egi pte/ab baue berbe thete gronyuge ab amcome doune to beliuce the And no.

The bif . Chapter.

we come a 3 wal fence the ento egipte. The fame Etioles whom they forfor he layinger bo made the a rular/and ambge: Bod fent bothe a rnlar and a belinerer/by the bondes of the angell which apered to hom in the bullbe. Thes manbrought the out thew puge Erobi.bif wonders and fignes in Egipte/and in bitt.tr.r. the red fee ad in the wetternes, rl.pe. ri. rutt. areg. This ys that Moles which laps ero. rbi. Debuto the chyloren off Afraetia prophet Chal youre toabe God rayle bp bit beu. phife to you of youre bethen lyke bute me bym Chall pe beare.

This is he that was in the cogregatero. rir. a sion/in the wildernes with the aungel which spake to hi in the monte Sina adwithours fathers. This man recent ued the words off speets give but o by to who ours fathers wolds not a beye. But call pr fro the/and in their bettes Gro. rrriturned backs agapne in to Agipte sayings but o Aarom Marks by godes to go before by, for we wore not what is become of this Moles that brought by out of the low of Agipte. And they made a calfe in those dayes/ad offered sa

the worker of their owne honder Then God turned hom fife/and gas ne them by/that they shulde worshipe the larres of the saye aget is write in

ctifice bato the ymage / ab retopled m

The Acted of the Apolited amos, bathe boke of the prophensio real the boute off Ilracl: have pe gruen unto me offerpriges or factifice / by the for te of cliveaces in the wilbernes! And pe toke buto you the tabernacle of mi loch/ad the Carre of youre god Rem Melica Design pham/fygures which pe made to wor hippe themiand I well translate rol beyonde Babilon. Oure fathers had the tabernatic

ere. rrb b beb.biti b

Re. rbi.c plal.cerr par.rbit M. Re.b.

the covenant in wildernes las he ba apoputed the (peakpinge buto etteles Jolue.itic that he Chulbe make ye acompugen the fallbiontbat be bab lene/which the bernacle oure fathers receaued and brought pt in with Tofue in to the pol fellion of the gentyls/which gent god drave out before the face of out fathers buto the tyme of wanid/wi ch founde fanour before god/ab belle red that he myght fynde a tabernach for the God off Jacob. And Solomon bylt hyman bouffe.

But he that ps hyelt of all dwelet not in temples made with bondes/at Ela. Irbj. lapth the prophete. weaue is my lent and erth is my fore fole/what house well be bytte for me layed the lote? what ramy rellyinge place: buth no my honde made all thele thouges.

re Biffenecked and of buccecuntiles Dertes ad earestpe baueal wages to The.bif. Chapter:

thebagapute the holy good: as ponvefathers did/lo do pe. Urbych off the prophetes have not poure fathers per fecuted: And they have flayne them/ which shewed before of the compage of that will whom ye have betraped a mordred; And pe also have receased a lawe by the ordinance of aungels and

hane nothept yt.

d uhether beebe thele thrnges/their herres cloue a funder/a they gna theb on hom worth their there. We beyinge full off the holy good laked by wyth hisepes into beaue and lawe the matefte of God and Jelus ftonbynge on the reght honde of god/and fayde:log Ife the heanes open/and the fonne off man flande on the ryght honde of god Chenthey gane a thute wyth a loube bopce/and Copped their eares ab can ne bpon bym all at once/ab cafted bim out of the cite/ab ftoned bym. And the witneffes lapte boune their clothes at a ponge manes fete named Saul And they fromed Steuen callynge on and fayinge: Loide Jelu receaue my fpipte And he kneled downe and cryed wyth a loude bopce : loade impute not thes finne bnto the for they wote not wit at they bo. And when he had thus spos Ben be filla flepe. L

The.bin. Chapter.

The Actes of the Apolites.



And had pleature in his beeth. At that tyme was there a great perfecutto/A agaput the congregation which was at Jeculalem ad they were at featered.

absolve thoso wout the regions of Jew ey and Samaria/ercept the apolics. Then benout men dielled Steuen/and made greate lamétació ouer him. Saul made hauocke of the congregation entringe into enery house/and dieme out bothe man and woma/ad thused them into pielon. They that were law tered absolve went every where please thing the worde. He Then cam so him into a cite of Samaria/and preached Chill but the. And the people gave here but other changes which so him fpake with one acoste/in that they here de a sawe the miracles which he bid.

for buciene sprites cryinge with ions be boyce ca out of many which were polleded of them / Many taken with palseps/s many that halted were headled. And there was gret tope in that is te. Hohere was a certapne macalled Simon/which before tyme in the same cite bled witche crafte and bewith thed the people/sayings: that be was a manthat coulde bo greate thinges. Uthom they regarded/from the les is

The.bill.Chapter.

the gretest layinge: this is that power of god/which is called greteshim they let moche by / be cause off longe tyme with soicery he had belied be their with tes. As sone as they beleved to hilly per preachinge of the kyngdo of Bod & of the name of Jesu Chill/they were baptised bothe men ad weige. Them Simon him filte beleved ad was bapetised And continued with 40 histp/and wordered beholdpugethe miracles ad Agues/which were shewed.

Jerulale here lave that Samaria dad teceaned the worde off God: they lent but they eter ad 3hon/which when they were come/prayed for them/that they might receave the holy good for as yethe was come on none off them! But they were baptyled only in the name of Chiel Jelu. The latte they their bondes on them/ad they receaued the

When Simon lawe that thoso we laying on of the Apolles hondes on them/the holy good was grue the offered them money layinge: Grue me allo this power/that on whom focues I laye hows / he maye recease the holy good. They laybe weter buto hymperial thou and thy money togethes for thou wenell shat the artic of gob/

The Actes of the Apolicy, mape be obtepted wrthmoney this half nether parte not feliphippe in this bulines. For the heat is not epile in the fight of god. Repent the therise se off these the wickennes and place of the the thought off these better apply to find a percent that thou arte full off bitter goll and weaponed in interver.

The answered Simon ad laybe/for pe peto the lorde for methat none of these thronges which re have spoke for me And they who they had telisted ad preached the worde of the lorders turned to Jerusaic & preached the speak speak feels in many cites of the Samaritan.

The aungel of the loade spake to to white layinge Arple ad go to wite best midde dape unto the wape which leadeth fro Jernsale buto Gaza which is in the besent, the arose and went out and beholde a ma of ethiophia which was gelwd/4 of greate auctorite with Candace quene of the ethiopias which had the rule of al her treasure/into Jerusale so, to prape/as he retitued home agapue spreyage in hys chares be tedde flavethe monther.

bome agapne fprepage in bys chatet be tebbe Elap the prophet.

The fprpre lapde but o philip/bo deare ab to pne the fplife to pondercha set. 30 bilip came to hym/and herbe bym rede Elap the prophet and lapu/

Che.bill. Chapter.

Interfordest thun what then cedent.

And helapd/howe can J/eccept 3 had a give? And he delived jutility that he wilde come up a fix with him. Not the mater of the scripture which he redde was typs. He was ledde as a supple to Ele, lift, be sayne/and type a sambe win before his sheet/so pened he not his month midat he submitted him systems such section for his lyfe is taken to bis generacion for his lyfe is taken from the exthe. The gelded ma answes ted popular and sayde? I praye the off whom speaketh the prophet thes? Of this system is the section of some other mane.

whom thea keth the prophet thes of him foles of of tome other mans to hillip opened his mouth ab began at the lame (cripture ab preached buto hym Jelus, And as they went on their waveleber cambuto a certapue water ind the gelbed man laybe. Se here p water: what fattet me to be baptiled? Obylip laybe onto tym/ If thon belene worth allebyne bert / thou mad. De answered fayinge/3 beleue that Jelus Chatte is the forme of God. And commanbeb the charet to Conde Cyll. And they went wine bothe into the water/ bothe philip/and also the gelded man find he baptiled him. As soone as they were come out of the water/the sprite of the Lords caught phylip/And the gelded man save him no more. And he

The Artes of the Apolites.
went on his waye recoplinge, but the
hip was found at Asotus. And he walked thosow out the course preachings
in their rites tyll he cate Celarea. He
Theory, Chapter. H

Sala,i.c.

Aul pet brethynge out th a reatnyngis and laughter against the disciplesofthe Lorde/went buto the bye preste/and despred of him letters to wamasio to the

ina goges that pf he found enpot this wape/whether the pwere me of went he might brynge them bound but 30 rulaiem. As he went on hys tomey/pf fortuned that he drue upe to Danalis and fodenly thereshyned roude about hym a lyght from heaven/And he fell to the erth / and herbe a bopte laying ficol. rb. bto bym: Saul/Saul/why perfecuent

is cos. rij athou me: And he sayde/what arrethou Loude? The Loude sayde/ I am Jelis whom thou perfecutes is shall be been for the to kycke agapus the pricke/he bothe tremblynge and astonyed sayle Loude what write thou have me to be And the Loude sayde but o hym. Acple and go in to the cite/ ab yt shall each the what thou shall be.

The men which companyed homen bis ware Cobe amaled/for they beck a boyce/but lawe no man. Sani acok

The.iz. Chapter.

from the erth/ And whe he had opened bys eves he fawe no man. Then ledde they him by the honde fad brought him in to Damalco. And he was. iii. bayes without aght/g nether are not dranke.

There was a certapne discipleat damas on named Ananias: to hym spake the Loide in a biston/Anantas: And he sape 3 am here Loide. And the Loide sape hato hym/Arple and go into the sape but hym/Arple and go into the strete whych is called strayght ad seke in the house of Judas after one called Sam of the cite of Tarsus/for beholoe he prayeth. And hath sene in a biston a manamed Ananias compage in but hym: And puttynge his hodes on hym/that he myght recease his sight.

Ananias answered / Lopbe I have herde by many of this man/howe mosthe burte he hath done to thy sayntest at Jerusalem and in this place he hath auctorite of the hygh prekes/to bynde all that cal on thy name. The lorde saybe be buto him. So thy wayes/for he is a chosen bestell buto me to beare my name before the gentyls and hyngis/and the chyldren of Israel. For I wyll she we hun howe greate thinges be muste.

luftre for my names fahe.

Anamas went his wave and entred into the bouffe and put his boudes on bym and faybe/ Bloches Sault the

D.11.

The Actes of the Apolles.

Topbe that apperph but the inthe war pe as thou camil/lent me but the that thou mightest recease thy fight and be spiled worth the holy good. And immediatly there fell fro his eyes as yt had bene scales and he receased his syght, and arose ad was baptised. And receased meate and was comforted.

The was Saul certapne bayes with the the disciples which were at wanalis and strepght wave he pleached Chist in the sinagogis howe that he was the some of God. All that here him were amaled and sayde /is not thys he that spoyled them which called is this me in Jerusalem? And cam hythers the entent that he southe bipage them bounde but the hye please? Saulen creased in strengthe/And cosounded the sewes which dwelte at damased after mynge that this was bery Chist. He after a good while the sewes the

ij.coj.ri.gwen of Saul. And they watched at the gatis dape and nyght to kyll him. The the discoples toke hym by nyght and put hymthotowe the wall and let him down in a basket.

to copie him alfe with the apolites about the property of him belened

Che.ir. Chapter

not that he was a defcepte/But Barna bag toke him & brought him to the aps aleg ab toibe the howe he had fene the lose in the waye & hab fpoke with him ib how he had wne boltely at bamalco in the name of Jelu. And be had his co verlació with the at Jernfale and quit him alfe boldly in the name of the lozs de Jefu. And he fpane & Dyfputed with the grekie and they wet aboute to fley him. When the biethie knewe of that! they brought him to Cefarea/ and fent him forth to tharfus. The had the comgregaciós refi thoso wourall femp ab gable & famary/& were edified/& walked in the feare of the loade land multiplied by the coforce of the holy good.

It chaunsed that as weter walked throughout all quarters he cam to the saputism hich dwelt at Lydda & there he folde a certapue mā named Eneas which had kepte hys bed, biti, yere sich be of the palsey. Then sape weter but to him: Eneas / the loade Jesus Chiss make the whoale. Arpse and make the bed. And he arose immediatly. And all that dwelt at Lydda ad Assava/sawe

hym/and tourned to the loade.

There was at Joppa a certapne wooman (which was a disciple named Tabita/which by interpretacion is called Bortas) the was full of good wurkis!

D.14.

The Actes of the Appliles.

and aimes dews which the did. It the unled in those dates that the was fishe and dred. Uthen they had walked her ad lapt her in a chaber. Becausely das was nye to Joppa/& the disciples had herbe that wester was there/they sent buts him/destronge him that he wolde not be grened to come buto them.

peterarole & cam with the/whe beg was come they brought bym mto the chaber/ad all the wydows foderous de aboute hym wepynge ad thewpug the cotis and garmetis which bours made whyl the was with them weter put them all forth ad aneled wune and praphe and turned him to the body/Al lapde: Tabptha arple. She opened her e pes ad whe the lame weter the lathe And he gane her bis bonte glyfted bei bppe/and called the fayntis and wy wes ad thewed ber alpue. And pt will knownetholowout all Joppa/andma np beleued on the Lorde/And pr form ned that he tarped many dapes in 301 pa with one Symon a tanner.



the.r. Chapter.
There was a certagnemia
in Celaren called Come
ling a captaine of the fou
biers of Italy/a benome
ma/and won that feared
God with all bys bonis

The.r. Chapter.

holbelwhich gane mocheatmes to the people/ad prayte God alwaye/The las meman fawe in a billon eu poently abs oute the nynthe house of the Dayethe aungell of God compage in baco hym and layinge buto huni Cornelius/whe be loked on hym/ he was afrapbe/and lapbe/what is pt lopber the lapbe bato bym/ Thy prayers and thy almose are come bppe in to remembramce in the prefence of God. And no we fende men to 3oppa and call for one Symon nas med allo peter/me longeth with won Simon a taner/whole houlleis by the fee fpbe / the Chatt tell the what thou oughteft to bo. Wibe the aungel which spake onto Comelius was Departed/ be catted two of hys houllholde/and a Denoute Condier of them that wayted on him in whom he tolde all the mates and fent them to Joppa. The great and

On the moto we ag they wet on they to they and drewe are but the rite/ Octer went bype into the bypermost parte of the house to praye about the bi.house. Then wered he and hogsed/ and wolde have ease: whyle they make redy for him. We fell in to a traice/and sawe heaven openied / and a certaine bestell come boune but o him/as ye had bene a greate shete huyt at the tist. come were/and wagter boune on the erthe/

D.itij.

The Actes of the Spottes.

beaftes of the erth/adverme and wolenes/e foules of the aper. And a boyce
spake but a him fro heave. And a boyce
spake but a him fro heave. And a boyce
spake but a him fro heave. And a boyce
spil and ease. Here sayw: God sould
to the/for I have never easen enythpogethat is commen or buclene. And the
boyce spake but a him a gayne the secobe syme: urhat God hath clented/that
make thou not comen. Thys was bone
thipse / And the bestell was receaved

oppe agayne into heauen.

Rabple Deter muled en hom fpife/ o what this billo which be bab feneme. antibeholbe/the men whych were lent Ero Comelius/bab made maupiace fol Simos bouffe/ab thote before the boge And called oute won & alneb whether Simo which was alfo calleb peterut re lodged there/untyll percerthangh on this bilio/the fpipte lapte buto by Lo/menfebethe/Arple therfore/get the boune/and go with them/ab boute not/for 3 haue fent them. Deter went boune to the men whych were fent bu to him from Comeling/and laybe. Li Jam he/who pe feke/What is the can le wherefore pe are come? Theplayou buto him/Comelius the captayneau De man/and won that feareth Sobist of the Bewes/was warned by an ball

aungel to lente for the into the house?
and to heare weides of the The called be them in/and lodged them.

On the mozowe Deter went wyththem:and certapne biet bie fed 3oppa: accompanyed bym. And thethy be bas pe entred they into Celaria Comelius wapted for them/ and had called to ges ther his hynlinen/andipectall frendes Andas pr chaunled weter to come in/ Corneling mer bym / and fell boune at: bisfete/ab reuerenced bim. Detertohe him bope/lapinge/Eupn 3 mp lplfe amaman. And ag be talkelt withbym becammand founde many that were come to gether. And he lapte buto the/ ped knowehowethat ptig an bulaw full thynge for a ma beynge a Jewe to company or come buto an aliant. But god hath thewed methat 3 Chuldenos calleny macomen or buclene/therfore ca 3 buto pon withoute scruple as for nead 3 wasfent fol/ 3 afte poutherfa te for what intet/bane pe lent for me?

And Councius layer/This dape noewe.iii. dapes I falted/ & at the nynthe
houre I prayer in my boulle & beholte
amá flow before me in bright clothynge/and laybe. Cornelius thy prayer is
berte adthyne almes bedes are had in
remedraunce in the fight of god/lente
therforeso Joppa/and call for Symon

The Actes of the Apostles. which is also called peter. De is low ged in the house of won Simon atameter by the see specified which as some as he is come / shall speake but the. Then sent I for the immediatly / and thou has wel done for to come. Now are we all here present before bod to heave all chinges that are community but the of God.

went.r.d. peter opened his mouthand laybe ti.pa.rir. c Of a reneth I perceaue that god is not tob. rrriffi parciall /but mall people be that lead lapte.bi.b reth hym and workerh byghtewelnes/

Rom.if. b pe knowe the preachpuge that God f

Bala.11. b fent buto the childre of Ileael speachus ephe. b). b ge the peace by Jelus C hitle (which colol.11. dis loid oner al thinges) of which pies 1. Det. j.c. change was publyshed thorowout all tewip/ad begå in Balile after the baptum pleached by Ihon. After that God had ano anted Jelus of Nasareth with the holy good fad with pewer/he we aboute doing good fad healings all that were oppiesed with denyles. for messes of al thinges which he did in the loid of the tewes ad at Jerusale/which they sew/ad house on tree. Ihom God tayled bype the thinde dape/s shewed him opely not to all the people/but in to by wytucses chosen before of God.

which are and bronke with hym/after be arole fro deeth. A And he comaunded by to preache but the people a for telifye, that prishe that is orderned of boda uidge of quycke ad dead. To hym grueth all the prophetes wrines that thoso whis name Thal recease remilio of spies at that believe in him.

tabple Deter pet spake these wot hie rrit

there his preachinge/ And they of the ciecucino which believed were allonged/as many as ca with perec/because that on the gentyls also was shed once that gifte of the holy good. For they herde them speake with tonges a magnify God. Then answered peter/can enp mā forbyd water that these shulde not be baptyled/which have receaved the holy good as wele as we? And he comaunded them to be baptyled in the name of the loid. I Then player they bym to tary a feawe dayes.

Chert. Chapter.

apolites an energy which wer mie wip/that the hete the also han reseauen the worke of governie worke of governie was come oppe to Jerusa

lem/ they of the circunction bylpnerb with him layinge Thou wated in buto

Che Actes of the Apolitest

men bucircheifeb/and atel with them Deter begå and expounde the thyn ge in other to them faringe / 7 was m the cite of Joppe prayinge ad in attaunce 3 fame a billon/A certé bellei bes Crende as pt bad bene a large lynnya clothe/let boune from beupuby the for wer comerg/ And pt cate me / into the wbpch when I had fastened myneyes 3 colpered and lawe fowe forebear Dis of the erth/abberme and wormes and foules off the aper . I herbe alloa boyce/lapinge bato me/ Arple peter B Aepe cate/And 3 lapb/god forbyblos befor nothynge come or buclenebath at engipme entred ito my month. The boyce answered me agayne from bear nencount not thou thole thingis buch ne/which God bath clenfed/ Andthy was bone the tymes. And all werell Ayn bppe agayne into heanen.

And beholde immediatly werethe me come buto the house where I was fent fro C elacea buto me/Andthespile to sapte buto me/that Ishalte go with the/w pehous dourpuge/Adviouse the se sire brethen accompanyed me. And we entred into the mas house. And he showed bs/howe he had sene an aigel inhis house / whych sod and sayor to hym. Send mento Joppe /and cati so symbol/named also potter hespal tell

Cheiri. Chapter.

the wordes/ whereby both thou and and the then house shalle saued As I begate peache) to holy good fell on them/as bedy on by at the begynnynge/ Then cato my remediance the wordes of the Cloude howe he sayte/I ho berely baptissed with the holy good. For as moche the as god gave the lyke gyftes/as he byd buto bs/when we believed on the lorde Ielus chill/what was I that I shulte have with those god? when they herbe this they helde their peace ad gioristed god syinge. The hath God also to the gentyls granted repetance buto lyfe.

thoso we the afflicepo that arrie absorbe thoso we the afflicepo that arrie about bene / walked thoso woute trill they can but o so hences and Expers and Antioche / preaching the worde to no man/but but o the fewes only. Some of the were men of Expers and of Sprene/which whe they were come into Antioche/spake but o the grekis/& preached the Loide Jesus/And the houde of the Loide was with the & a greate notice beleved and turned but o the loide.

of the cogregacion/which was in Jeru lalem/And they fente forth Barnabas that he shulde go buto Antioche/Whish who he was come/ and had sene the

The Actes of the Apolites. grace of the torbe/was glad/ab erhore teb them all/that with purpole of best they wolbe corynnally cleane buto the lorde. for be was a perfacte man/and full of the holy good ab offarehe. And moche people was abbed buto thelor-De. The Departed Barnabas to tarlus forto leke Saul / ab whe be bab foute bim/ be brought bim bnto Antioche. 3t chaunfeb that a whole yearethey bab their conerfacto with the coaregacion there/& taught moche people info mo che that the Disciples of Antiochewer the first that wer called chille, Intho. Ce bapes came prophetes fre Jerulais bato Antioche. There ftote bope woof the named Agabus /ab Agmitped bythe Spapte that there Chuide be great berth throughoute all the worke which care palle in the emperoure Claudio Dapes Che the desceptes eneryma accordinge to his habilite/purpoled to lem focour buto the brethre which dwell in tewit

which thruge they allo byde lint pito

that tyme/ herobe the a hynge la ped hodes on cer tapue of the cogregation/ to be pethe hother of 3 hon/ with a sweethe/ad because

The zif. Chapter. be lawe that pt pleafed the Jewes / be: proceded further to take Deter allo Che wer the bayes of buleneted breed ad whe he had caught him/ he put him. in prefon/a belyuereb bim to.tiff.quas ternions of foudiers to be hepte/entes bynge after efter to bynge bym forth to the people. Then was werer kepte in pielon/But player was made with out cealynge of the cogregacion buto god for him. When werod wolde hane hought him oute bnto the people/ the fame nyght flepte Werter bytwene. if. foudiers/boude with two chapnes: ab the kepers before the bore kepte the pielon. And beholde the aungell of the Bloide was there prefentiad a light fope ned in the ledge . And be linote weter on the fide/g. Gerpd bim bppe lapinge: Arple by quickly. And the chapnes fell of fro big bondes/and the aungel lapb onto him Gyade the alfe and bynte on thy fandaties and fo he ded and he fap De bnto bim/Cas on thematel aboute the/a folowe me/And he ca out & folos web him/& wift not that it was trueth which was bone by the aungel/butch. ought he had fene a billon. When the ? were pat the fpit and the lecobe was chefthey cambuto the peron gatethat leaderd buto the cite/which opened to them brigg owne accorde, And they

The Actes of the Apolles, wet oute & palled chosowe wo arett/

op e by the aungel beparted frohim, And who is ever was come to high the layer/now I knowe of a fusely the the loste hath lent his augel/g tach be lyueved me feo the hode of merode/fi feo all the waptinge fore of the peop of the tewes. L. And as becombe Mary the mother of one 3hon/white was called Harke allo / where man were gathered to gether in player. 10 eter knocked at the entrey wie all fell cam forth to herhe/named it book and whethe knewe peters borer fo opened not the entrep for glabnes bil ran in/ad tothe bem peter fobebelo te the entrey. And they layo buto her thou arte mad. And the base the bound that pt was enelo/ Then lapte ther I is bis afigel. Weter cotinued hnorkin ge. Unbenthey had opened the boile a lawe hom/they were attomped/ the kened buto the with his bode to bal their peace/autolde the by what me nes the loade had brought bim outed prefort. Le And lapde / 60 thewe the butto James and to the brettes, And b Departed ab wet into another plate.

As foone as pe was daye there was no lytel a do amoge the founters what was becum of foeter. Us ben becobe Che.till.Chapters

hab called for him a fonde hi mot/he en ampued the hepers/4 comatided to teparce. And he defeeted fro Jeway to Ce litea: ad there above. Herode was dif plealed with the of Trie & Syds/And thepcam all aconcelab made intercele fon buto blastus the hingis chambes lem/and belgied peace/be cause theys countrey was nospilbed be the Bingis londe. Upo a daye apoynted/the kinge arayed hom in royallapparell/and let him in his feate/ad made an oracio bit to them. And the people game a thute/ layinge/Je is the boyce of a god a not of a ma. And immediatly the angelof the lotbe fmote bym:be caule he gave not bod the honoure/ab he was eatyn of womes and gave bype the goots.

The worde of god grewe and multiplied. And Barnabas and Saul retus ned to Jerusale sad fulfilled their offite so toke with the 3ho which was also called Marcus. The rin. Chapters

there were acantioche in the cogregactopiophetis and boctours/as Barnas bas and bottours/as Barnas bas ab Sumon called M? get And incinsof cerene/

Re Manahen herow the lettarks norkelowe/s Sant. As they become bod/ab faceb/The holygood

The Actes of the Apoller.

Saul for the worke were but I have called the. Then fafted they & prayed and put their hontes on them/and lets them go. And they after they wer few of the holy good/cam but Selental and from thence they fayled to common them they were come to falaming they the wed the worke of god in the hangoges but the tewes. And shey had

Thon to theet mintfter.

Withen they had gone over altheyle buto the cite of paptos/they follow sertayne loglerer a falce prophet mb en was a fewe/named Bariela/whi was with the ruler of the court w Sergius paulus a prubent man. C fame ruler called buco bim Barnabi and Sant/ab defreb to heare the de of god. The Sofferer Clen to was his name by interpretacion withRobe the and longht to turn wave the ruler fro the faith The Su le which allo is called Danibeme in of the holy goot/fet bys eyes on di ablappe Oful of al futelte ab bille fulnes the chyloc of the Deupiliabil enemp of al righteonlites thou cent tiot to perwert the Bengght wayer the loade. And nowe beholde the bon of the loade is upon the shou for be bipade ad not le the lunne for al fon, And immediatly fel on home m? The ziif. Chapter.

Beab a barchnes! And be wet aboute fehynge the that fhulbe leade bym by the bonde. The the ruler whe he lawe what had hapened:beleneb/and wone bred at the docteine of the lorde.

whe wante ab they that were with bym had Chipped fro waphus/they ca to pergaactie of paphilia/There & parted 3hon from the/ad returned to Jerufale/But they wandled thoso we the contres/from Derga to Antioche acite in the countre of wildta/e wet into the lynagoge on the laboth Daye! c and face boune. After the lectur of the lawe and the prophetis/the sulers of the lynagoge fent buto them fayinge/ remen aub brethe pf pe baue eny lec monto exhaite the people/lape on.

Daul Gode bppe and beckened with his honte ad layer/Hen of Ilrael/and pethat feare God/gpue audience. The bod of this people chole oure fathers aderated the people/whe they dwell as braungers in the londe of Egypt: Ero.i.a ad with a myghty arms brought them Ero.rm.a out of 11/ad aboute the tyme of rl.pea Ero.rh.a res luftred he their maners in the will. tenes. and deftroped. by nacious in the londe of Canaan ad Lenided their libe to the by Lot. And afterwarte be tofte. ptiff gane buto the judges aboute the fpace of will, c. Q. I. peres onto the trine of Jubl. iff.

E.U.

The Actes of the Apolles. f. reg.ir.c thep befpred a hongerad Bod gaue bie to them Saul the fonne of Cig/a man and, r.a of the tribe of Beniamin/by the fpace of.pl. peres. and after he had put hom m Doune/he fet bppe paut to be they kynge/to whome be gaue witnes/fap inge. 3 haue foude mauto the fonne of pfalmo. Jelle/a man after myne owne bert/be Erretif. that fulfyllall my woll. i.reg.rbi Of this manes febe bath Bob (accop Ela.ri.a. binge to his promes) brought forth to the people of Ilraela lauour/wo Jel who Iho had frift preached before his mat.tif.a compage the baptem of repentanceso Ilrael. And whe Ihon had futfilled his Luc. in.a coucle/he lapte/ Libom perbinhethal Par, i.a. 3 am the fame am 3 not but beholb there cometh wa after me/wholefte Joan.I.c es of his fere 3 am not worthy to lote Ear, 1.a. I pe men ab brethie/chploren of the generacion of Abraha/and wholoener amoge you feareth goo/to yours the work of helth fent. The inhabiters of Jerufate/ad their rulerg beraufe the knewe byin not/not pet the bopcis of the prophetts which are rebbe energ Inboth daye/hane falfplied the mron Dempitinge him. And whe they found materbijcher witate to aplipen. and white mar. to.b han falfyllenal that were witte of h

Che.riff. Chapter.

theptoke him boune from the tree ab luc. priffit put him in a fepulchie/But God rap. toan. pip. c gled him agayne from weth/ad be was

fenemany dapes of the/which ca with hymfrom galile to Jerusalem whych materbiff

are hys witnesses buto the people. mar. thi
And we beclare buto you/howe that Lu. triff
the promes made buto the fathers? Joan. The
god hath nowe fulfylled buto by the
chyldren/m that he repsed uppe Jesus
agame. Henen as yt is writen in the
spike spaime/Thou are my some this wall. the
same base begate I the As cocerninge web. 1.6.
that he so repsed hym uppe fro deeth/
nowe no more to return to corrupcio
besayd on this wyse/The holy promisses made to Daund I wyll kepe fayth. Es. 16.6
fully / Unherfore he sayth also in ano-

ther place / Thou shalt not softee thy plal.rb. laincre to se corrupció for Dauid after behad in his tyme fulfilled the will off its. te.ij. b god he stepte ad was lapd with his fathetes a sawe corrupció. But he whom

Be pt knowe buto pou therfore pe men ad brethre/that thorowe this may preached buto pou the forguenes of lynnes/And by him are althat bele ne whif pe from all things from the which pe could not be institled by the lawe of Moles. Beware therfore less that fall on your which is spoken of in Aba.j.

Æ.uj.

The Actes of the Apolites. the prophetis Beholde ve delpilets/8 5.19123.313 wonter and periffe pe/for 3 be a wop 3.717.1150 he in pouce bayes: Withich pe foall not Delene pf a man wolde beclace pt pou. Uthen the Jewes wer gone oute off Mileta Term the Spriagoge: the gentyls befonht mien.vot. the that they wolk preache the works of god to the between the laboth bas 24582 T. 18.3 A17.0306 pes/Uthé the congregació was bioké oppe/many of the lewes ab betteous profetitis folowed want & Barnabas which (pake to the and exholted them 15.15273 to cormue in the grace of god. A. And and all the nexte laboth Daye cam almost the wobole cite to gether to heare the wor de of god trabe the tewes lawe the per ple/they were full of indignacion and spake agaynd those thigs which were the state of Spoke of paul/They Coake agaynost and bifpiapled pt/raplinge on pt. Ch Dant ad Barnabas wered boibe/an C 31.32.1 lapbe pt was mete that the worde all god Childe frift haue bene preached to 6 pou/Butlepinge pe put pt fro pou/and thinke poure felfes onworthy of ener laftige life/lo/we tourne to the geryle Cla. plipb for to hath the loabe communded balf bane make the a light to the genisthan thou behelth but the et of the works.

The gent pla herde lab were glad ab glouden the works of the loabe ab bele

ned ene as many as wer oldened but

the riff. Chapter.

eternal lyferad the worde of the lotde was published thoro we oute at the re mi. But the tewes moned the worthip fullad honorable weme/and the chefe men of the cite. And repled perfecució agaynt paul a barnabas! And expellebehem onte of their coltis Butchey shoke of the dulle of their fete agaynt the and ca bato Iconifi. And the distributes wer filted with tope and with the bolty wer filted with tope and with the bolty gook. Le The rity. Chapter.

Mat.r.b Mar.bj.b Luc.ip.a

they went both to gether in to the lynagoge of the tewes/ad lo lyake/thaca great multitude both of the tewes and allo of the

grekis beleued. But the bubeleuinge tewes kered bype and buqu peted the myndes of the getyls a gapult the westhen Longe tyme above they there gout the leiues boldly with the helpe of the loik the which gave test puroup into the worde of his grace/And caus holdenes and wonders to be bone by they house. The people of the cite we be beindediad parte beloe with the ice wes/and parte with the analies.

wes/and parte with the apolities.

Unhen there was a faute made both of the getyls ad alfoof the tewes with their tulers to put them to Chame and to flone the/they wer ware off yt/and

C.iii.

The Actes of the Apostles. deb buto lifte ab berbajettes of Lies e about/ab there preacheb the golpel Andthere late a certapne maat liftes weake in his fete/beynge halt fro his mothers wobe and never walked. The fame herte spaul preache/which behel De him/e perceaued that he had fayth to be whole/ablapd with a loude boy diet. main ceifoud uppe erght on the fere and be B.21.35 A ftert bppe ab walkeb: whe she people fame what paul hab mue/thepirfic bp their boices/lapinge in the fpeache of L pcaonpa: Godies arecome doune to bs in the lyanes of men. And they cal led Barnabas/Jupiter And panline curius/because be was the preaches The Inviters prefte / which dwelches fore their cite/brought oren abgarlot his buto the churche posche/ab well unberbe apolles Barnab De pen

berde that/they rent their clothes/ab can in amoge the people /cryinge and capinge: fipis/w by do ye this? We are me like buto you/ab pleache buto you that pe shulke turne from these banties of buto the lyninge god/whych made beaus and exthand the see and although the see all nacios to walke in their owne apa. It wayes. Renesthelesse lefte not him

The rittle Chapter, 11

life with outen witnes in that be The wed his benefactes/in cyuinge be ca pae from beaue fand fentful cealons! flinge oure herris with fode ab gladnes. And with thele layingis/leale ses franced they the people/that they had

not bone faceifice baro them.

Chythen ca certa pue te wes from An tioch ab Jeonth/and obtapneb the pes ples confent ab Roned 10ant / ab brew him oute of the cite/fuppolinge be hab. bene bead. As the bilciples flote tours de aboute hym/the arole bppe ab cam into the cite and the nexte baye tepar b ted with barnabas to merba Afterthe ep had preached to that cite ab taught many/they returned agayneto Litta to Jeonium/and Antrocheie Grengthen the discyples foutes exhaltinge the to cottime in the fayth affriminge that we muite throwe mache aduethte ente into the kingdo of god And who they had ordened the femours by eleccionin enery congregacion/after they had praphe and fasted/they comended them to god on whom they belened.

and thep wer ouer al windta and ca into paphilia/ab whe they had preas thed the worde of god in werga/thep bestended into Arralia/and thence bes parted by Chippe to Antioche/fee whe ether wer belynered buto the grace

The Actes of the Apolites.

of god to the worke which they had ful
filled unhe they wer come a had gathe
ted the congregació together/they re
herled at that god had done by the and
howe he had opened the dote of fayth
onto the gentyls. And there they abor
be longe tyme with the disciples.

The.rb. Chapter.

It not there chi certapne fro it mer and caught the bie. A constant feb after the maner of mo fes pe canot be faued the arole there billencionand

desputinge not alite buto wall a bas mabas aga put the. And they betermis ned that wall ab barnabas ab certapue of the children as a sente this questio. After they were brought on their wape by the cogregació/they passed ouer wape ware fació of the getylu/ad they brought great to pe buto at the brethië. Utherhey were come to Jerusalia they were receaued of the cogregació ab of the apostles e ciders. And they beclared what chyngra wood had bone by them. Then avois these bype serrapue of the secte of the pharses/ which dyd beleve sayinge that yt was nedful to curuncise the and to into pue

them to kepe the lawe of Moles. The apolles and the elbers cam to gether to reason of thes matter.

B When there was moche bifputpinge peter tole bope and lard buto the/pe men ab brethre/pe knowe bowe that a goode whyle a goo/ Bob chole amoge by that the getylg by my mouthe fluis be herethe worde of the galpels beles ne and god which knowerbthe bertel bose the witness and gave buto the the boly good ene as he byb buto bs/e be put no defferèce betwene the ad bolad withfaith purified their herres nowe therfore why tepte ye god/that pe wol be put a poke on the disciples neckes! which nether oure fathers not we wer able to beare | But we beleue that thotowe the grace of the lorde Jelu chatt e we shalbe faued as they bo / Then all the multitute was peafed and gane att Dience to Barnabag and Daul/which tolde what fignes ab wednes god had

the wed amongs the gentyls by them. Is sone as they helde their peace Jacmes answered sayings: After a bacthis bethen butome / Simeon tolde home god at the beginninge byd billt the gotyls/and receased of the people buto his name a to this agreeth the wordist of the prophetis as ye is writen after this 3 wil returne/f wil bylde agazus.

The Actes of the Spottles.

Amos. ip. thetabeenacle of maut which is falle Donne/ab that which is falle in beker of pe will I bilbe agapne and I willet peoppe/chatche refibue of men myght leke afterthe Lozte/abalfothe getyle byon who my name is called on layth the lorde/which both al thele thinges: knowne buto Bob are all hys werkes from the begynnynge off the worlde. Unberfore my lentece tg/that we tron ble not them which of the gentplgare turned to God:but that we write buto them that they ablanne the felues fri fylthines of pmages/from formicació/ fro frangipo/and fro bloube. for elle les of old come in enery cite harbebe that preache hom/and he is rem in the fpnagogis enery faboth baye.

The pleased of the apolics and the elders with the whole congregation fend cholyn me of their owne copany to Antioche with loan ad Barnabas. They sent Judas called also barnabas. They sent Judas called also barnabas e Stlas which were chefe me amoge the brethe e gave the letters in their hodes after this maner. The apolles of elders e brethie sent greatinges but the brethie which are of the gerple in Antioche Siria e cilicia for as mothe as we have bette that certague which beparted from ba have scoubled you with wortes and cobjed yours myniss.

the.rb.Chaptee?

fayingerpe must be circuicifed an hepe maunbemet. It femed therfore to be a good thige/whe we were come to gether with wo accorde/to Cende cholym men bute pou/with oure beloned Bat nabagand pant/methat haue teoperbed they loues for the name off oure loide Jeing Chieft. Wie baue fent therfore Judagiad Sylasiwhich that allo tell poufthe fame thynges bymouth. for re lemed goode to the holy gooff & tobs/to putno grenous thinge to you morethe thefe necessary thinges/that is to layerhat pe ablanne fro thinges offered buto the pmages/from bloub/ from Grangled/and fornicació. from which pf pe kepe youre felues/ye that do well So fare pe well.

Antioche ab gathied the multitude to gether a wimered the public tuhe they had redde pt they reto pied of that colo lacton. Indas ad Silas beinge prophe tes/ex borred the people wyth moche preachinge/and strengthed the: After they had a taped there a certain characteristic appearance in the bits of the were let go in peace of the bie this bits of the apostles. But withsombyinge yt pleas yo splas to abyde the see this pant ad Barnabas commed in Lauche teachyinge / and preachyinge

The Actes of the Apolites.
The work of the look with other many
But after a certapue space wall lay 6
be but a Barnabas. Let be go agayne
to but e oute brethis in every cite were
sor have showed the worde of the look
follow they bo, Barnabas gave counfell to take with the The called alfo Marke/But paul thought it not mete to take hom buto their copany which teparted frothe at Damphilia/e wet that with them to the worke. So fhare was the different bit were the/that the ey beparteb a lumber wo fro the other e barnabas toke marke glayleb bute Cipers. Dani chole Splas e teparteb delinered of the brethe beno the grafe of god/e he wet thosowe allemin & ch Sicia/BableMbinge the congregacion.

Che.pbi. Chapter.



Den cam be to Derba lo to Liter/And beholden certapne biscople was there named Cymothes a womans foune whych was a tewe and beleneby

posted welche brette of Litten/e I with him/e to be ab circucifed bymbe caule of the temes which were in the fe quarrers/for they brieve althat his father was a gerbe. As they wetther

The. rbl. Chapten towe the cites they belyuered the the betrees for to hepe or beyneb of the as polleg and elderg which were at Jes malem. So were the congregacions dablished in the faveh / a encreased m noumbre dayly. When they had gone tholowe ont io higia/ab the region of Bolacia/ab were forbibbe of the holy good to preach in Alla/they ca to all da/ab lought to go mto Bethenta & the spipte loffered the not/when they bad gone ouer effina/they ca mune to Tro aba and a biffon avered to want in the apato There Robe a man of Hacebos mag prayed bym fayinge/Come into Maceonia and beloe by. After he had lene the billo immediatly we prepared to go into macebnia certified that the Loide had called be for to preache the golpel buto them. Then loted we foath fed Croada/and with a flrayght cours le came we to Samothacia/chenente Dapeto Meapolim/a fro thece to 10 be uppos/ which is the chefest citte in the partes of Glacebonia en fre cite. We were in that cite abibinge a cettaine bayes a on the faboth bayes/we wetont of the cite bellies a river whe were were wont to praye AD we tate boune ad Coake buto the woma which thither refored a certame womana mediciala felles of purple of the sue

The Actes of the Apollesi.
of Chiatra whych won imposed 600/
gane by andifice/whole herr god open
ned that the attended butto the thinges
which was facted as the was butto
fed at her housholde/the velought be
fayinge / yf pe thinks that I beleve on
the looke come into my house/at aby-

Det bere. And the instanced by.

Je fortuned as we went to prepertate that prophehed met by which that prophehed met by which that prophehed met by which that any between the wante of which there are not be found and by faying. The fame forward which the we but o by the most the gad which the we but o by the waye of hele to the first by the many bayes/but to the spirite of the none and the spirite of Jesu Chest that thou come any of Jesu Chest that thou come and of her/and be camout the same purchase

when her maker and makers lawe that the hope of their gapnes was garne/they eaught paul and Silastand blonght the into the mather place has to the ralets / and befraced them to the afficers lapinge/these are trouble ours cite/which are sewes and these new becrees /whych are not lanted for by to recease / mether to object the ranne on them. And the people ranne on them / a the officers real

The rbi. Chapter.
their flothes and communited them to
be besten with robbes and when thep
habbe beste them fore they call them fl.cop.pi.
into prefor community the topics to
hepe them furely. Unfirth when he had
tereaned fache community ment themselve.
them in to the inner prefor and make

their fere fall in the flockes.

At approprict part & Sylas proped ablanded god/ ad the presences berde the/Godenly there was a greate exthequate other the foundacts of the presences that the foundacts of the presences was thanke/and by and by the wird opened a every manes bodes were to led. Whethe keper of the presence wake be onto five sepecial fawe the presence be onto five sepecial fawe the presence ad wolde have kylled by a spice supposituate presences had bene fledte, paul street with a lower to pre sapinge. We the presence have to pre sapinge. We the presence have to pre sapinge.

the called for a light and sprange in and came teem blyinge / and fell downe before paule and Splag and brought them out an lapte / Sprag what will I do to before yells / And they saybe / belove on the love Jesus / and they saybe / belove on the love Jesus / and they saybe / belove the botto by boushoide. And they pick they botto home the worde of the loide / and to all that were in his bousse. And betokethe the same bourse of the night and wallhed their wontes / and was basen

The Actes of the Apostles.

ptiled with all that belonged buto him
Arapghtwape: Uthen he had brought
them into his house he fet meate before
we them and to yed that he with all his
householde belened on God.

And whe it was daye the officers fent 6 the ministers lapinge/ Let those men go. The Beper of the prefon tolde thys lepinge to |Sant/the officers baue fent worde to lote pon . nowe therfare get you bence and goin peace. Then lapos paul buto them. Chep haue beaten ba openly bacendempned for all that we are Komams/åb baue caft beinto prefon/e now wolde they lende be away preuelp: Mape not lo/but let the come the felues ab fet be out. Che minifters tolde thele worke buto the officers al they feared when they berbe that the and brought the out and bedeeb thet Departe out of the cite. They went ou of the prefon ab entreb into the houle of Libia/ ab whe they had lene the me thren, they coforced the and departed.



Che. Ebij. Chaptet.

Sthey made they former of thoso we Amphipolis/and Depoloris they at to Cesso for the Jewes/ paniss bis maner was well build

then/ad the laboth da per declared of the lieripture but o them openying and alegange that C hill mult nedes have luffeted a tylen agapue fro deeth. And that this Jelus was Chill who (lapte he) I pleache to you. And lome of the beleved and cam and companyed with pantand Silas. Also of the bonours blegtehig a greate multitude/and of

the chefe wemen/not a feawe.

B Chetewes which beleued not banin ge mbignacion toke buto the enpl men wond were bagabobes fab garbered a copany ib feraitrhe cite on a roote lab made afaute buto the houffe of Jalon/ and fought to brynge the out to the peo ple/and whe they faunde the noc/they bine Jalon ecertapne brethië bnto the beabes of the cite cryinge: Chele that trouble the worlde are come bitber alto which 3alon had receaued preuely! ab thele all do corraty to the ordinacts ons of Cefar affirminge another kyns ge/wan Jefng. And theperoubled the people ab the officery of the cite when thep bette thele thingis And whe thei were fufficietty aufwered of Jalen/ab ofthe other thep lete them go.

The brethie immediarly fent aways that and Splag bynyght buto Bermallibe they were come thicher they mired into the lynagoge of the icwest

The Actes of the Apolles.
These were the nobles amonge theos C these lonia which receased the work with all distance of mpute/e learthed the street ever to And many of the belowed of worthipful went which were grekis abof me not a feame. Whe the street of the Calonia had knowledge that the work of god was preached of paul at becrea they ca thither a mouch the people/ad the by ad by the brethis sent away paul to go but the see hut Silas ad Timotheus about there api. They that gyted paul brought humble of Acteus/ad receased a comaundmit but o splas ad Cimotheus forto come to him atonce. And cam their ways,

Uthtle paul wapted for the at Attisk bis spirte was moned in hym to se the site grief to worlhipppinge of pinages. Then he disputed in the anagoge with the sewes/8 with the denout persones. And in the market dayly with the thai cam but o him. Certaphe philosophers of the Epicures/ad of the Stores disputed with hym. And some there were which saye/what will this babblets per Other sayd/be semeth to be a spin ges bipinger of new deuplis/because be preached but o the Jesus/ ad the result that the stores of the supplisher of the section/ad the proble by mand thought by mit to Marce Arece sayinge / mare

Che. chil. Chaptert

we not knowe what ps thys newe box eteme wherofebou fpeakeff: for thou biyngelt fraunge tybingis to oure enreg. the wolde knowe therfore what thelethyngis meane. for all the Attemang ab Arafigers whych were there gauethe felnes to nothynge els but o ther to tell op to heare newe tybpuges

paul flobe in the mybtes of effarce Atete and fapbe / pe men off Attens/ 3 perceaue chat in all chingis pe are fom what Superflictons. For as I palled by and behelve the maner howe pe work byp poure goddes. 3 founde an autre were in was write | buto the buknows god, tabom pe then ignoratly worldip him thewe I but o pou. God that made the worlde/ab all that are in pt/fepinge that he is lozbe of heane and earth/ he dwelleth not in temples made with ho beg nether ig worthypped wyth menneg hobes/as thought he neded of enp thyage. for as moche as he gynethto allmen lyfe ad beeth euery where and bath made of one bloud all nacions of me for to dwelon al the face of the erthe. And hath afigned tymes apoputed before. And the enter of their inhabits tion that thep thulbe fene Bod pf they myght fele ab fynbe him/though he be norfacre from enery one of be. for in him we tyne/moue ad bane oure beyte

The Actes of the Apolities. e an certa pae of poure owne poeted . Tapte for we are allo bis generació:fu as moche the as we are the generacis of god we ought not to thinke that the godhed to like buto golde filer or from grane by crafte ad pmagmacio of ma.

And the tyme of this ignorance god 6 regarded not/but nowe be hyddethall me enery where sepet/because he hath spopnted a dape/in the which he woll indge the worlde atord pag/torpghee welnes/by that ma/who he hath apop nteb/a bath grue farth to all me/after shat he had sayled him from beeth.

Unberher herbe of the refurrection fro weth/fome mocked/ab other fat we will heare the agapne of chys m ter. So joaul departed froamonget Gertapne me clane bnto maul ab bel ned amonge the which was prom a fenatour/and a woman named Di maris/and other wyth them.

The. rbiff. Chapter.



mperont Claubius had communicate ill tewes to beparte fro itome and

The thill Chapter

Dieme buto them. and because he was 'of the lame crafte he above with them ab wrought (their crafte was to make tentes)ab he preached in the fynagoge enery laborh daye / And expossed the

fewer and the gentple.

B When Sitag & Timotheng wete come fro Macemnia/10 qui was papued in the sprice as he testifyed to the Jewes that Jelus was Chill/when they laybe cotrary ab blafphemed/he fhohe his capmet ad Capbe buto them/poure blend bpon poure owne headdes. For bette forth 3 go buto the gentyle/ and beparted from theng/and entred in to a certaine manes bouffe named Jufus whych woulhipped God/whole house topued harbe to the Synagoge . Won Culpus a enlar of the Smagoge bele neb on the lotbe with all his houshold and many of the Cozinthias gave aubience ab beleueb ab were baptileb.

C The spane the lorde to panle inthe appht by a byfion / be not afrayde / but fpeake ad holte not thy peace/for 3 am mpththe/and no man (hall innade the that that burte the. For I have mothe people in this cite. And he rested there a peare and are monethes/and taught

them the worde of wod.

Unhe Ballio was ruler of the courte of Achapa/ the Jewes made infurrer.

ton with one acorde agaynt spanish broughthm to the indges leate laying this mateacheth to wothip god contrary to the law e/As paul was about to spen hys mouth/wallio faybe but the tewes/yf yt were a materof wonge/or an emptibete (o ye sewes) tealon wolde that I finibe heave you / but yf ye be a quest to of wordes/or of names or of yourse lawe/loke ye to it pourefel ues: For I wyf be no indge inforhematers/ and he drawe them fro hys feate. Then toke all the grekes Softheness that of the synago ge / and smote hym before the indges leate/And wallio is sed for none of the things.

The rix. Chapter.
gregacio/and departed buto Antioche
and when he had tarped there a whyle
he departed and wet over all the countre of Balacia and Hoppygia by order/

Brenghepage the bisciples.
A certapue sewe named Apollos borne at Alexadita că to Ephelusian eloquet mă/and myghep in the scriptures The same was informed in the wape of the loste/ad he spake feruetly in the spirite/ad taught disgetly the thyngist of the soile/ad knewe but the baptime of the soile/ad knewe but the baptime of the onely. And bega to speake boldely in the Synagoge. When they take how but and Aquila had berde thym/they take hom but othem / And expounded but o bymthe wape of god more perfectly.

thain/the was desposed to go into Abthain/the brethre exhorted hem therto and morebuto the disciples that they shall recease him Afterhe was come thither he holpe the moche which had beleved thorowe grace. And myghtely be overed the tewes openly shew page by the scriptures that Jelus was Crist



The Actes of the Spottles.

pe beleved: And they lapde but hym. Mo nether have we herde pf there he emy holy good of no. And he lapd but the University were pe the baptyled. And they layd with Ihds baptim. The Anderson of repetative lapings but the baptim of repetative lapings but the people that they limite beleve on the people that they limite beleve on they are after his they were baptyled in the name of the loade Jelus. Unhen they herde that I they were baptyled in the name of the loade Jelusand who pauliand his hondes by on the loade at they loade with rogis and prophetically fill the me were about the

And he went into the spungoge and behaved him life volbety for the space of the monethes/besputynge/s genge are them exhoutacts of the hynghou of God. If the bivers were have her ted/and believed not/but spake enjoy the waye of the lorde before the multitude/he departed fro them / And fene ted the descriptes awape an taughed ly in the scale of won called Tylannis And thys cotimed by the space of two peaces / So that all they whych well in Tha herbe the worke of the total feature of the senes and seekes. And gale wrought not small impractes by the him description of spans o

Che. efe. Chapter:

were brought buto the fyche/naphyns or partlerets/ ab the bileales and enyll

hirtes beparteb from them.

Certarne of the bagabonbe Jewes ceroteiftes/to be bon them to call ouce them which had empli fritten the name of the Lape yeln/lapinge: Undabine you by Jeln who paut preacherb. The sewere feuen fonnes of one Steun a tular of the fynago ge /which Did forad the enpli fpipte anfwereb ab fapte: Jefus 3 knowe and waull 3 knowe / but who are ye? And the man in whom the wicked benyll was/rane on them/and ouercam them and preuapled agapus the/fochat they fledbeone of the housfe naked and wonded. Thes was knowento all the Jewes and grekes allo which twelt at Cphelus/at feare cam on them att. And they maginfred the name of the loade Jelus.

dad many that beleved am and cofelled ad spewed they workes than of them whych vied curpous craftes brought these do kes and busned them before all meta they counted the proce of them and found of them found of them and found of them and found of the process of them and found of the process of them and found of the process of the pr

The Actes of the Apolicating After 3 have bene there 3 multafole Rome So fent he into Hacewas two of them that mynistred but a hym/Transtheug ad Erastus/but he hym lyste semayned in Alla/Fox a featon.

Thelame trine thereacole no lytell a bo aboute that wave/ fier a certaynt man named Demetring/a goldinyth which made Cyluet Copynes for Wian was not a liter beneficial buto the cra tes merwhich be called together wet the worke me of tyte occupació/a laph Syis pe knowethat by this crafte me Dane bafitage. Mozeouer pe le and beare that not alone at Ephelus /butal most thoso wout all Asa/this wall en epleth/ab turneb awaye moche propi saying/that they be not goddes which are made with hontes/fo that not only this oure crafte comethinto parelli befet at nought/but that affo the tiple of greace wiana foulte be respited And per matette Chulte belleopen/whichall Mua/and the worlde worthippeth.

were full of wathe/s creed out laying were is Disna of the Epheliss. And all the cite was on a roose/ab they cut the cite was on a roose/ab they cut the character of the caught Gayus & Archarcus/mi of Waterbonia/ Danins companyons/ water spaning companyons/ water spaning wolde have entred in but

The ric. Chapter.

the people/the pylciples luffered home not. Certapne also of the chefe of Afia/ which were his frentes/lent bitto him bellepinge home that he wolde not pieas the into the comen baul/ Some croed wonthinge/and some another and the togregation was all out of quete/ab the moare parte knewe not wherfore they were come together.

Some of the copany bane forth Alexander (the tewes thrullinge hym forwardes) Alexander beckened with hys hobe/4 wolte hane grue the people an answere. Unto they knew that he was a Jewe / there arose as hure almost for the space of two houses of at me crying

When the toune clarcke had ceased the people/he sapd: pe men of Ephesias what mais he that knoweth not howe that the cite of the Ephesias is a work hipper of the greate godies with ana/ab of the pmage which ca fro heue? Sepange then that no man sapth here againg then that no man sapth here againg then that no man sapth here against the castly. For ye have brought here these men/which are nether to bers of churches/not pet despress of poure goddes: Wherfore yf we metrical the crastes me which are with him have emplayinge to enp man/the sawe as open/andebere are rulers/let them

The Acted of the Apolics.

accuse won another if yo go about emother thunge/it may a be betremmed in a lanful cogregació/for we are in its party to be accused of this bayes buly mes. Horas mothe as there is no table where you may a grue a repenyage of this course of people. And whe he had thus spoké/he let the cogregation be parte.

The trichanter.



frer the sage was cealed a spaul called the priciples winto bymi/a cake his less to go into Afacebrua/ab when he hab gone ours

those parties and grue them large ephopitacies bera into Grece. And them above, iti, monethes unhen the temes lapbe wapte for home as he was about to laple into Spita, he purposed to returne thosow Macewina. There are pamped him into Ala/Sopater of he room/And of Tella lones Aristarced a Secabus ad Gapies of Derba/ad the mothers/Out of Ada Techicus/a Trophimas/These wer before/and tarped his at Teoas / Ule sapled aware from Obtispos after the effet holy bareaf and came bato chem to Teoas in fine bayes/and there above seue bayes.

Dapes and there above leut bares.
On a faboth dare the disciples ca to a set bet forto been be been a found for

The.cz. Chapter. thed buto them (redy to beparte on the motowe) and commen bis preachinge buto mpdayabe. There were many spe ghten in the chamber where we were garbered to gether/and there fate in a wyndwe a certapne yonge må named Cattchas/falle into a depe flepe/And es paul beclared he was moure ones come with depeland fell boune fro the thribe lafte / was take by bead / 10 aul wet boune ab fell on han/ab embraleb him/s faybe: Make nothinge a bo. For his lyfe is in him/Unhen he was come bpagayne/he braket he breed ab tatted and comoned a longe while energl the mompage a lo teparted. They brought tell coforteb. Then tobe we Chyppinge b eparted buto Allou/these to recens ne paulifor fo had be apoputed & wol de him fife go be londe. When he was come to be buto Affon we to be bout affon we to be bous m onder to Battlenes / And Capled them cereb cam the nexte daye ouer agaynt Chies. And the day folowings we are ned at Samos / ab tarted at Crogilion The negre bape we cam to Miletaiso Dani had betermined to leave Epoc his an they (apled / because he wolve not spende the tome in Ala. If or he has bed to be (af he were possible) at Jerus us in the feathe of pent pecons

te he acres of the Shortest o Mileton be lent to Ephelini easied the elberg of the congreg tapen they were come to brun be into themipe knowe from the bape that I cam buto Ana/after manee Thane bene with you araid ions/ lemyinge God with all fur nes of mynde/and wyth manyt and tentacios/w tyche happene me by the layings awayte west and bowe I hept batheno pat any he before yourse make a hand before web you/ab take openly/s at home myoure houles nellynge bothe to the tewer/an the grenes / the repentaunce come And no we behold: 3 go benden

And no we be holde 3 go notice in the Copy to have Jetufalem/and knowed what their come of me there/but the the holy good wytheleth in energine farings/ that bombes and trouble and be mer to be none of the through man me. Dether is my type dere but my folice/ that I myght intepl my could with in pe/and the ministraction while I have receased of the forw Jeth in the Office of the forw Jeth is the Office of the forw Jeth in the Office of the forw Jeth is the Office of the forw Jeth is the Office of the forward of

And nowe beholde / 3 am late to thence forth re all (chorow when I be ar your preachphar the hynghomest are four heal (complete no more/where

Che.rr. Chapter! tel take you to record this fame bale out Jam ouve frothe blomb of al me. for I have kepte nothpinge backerbus mue thewed you at the counter of god the here therefore butto poure felnes! ind to all the flor he/where of the holy of hath made you ouerlears to enla eogregació of god/which he hach Chaled with his blond. For I am fit reofthis/that after my repartige that enand canellhing wolnes entre in a e and of poure owne felnes Chalmen aple speakige perverse thiges/to bia nebilciplesafter the Chestoren wahr temeber that by the space of til. pea-13 cealed not to warne enery one of distorbinghe and days with teares. no name dere viethe I camede pour gode to the worders will gence will Mesable to bilde forther/and to on an inheritance ambge all the et arelancufted 3 baue wired no m ther/golde/or beftur/ye and we we outcome honoes bane minitres by neceffites/g to the that were with [.coj.il I have the web you all things / homethat lo laboringe peought to rece he the weake a to remoberthe work of the loste Jelie howe that he layer thmose bleffed to grae the to rece when behad that spoke/behad

The Acted of the Apolles.

bounc ad prayed with the al. And they wept al aboundantly/And felon paneles necke/s killed him forowing emot of all/fo, the wordes/whychhe spake that they shuide se his face no more. And they accompanied hym but the Chippe. The exclusions against the actions of the exclusions against the actions of the exclusions.

DD it chaffed that aniene asave had lafiched fouth/ ad were departed fro the/ a we ca with a drapatico-urfe buto Chaon/s theba pefolowige baro the libo des and fro thence buto patara. And we founde a suppose redy to fayle but 10 benices. And wet a bothe ab fet fo the. The appeared bute by Copusin we lefte ston the lefte bonbe and la led buto Stria/and ca buto Tire. fe there the Chrope bulades herburthe And whe we had fonde methie/w ried there, bij.dapes ; and they told Manl choto we the fpipte : that he fo the bayes were ented we mpartebial went ouce wapes and they at brough be on oure wape with their whiles childre til we were come out at the ti te/ad we kneleddoune in the fhote a praphe and whe we had take oure les ne one of another/we toke forppelan they returned boune a gayne,

The.Tri. Chapter.

When we had full ended the course fro Tire we arpued at 10 tholomaida ad faluted the methic and abobe with the one daye. The nexte daye: we that were of waulug copany ca bnto Celas ten & we entreb into the boulle of 10 bi lip the enagelist: which was one of the feue/ad abobe with bim. The fame ma hab fower boughters birgens which bib prophely and as we carred there a good mapuy dayes/there cam a certae que prophete from Jewry/ named &. gabus. When he was come buto bs/ he toke pauly gerbell/and bounde his bondes and fere ad lapde/Thus lapth the hely good/So that the Jewes at Jerufalem/bynde the man that o weth this gribeli/and Chall beliner him into the bonbes of the gentple.

ther of the same place / belought hyme that he wolde not go bype to Jerusale. The paul answered a saph/what we per wepping a breaking myne hert? I am redy not to be bounde only/but also to byeat terusale for the name of the some description of the some between the west of the some between the west of the some between the same between the same of the some our assessment with bearlo centaring of the buildies. There went with bearlo centaring of the building of Cesarea and the same of the building of Cesarea and the same of the buildings of the same of the same

6.4.

The Actes of the Apolles. Brought with the won Musion of Co mas/an olde disciple/with who we for nibe lodge. And whe we were come to Jerufale/the bethie receaned by glad p. On the motowe mand went inwis the by buto James. And all the elvers eam to gether, and whe he had fainted them/he tolde by order/what through Bob hab wonght amonge the geryle by his ministracion/who they bette il sher glouffed the lorde and faybe buto bem/Thou fepit biother/howe many thousande Jewesthere are which be tene/ab they are all selong onerthe lawe:and they are informed off the that thou teacheft all the Jemes which are amogethe getylero forfane ejolen taylt that they ought not to circuncill their childe nether to line after then Bomes. Athat is pt therfore? Chem titude mult nebes come to gether. fo they fhall beare that theh arrecome. Do therfore this that we lave to the

Wie have. tist .men/which have about we on the / Them take and purification after the on the / Them take and purification after the mape shave their heedbeg/and at they mape shave their heedbeg/and at shall knowe that the thonges which they have herde off the are nothinge they have that chou the also walked ab here the lawe. As touchinge the gent they which believe we have write and

the rri. Chapter.

thucked that they observe no softe thinges but that they kepe the setues fro thinges offered to ywles fro bloub from drangled and from sommation. The the nexted appears to be the mes and purifyed hym. Spife with them and entred in to the temple because the fulfillinge of the dayes of purification buttle that an observe shulbe be offer

teb for euery one of them.

And as the feuen dayes shalde have bene ended the tewes which were off Alia when they sawe him in the textel. they moued all the people ad layde his deson him cryinge Alenof Itaethel pe/Thys is the man that teacheth all men euery where agayust the people ab the tawe ad his place. Alotoner als so the hath brought grekes in to the textel, and they sawe won Trophimus an Expedian with him in the cite/him they supposed haul had brought in to the people saw moned to gether. And they toke paul to due to gether. And they toke paul to due to me due to the toke paul to due to me due to the toke paul to due to me due to the toke paul to due to due to due d

As they wet about to kyl him/tybin ges cam buto the hye captaque of the loubiers/that all Jeculalem was moueb/which immediatly toke loubiers and budercaptaques and can bound

B.III.

The Actes of the Apolles. onto the Unhe they lawe the appetts tapne ab the fonbiers. Chepleftelmp tringe of paul. The the captagne cane are: & toke bim & comanded bym to b bounde with two chapnes/ad beman bed what he was/s what he had bone Mid cryed this/another that/among the people. And when he coulde no knowe the certapne/for the rage/be commanded bym to be carred into the calle. When be ca buto a grece/pe for tuned that be was bome off the feu-Diers for the beatece of the people The multitube of the people folowed after

cevinge/a wave with hym.

And as pant Chulce haue bene carpel in to the calile/ We faybe buto the bre Captayne: effaye 3 (peake buto the Wahich lapte / Call thou fpeake grenes Acte not thou that Egipcian which be tote thele bapes/made an bproute/al lebte out into the wildernes about.if thoulande men that were moutherers Dant Capbe/Jamama whichamate we of Tharlus a citem Cicilia citell of no bple cyte/3 beleche the loffre me to speake buto the peoplett be be bal gruen bem licence/ Dant Cobe anth Reppesian bechned with his han but to the people and there was made greate flece. And be fpake buts thein Some la yinge, The Exil. Chaptet.

Che.reff. Chapter.

beace mme answere whi ch 3 make buto pou. Ushe they herbe that he fpate Ebrus buto the / they hes pethe more flece/ And he ayte/7 am berety a ma which am a tes we/borne in Charles / a cite in Cicil/ Beuertheleffe per brongbe oppe in this tite/at the fere off Gamaliel/ab enformedbiligetly i the law of the fathers d was feruet monded to God warts as pe all are this fame baye ab 3 perlecuted this wave buto the beeth bone singe/ab belyuerpinge into prefon bos theme ab weme /as the chefe preft both beare me wienesie all the feniours of whom also I receased letters buto the bethie/and went to mamafcon to hinge the which were there botte bu to Ternfatem fosto be punnyfibeb.

And pe fortuned that as I made my biomey/ad was come upe but o pamalton/aboute none/fodenly there should be me/and 3 fell but the exth/ad here be a boyce saying e but o me/Saul/Saul/Saul/why persecutes thou me/And 3 an sweed/what arrection londerad be so the but of majareth whom thou persecutes. And they that with me sawe bevely a light an meter with me sawe bevely a light an

O. IIII.

The Artest of the Apolles. were a teaple / burthey herbe not the Borce of hym that spake with me, and I sayb/what shall I bo loshe: And the some sayle and go make to be sayle and go make to make and there is stalke color the of all thungs whych are apoynted to the to bo/and whe I sawe nothingely the brightness of that sigh/I was leduced by the bonde of the that were with

me/and cam into Damafron.

Uton Ananias a perfecte man/and as pertapurpage to the lawe hauping goode reporte of all the Jewes which there dwelt/cam buto me/ad hode ad layo buto me/Diother Saul recease the fight. And that lame house Jecce we me my fight ad lawe him. And be laps de buto me / the God off oure fathers hath orte pued the before/that thou to ulbeit knowe his will/and shulded be that which is rightful/and shulded be the boyce off hys mouth/for thou shall be his witness but at men of the things which thou half ene ad here the baptises which thou half ene ad here And nawe/why tarted thous steps and the trailings on the name of the loads.

And it fortuned/whe I was come to the loads.

And it fortuned/whe I was come as gayne to Jerufalem and praybe in the temple / that I was in a teaunce / And fawe by a fapinge but o me/Afabeto ne in Secthe quicky out of Jerufalem

The rrif. Chapter.

For they well not recease the witness that thou bearest of me. And I fayber loibe thep kno we that Ipieloneb/and betein enery fynagoge them that bele ard on the and when the blond of the witnes Stene was theed Jallo fobe by/ab colenteb buto his beeth/ab kept the capmet of the char dewe him. And be lapbe buto me/Beparte for 3 wil less

be the a farre hence buto the gentyle.

They gave he audièce butorhis work
bash lifted bype their boyces ab fare thewape with fothe a felowe fed the etch pris pitiethat he foulde line. And they ceped ab catt of their clothes ab bate himrto be brought into the calle! and communded him to be fcourged ad to be epainined that he myght knowe wherfore thep creed on hom. And as they bonnbe hom with thongis. Dank lapbe buto an unter captaque to it lan-fulfor pou to Courge a Romain butobefined (Libethe undercaptagne berbe that/he went to the bypercaptagne
and tolde him fayinge/ill hat intended
thou to bo: This man is a Komain.
The byper captagne cam to him/ad

lapoe/Tel me/artethou a comamito lapbe/pe / And the capta pne afwered/ Unith moche money obtapach 3 thes dam Elegan inno dun (model 2 was

The Actes of the Apolles. fro hem they which fluide have eram med hym/ And the capta pue allo was a fraphe/after he knewe that he was a Momayn/be caufe be had bounde tim.

Onchemoso we be lowled bim from bis bofibis tearinge to knowethe cen capate for what cause be was accused of the fewes/e comanded the hee ples thes and all the counfel to come to ge ther/an brought paut/and fet bem bi Coper pem Tober rrif. Chapte

Aut beheide the comfe Vand Capbe: Men and b Johnen/3 haue lined mal Igoode confcience befor god butil this bare. Th

he prest Anamascom month/Then faybe want to him del Chall finyte the thou payntyb wal Sie tell thou and judgelt me afrer the lewe/ad comaundel me to be fmitterd tracy to the lawer and they that flobe by laybe: Kenylet thon Goddes brg prefer Then land paul 3 will not be

Exo. prij then/that he was the hye piete. fe to the cutar of the people.

When want perceaned that the parte were Sabuces whe oth attanto espedonte in the con

The rriti. Chapter and beethe ? am a phacilage/the low neof a pharifate. Of hope /p of the life of the trad 3 am acculed. And when be wohl. til. had to lapbe/there arole a bebate by tiene the pharifapes e the Sabnees/ abthemultitube was wnibeb. for the mat. Ert Clabuces Capethat there is no lyf aften this/nether augel/nos fpirit. But the pharifayes grant bothe. And there atolea greaterye/ab the leribes which wher on the pharifaisparte frome fap ingertue fynde none enplinthis man. Chough a Cpryte/oran angel hathape red to hillet be not ftrpue agaput god and whe there arolegreate bebate! the captayne fearinge left waulfhulb have bene plucte alondre of the comas unded the Condiers to go bonne/and to take hom fro amoge them/and to bite ge hom into the calle. The noght folo wyng god Gobe by bym and fayb. Be of good cheare pantifor as thou ball tetified of me in terulate/la mult thou preche me at Rome/who baye was co me/certaph of the fewer gathered the felnes to gethere mate a bowe lapige b that they wolk nether eate not brinke til they had killed paul they wer about te.rl. which had made this colpitacio And they cato the chefe prefes ad les mours/and lapbe: we have bent our felues wytha bowe that we wyll s

The Actes of the Apolles.

nothpinge british we have harme part
nowe therefore your knowlege to the
boper captagne/ab to the countel that
be bride him forth but o by to more!

as though we wolde knowe lome that
ge more perfectly of hym. But we'co
ener he come neare) are reby in the

mean feafonto hil bym.

their lapinge awayte/he went and entered into the castle/ad tolke idani. Independent and control into the castle/ad tolke idani. Independent and control into the castle/ad tolke idani. Independent and into the captame/for he hathad certapne thige to showe him And he to he him/ad ledde him buto the hyeraptayne/and sayd idani the presoner called me buto him ad prayed me to him ge this young ma buto the/which hathad a certapne matter to show the

The hye captaque to be hi by the hold and went a parte with him ont off the waye; and alked him/what hast thou to lare but o me? And he layd/the level are determined to deste the that thou wolked brige forth paul to morowe in to the cofilel as though they wolke enquire some hat of him more perfectly. But followe not their mindes for these lare awapte for hym off the/moothen pl. men/which have bonke them selves with a bowe/that they will nether the

the riff. Chaptet:

tenet demic til they have kalled bym. And no we are they redy/e loke for thy promes. The byper capta pue lete the ponge madeparte a charged bym layinge/Se thou tel no ma that thou have tolde me this/And he called but o hims two buder capta pues layinge / Alake redytwo hodied loudiers to go to Crestrea/ad horimen this core a ten. And spere me two hodied at the thyrde both reof the might And believe the beates that they may e put wo auton/and bipus

ge bym lafe buto felir the bye bebite/

And wrote a letter inchig maner. Clauding Liffag buto the most my ghtprular felix fendeth gretpingys. Chis man was taken of the tewes/ab Quide have bene killed of them/theca. 3 with foubiers / ab refeued bym/and perceaued that he was a Romain And when I wolde have knowe the caute! wheetore they accused bym 3 brought hifosthinto their coulet/ There perce aued I that he was accused of quette ds of their lawe/but was not gilty of enythige worthy of Deeth/or of botts After warde when pt was the wed me howe that the tewestaybe wayte for the man/3 fent hym acayghe wave to the/and gaue comaundmet to bys aco enlars/pf they hab ought a gaput hum to tel pr bnto the/fare wel.

The Actes of the Apolitis.

The Counters as it was comanted but to the come in aute brought him by my The to Antiparras On the motowether befte the horime to go with hi/e res turned bute the caftle i whethep cate eclarea thep withered the puble to the Debite/@ prefeteb goant before bi/whi the te bice had rente the letter/he areb of what course he was ab whe he ha weftow that be was of Cicil I will bea se the (fayb be) whe thine acculars are come allo. And comatibed hito be hes te in perodis pallis (Tope eriti. Ch

fter.b. Days Anantag the

fenioures/and witha cer tayne oratone named tab

paul was catled forth/Carrolles beg to accule hi laying Seynge that well no me great que tres by the meanes of the #that many goode thinges are bene bute this nacid those with promise certhat alowe we ener ab in al places most myghtp ffelir with althanesing with Condinge/left 3 be tedeous but the/I prape the/chat thou wolden bei be boof thy cuttely a feame worden.

the have founde this ma a petitel. Felowe/ab a moner of Debate among e he temes thoso wout the worlde

The triff. Chapter maitainer of the fecte of the flagared which also bath enforted to pollute the temple/who we toke ad wolde has nembged acordinge to our lawerbut the hye captague Liflas cappon by gwith great biolèce toke hi out of our bibes/comandinge his acculare to co

neinbgebacordinge to oure la werbut the hye captayne Liffag cabpon bs with great biolece toke bi out of oure bides/comandinge his acculars to co me bntothe/off whom thou mart (pf thou wilt enquipe hisow the certains te of althele thigis wher of we accule hom. The tewes loke wole affermed! fayinge that it was enen fo. The paul lafter that the rular him file hab bece keneb bato him that he (buibe (peake) animered 3 fhall wpeh a moare qupet Comme answer for my file/for as moch as 3 baberttobe that thou haft bene of many peres a tubge buto thes people e canfe that thou mapft knowe that there are per but. ru. Dayen fece I wet ppe to Jesulate for to prape And that they nether fonde me in the temple bil putinge wyth enp ma/other tapfpuge bothe people nether in the finagoges not in the cite/frether can they proue thethinges wher of they accuse me.

But this I cofelle but the/that afterthat wave (which they call herely) to worthippe I the god of my fathers/beleunge all thyngis which are write instelawe and the prophetis havinge boseingod off the lyfe that the bead

The Urtest of the Apolitesi has baue both niftant bringe/which lever their felnes loke foredimeter fore findy I co batte a cleace colcie rowards god/and towards manal Meny reaces a go I cam and wongt almes to my people and offert she which they founde me purifyed the teple/nether with troublemore with bright period. There were certain to tewer out of Alia which ought be here present before the/s accolemn of they had ought agaput me/present bette fame here saye/pf they had founde en peupli bounge in me while saye/pf. Bonde here in the confeljercepte ye for this one barce/that 3 cepebl ge amonge the of the lyfe of the am Jacculed of you this days.

tahe sicht herbethat he disterbeite for he knowe very wele of that ways and laybe/who Linas the captague is come/3 will know the bemott of poute matters at he commaunded an inbetcaptagne to kepe soaul and that he thuld have red/and that he shulle fair byd none of his aquagntaire to mail dee buto bym/or to come buto tym.

After a rectapite da pescă feir mo his wofe whillia which was bear to ealled forth paul an herde hims the faith which is coward Chat. and up he prached of Julice (topraste) The reb. Chapter

ind indigement to come felip teëbled in answered chan had mue prough at this tyme ideparts whe I have countries tyme I will lende for the live how ped also that money sinte begynë him of pantchat he might lowse him when for he called hym the oftener/and comoned with him. After two peace ca ellus Popcins into Felix commes fie willinge to the we the tewes a plea melefce paul in prelon bounde.

Che. rxb. Chapter.

Wen Feling w to the pronmee/after tipe Dapes/ pealceded fed Celarea buto Jerufale. Che enformed bitm the tipe pro dest and the chefe of the

ses agaynt want/s they entreated m /and delyjed fanour agayna by thewolk fende for him to Jerulale lapte awapte for him inthe waye to pli bem. fedug answered that want albe be kept at Cefaren / but that D malife woise Chosely Departe this per Let them therfore (lapbe be) whych moge you are able to do pr com with be and accuse bym /of there

tahe be had tacped there more the ares he beparted but o Celaves / The Actes of the Apolites.
ment leate / and communed paul to be
brought. Us he he was come the tents
where were come fro Jerulalem/cam
aboute him ab lapte many ab grenous
confidences against which they
confidence prone as longe as he annot
web for hym lylfe that he had nother to
gainst the lawe of the sewes/neither to
appult the temple/nor yet against Co
for offended enythypige at all.

Fellug willinge to bo the fewer plet o fare/answered to aul and sayde/wylt thou go to Jetufalem/ abthere bem ged of thele thinges beforemer The Taybe maul/3 fonbe at Celars inbat ment feate where 3 ought to be more Co the Jewes have Ine barme beni as thou bery well knowed . 3 hurre the or comitted engebeng thy of Deeth/3 refuse not so Dee ne of thefe thyngis are/whereofth accufe me/no man ought to wiquer to them/3 appeale bnro Celas . Con fpake fellug with teliberacion/aban [wered/Chouhafte appealed unto Co far/buto Gefar Chalethougo

After certapne bapes hynge Agrip p pa and Bernice came buto Celaces to welco fellus. And when they habbene there a good ceason / fellus reberied Dantes cause buto the hynge laying. There in a certapne malette in pless

The erb Chantes and of felir a about who whe I cam to Ice watem the type preftes an femours of the Jewes enformed melab belyed to have indgement agayud hym. To who Janimered: Jets noethe maner of the Romains to belynereeny man that he shule periffipe before that he which is acculed/bane big acculars before bim/ ad have in ece to answer for hym alfe as pertaphpinge to the cryme wher of beis accused/whe thep were come hyperwith out belape on the motowe/3 late to grac subgemet/and comagnited themato hebrought forth against who when the acculars flow up/thep bloushe none acculacion off fochethpinges ad a luppoled: but habbe certapne que disaganna him of their owne superlitten s of one Jefus which was wab whom paul affpimed to be alfue. Be-faule Idonted of the quelities Jalked him whyther he wollo go to Jesulale/ and there be indged of thele matters. Chen when want had appealed to be hept buto the knowledge of Celas / 3 comounded him to be kept tpl 3 might fenbe bym to Cefar.

Agrippa fapt buto festig/J wolder allo beare the man mp spife. To morome (spie he) thou shalt beare him. Our the morowe when Agrippa was come ib the cute with greate pope ad were.

12.11.

The Actest of the Apolles. entreade into the countest boulle with the captaynes and thefe men of the ch the captaying and these menot species at Fedus commundemet paul was brought forthiad fedus laybe, kynge Agreeps an all me which are bere produced with the multipude of Jewes hath bene with me both at Jeculatem 9 also here cryings that he ought not to type englenger, yet sounde Inothyngs worth of Deeth that he hath comitted, steuce thelese sepage that he hath appealed to Color I have determined to send to Cefar/ 3 haue Determpned to fen him. Of who I have no certaquet ge to wipte buto mp 2 orbeitigerfe I have brought hem buto you/and the cially buto the / Renge Agrippa /th after examinacion had / 3 myght firmwhat to wipte/for merbyake bneeafonable forto fense a prefe laybe agaynd bym.

Che. Exb1. Chapter.



Grppa la pue buto paul 3 Chou arte permytten ti Speake for thy lyffe. Che

Daul Aretehed fast by bombe / and answered for bim file/3 chinks my alfa answere this baye before cheaf an ite should make a state of an ite. thingin where of 3 am accused a

the grol. Chapterine lewes/namipheranie thou arte expenses and quellios whych are amonge the tewes/ wherefore 3 bears amonge the tewes/ wherefore 3 bears leche the to beate me pactently,

at the first amogempne ownernació as Jerufalem knowe all the tewes which mewe me fed the begranginge/pf they wolm tellifie it, for after the molt fra predfeste of once to we kned I a phoch apelan name I from ad am tudged for the hope of the promes made of God/ buts oure fathers buto which promes oure, th, terbes inffatly feruyinge God tapes night/hope to come. For which bopes fake/hynge Agrippa am Jaccaled of the tewes why fluide it be thouthe a thronge buckebyble buto you you

bob saple agapne the bead? Jalfo betelp though in mpalfe to in iny contrary thyingis clene agaput thename of Jelus of Nazareth/which thinge 3 also byb in Jerusale. And many of the fayntin Chut 3 in prelon. Motouer 3 receaueb auctorite of the bigb selesi And whe they wer put to weth Jeanethe fentence, And I pumpfibed the often enery finagoge/ ab copelled them to blash heme/and was per more mad bronthem a persecuted the lenen but fraunge cites/About the whych through ap I went to Damakon with

The Actes of the Apolites.

anctoure/and comillyon from the he prefter/end at myd daye (Ayuge Agrip pa) Ila we in the waye a lyght fes her nen/aboue the bryghtness of the lumi Thome counde about me and them/who

pch tomeyed with me.

unben we wer all falle to the erth/3 here a bovee speakings buto mela fa mae in the ebme roge Sam Sanling perfecuteft thou mergris have fort to hicke against the pricke. And I for Jefus who thou perfecutes Buttples buto the for thes purpole/to make the a minifer & a witnes both of the top ges which then hall fenels of the t ges in the which 3 wil apere buto the belyuerynge the from the people/an fro the getyle / buto the which nowe fembe the/ to open their epes that the myght turne fro darchnes buto lygh and fro the power of Satabute dob that they maye receaue forgyuenes a Connes/and inheritalite amongethen which are fanctifped by faythinme.

taberfore hynge Agrippa 3 was not bifobediet buto the beanely bytonbut the web first buto the of wamakaje at Jewipe to the geryla that the roles of Jewipe to the geryla that the roles of sepetial turneto Godian bo the right

The ribi. Chapter.

worked of repensance. For the taute the tewes caught me in the taple a wat about to be me. Henerthelesse Johan pueb helpe of God/ad thou buto the bape witnessynge bothe to smal and to greate saying none other thenges the those which the prophetis and Moses bid saye shulle come/that Christ shulle shulle come/that Christ shulle shulle refero deeth/and shulle she we light but the nearle/ad to the actual.

light buto the people/ad to the getple. As he thus aufwered for hym fpife/ feding layer with a lower boyce. Dans thou arte bentes thy fife. Bothe leave lynge had made the mad . And want aye/3 am not mad mod bere fellus/ but speake the wortes of true thad lobeenes. The kynge knoweth of thele bingen/before who I speake feely nes Other thinks I that eny of their thingis are bybbe from hym. For thes thenge was not done in a comer kyinge Agrip pa beleueft thou the prophetes! I wote wele thou beleuell / Agrippa lapbe buto pant / Sum what thou bayingel mein mynbel for to be come chillen! And want layb. I welve to god that not only thou/but also all that beare me to dape were not fum what only bacalto therfoche as 3 am except thele bom a And when he had thus spoken/the page tole bp/g the bebite @ Bernice/

The Actes of the Apolites.

The petat face with the. And when
the pwere gone aparte/they talked he
twent them feines fayinge/Chis man
weth nothings worthy to weth/not of
hondes/Then faybe Agrippa buto fo
flus/Chis ma might have bene lowled
yf he had not apealed buto Cefar.

The rebit Chapter.

1.003.pj. f

we thuibe faple into 3th ty/thep belynered thank/ amb certa yne other piels nees buto wo nameb 30- fins/an butercaptame of

Celses foudears / ad we entred mon thippe of Adjamicium/and lowfed fro lond/apointed to fayle by the colleges after who Aritarcus out of Alacedonia of the contre of Thefalia/beingewith the The nexte daye ca we to Sido/e Julius courteoully entreated pani/e game himiliberte to go but his fries ad to refress hymilipie/And from thice lanched we a fayled harde by Cypers/because the words were cottary. The same speed we oner the see of Cicil/e pain applied we oner the see of Cicil/e pain.

And there the universprayee founds a Chippe of Alexaday reby to faple into Italy/Eput be there in/E whe we had Tapled to wir many bayes/e frace we re come ones agayut Guybo (because

The rebti Chanter. the write withstore by) we sayled h be by the codes of Caby ouer again Salmo/and with mache workelaplel beyonde pt/ad cam buto a place called boodeporte. A pewhere buto was a epte called Lafea. When moche tyme mag (pēt/a laylinge was nowe teoper beoug/because also that we had oner-longe falled/paul put them in remem C bannce/and farbe buto them! Spis J percease that this brage will wred butte and Damage/ not of the labynge and thippe only/but allo of oure lyues But the buber captayne beleued the gonerner/e the matter better then thothringis whych were spoken of want/ and because the hauen was not como-Dingto wynter in / many toke countelli to beparte thece/pf by eny meanes the or myght ataque to 10 henices ad the te to wynter/which bauen pertayneth to Candy/and feruith tothe fauthwell and northwell wynde/when the fourth wynte blewe/they Cuppolinge to obtamethen purpole/lowled buto Allon/ and layled patte all Canby.

but anon after there arole (agapte fletheir purpole) a flawe of winde out of the northeaste (1) he the shippe was taught/and coulde not resplict the wyne be / we lete her go and drane with the wether / the came but o an yie name.

The Actes of the Apollics.

Claudia / And had mothe worke to come by abore which they toke uppe and bled helpe underger dynge the lipper fearynge left we thilde hane faile mid. Systes / ad we lete wane a bellet ad to were carped. The nerte dape when we were tolled with an ered yngetempele they lyghtened the thippe / a the thippe dape we call out with our come bonders the tacklynge of the lippe. When at the last nether funne not karre in many dayes apered / And no smalten, pest laye by 5 bs/all hope that we shall

Then after longe abitine paul do ge be forth in the mydres of them ab lay, de/Spis ye thulbe have bethe me/and not have we parted from Candy/nether to have we parted from Candy/nether to have brought but do styry have ab loke. And nowe 3 erhorte you to be of goode chere/for there thathe us toke to fry page and for the amonge you. But of the flyppe and for there have a toke they properly for there kade by me this night the aungel of God/whole 3 am/and whom 3 ferne/faringe/feat not would for thou mult be brought be fore Celas/And lo/God hath grae have to the all that are in the styrppe with the wheetore Spis be of goode chere/for I believe God that so pe shall earn as re was to the me/ ab we must be can fur a certapue plonde.

Che. rebij. Chapteei

But whe the fourtemben pale was tome as we were carred in Abria about myonyabethe Chipmo bemed that the re apered forme coffice bate them/ and they founded and founde pt. rr. febbos They wer a tytell further and foumbed agapnelab founde. pb. feddog. The fea fringe les they foute have falle on fome vocke/ they call titt ancres out off the flerne and well hed for the daye. As the flipme were about to fle out of the Chappe ad had let boune the bote into thefee under a colour ag though they welve have call ancres out of the for-Oppe, paul Capb unto the unber captapue and the foudpers . Except thele thybetuche shyppe pe cannot be late. Chethe fountiers cut of the rope of the bete/and let pt fall awaye.

And in the meane tyme/bitwist that and daye/wall befought them alto take meate/layinge: These is the matter farminge: These is the base that he have taked and this much faithing extending the base that he have receautinge no things at all/wheefore 3 praye you to take meate. For this no bout is for yourse helth/for there shall not an heave fall from the head of enp of you. And whe he had thus spoken / he toke breed / and gave thanked to God/m presence of the all/and brake pr/and began to eate. Them were they all of Good cheave/ad they

The Actes of the Apolites:

allo to be mentertile were all together mathe (happet we bondsed at the fole and listene foules) (take they had enternough) they lyghtened the flyppe about the we beate into the fee.

Jube it was dape they knew not the sonte/but they fored a certagne reache with a bake/anta the which they were mynded (of pr were poliphie) to think in the htpps:// And whe they had takes do ppe the ancres/they comitted the felicies batto the fee, and in which the cubber bontes a dopled doppe the mapne farle to the wynde and doppe to indee, and the feel into a place / whych had the fee on bathe the foose parte flucke the hypps, and the foose parte flucke the / Admin sed that for the hypps.

the presences seems et was to bylishe presences les emp of them/white hab swome out shulbe five awaye four the bull hept them from the re purpose and communded that they that conins swom shulbe case them selves spis into the see/ad scape to lonte. And the other he communities to go some on border and some on broken perand so cam ye to passe / that they can perand so cam ye to passe / that they can

meall fafe to lonbe.

Ebe Pablij Chapter 1 173

Che rebiff. Chapter,

they knowe that the pla was called Melpta / The people of the countre lives wed by no lytell hyndres for they kyndled a fyie/ad

present enpue/e because of colde. Who present enpue/e because of colde. Who some hand e of Asches And put the into the fyre/a byper (because of the het) crept out and tept on his honde/ku hen the men of the countre fawe the worme hange on his honde/ku hen the men of the countre fawe the worme hange on his honde/thepsayde amoge them selves this ma must never be a mortherer/ku hom (though he have escaped the see) yet bengeaste suffresh not to spue/And he shake of the byper into the fyre/and felt no harme/Thep wayted when he shall be have swolne or fallen wine wad so him But after they had so hed a greate whyse/and sawe no harme come to bym/thep chaunsed they myndes/and sayde that he was a God.

of the fame quarters/the chefe misof the yla whole name was qualities/bad a load hippe/whych receased ba/and loaded bat the bayes contrously 3t fortuned that the father of the bludge free of a freuer/and of a bluddy fixe to whom paul entred m/so papage be/and layde bys bondeson bym/and

The Acted of the Apolics.
Bealed him. Under this was done other also whych were discaled in the ple/ch and were healed/ad they bid by great bonone. And when we departed they labed by with thy nagis necessary.

After this monethes we sapled in a Common of Common control of the control of the

Chippe of Alexably which had wenteed in the ple/whose badge was Cakorad Dolling. And when we ca to Ciracula/ wetarped there.iii bayes fro whente we lapled about ab cam to liegifi and after won dapethe fourh wynd bles ad we cam the next daye to 10 uctolus where we founde brethrent e were bes fried to tary with the leven bares/and to came we to Rome. And from thence when the biethien berbe off bs / they came to Apiphotum/and the tanerns and met be/Uiben joanl famethem b thanked God/and wered boibe. whe we came to it ome/the buber captagu belyuered the prefoners to the theft captapne of the hoft. But want mag Suffered to Dwell alone with wone for

Dierthat kept hom.

It fortuned that after the baped of spaul called the chefe of the Jewes to gether this thep were come/belayes anto them. Effen and brethen/though of have comitted no thinge against the people/or lawes off our factors / yes was I delynered present fro Jesule.

teminto the hondes of the Komaynal.

Whyth when they had examened me, wolde have let me go because they for undeno cause of weth in me but when the Jewes creed courtary 3 was confrapned to appeale but a Celar not be cause 3 had ought to accuse my people of. For this cause have 3 called for you toke you and to speake wyth you. For 23 because of the hope of 3 seal am box

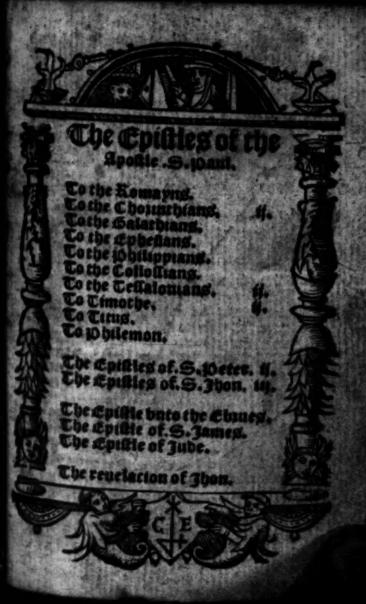
unde weth thes chapne.

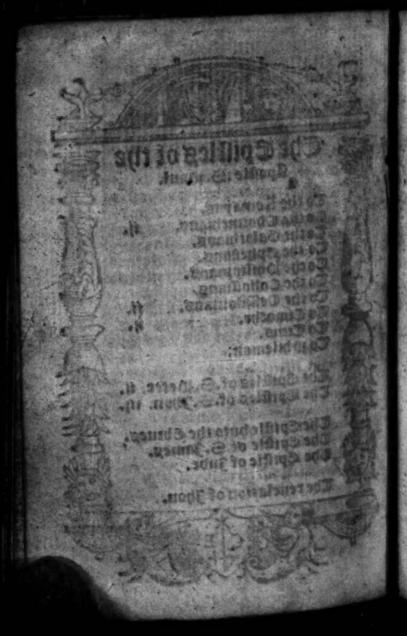
And thep layee buto him/We nether tecraned lettersont of Jewap pertape ningebuto the/nether came eny of the brethie that (he web or fpake enp hate me of the/But we woll heare of them what thour hinkelf for we have herde fthps fecte/ that enery wheare pt is woken agarna/ tabe thep had apopus teb him a pare/there came many buto him into his lobginge fro who he expos unbebiabtedifped the spagto of God and preached bito them of Jelu/ both by the lawe of tholes and allo by the prophetis fromounpage to apgit/And lome belened the thynges which were looken/and fome beleued not:

When they agreed not amoge them leines/they departed/after that to aut had spake one worde: wel spake the boly good by Lay the propher buto oure lathery/layinge: 60 buto thys people

he of bearinge/s their epen hauer colled less they shall be executed they better executed they better betters/and better with their betters/and betters/and be connected/and finalis beate the Be ye knowed thettore done you to they confolacion of bod you fout to be entries/and they will be de to be entries/and they will be de to be beat he pad to you that the Jewest when he pad to you that the Jewest parted from hym. I and had genter specially and done them selves to be well and done they will be seen to be seen to be and they will be seen to be ogynge/ Sab receaued allehat can to hym/preaching the hynghon of God ; and teachynge that the Late Jelis with all continees, no mit for bydd page hym.

The Spottes.





The Epistle of the Apos

The fyall Chapter, H



lus Cheft / calleb buto the office
ce of att Apottle
put a parte to
pleathe the gos
pel of god / whis
ch be prompted
afore by the uso-

phetis in the holy scriptures that make mentio of his some/the which was begotte of the seade of wantd/as personance to the seade of wantd/as personance to the sellbe: and beclared to be the some off 6 od/by power by the holy good that sanctifeeth/and also in that that Jesus Chist oure some vole agapte from beeth/by whom we have receased grace ab anothe shippe/that all sentiles shuthe abeye to the fapth which is in his name/of the which not under ye also / whych are Jesus Chises by bocation.

Controu of Rome belone bor Cob

Made

Co-the Komayusi to faincies by callinge. Brace be wil you and peacefrom God oure father) and from the losde Jefus Chaft.

Frit verely Ithanemy god thosow Jeins Chile for you allibe cante you se fayth is publiff her though out all the worth for god is my witnes/wh I fernetumy (pryte/in the gaspello his lone/that with out cealinge Ima he mencion of pon at wayes in my pla pers: befer hinge that at one tyme of a mother a prosperous somep (by the wil of gob) myght fortune me to come bu to you. for I longe to fe you the en pour. For I touge to te pour tous en patre betto we amoge pour fome (pre burdy fire / to fire gette pour with all (the red) ether I mpght have confolacion is getter which bothe pour and I have fayed which bothe pour and I have is a wollde that 7 have often type there: howe that I have often type purposed to come buto you four few few.

bene let hytherto) to have some frattamonge other of the gentpis. For 3 am better boths the grekes/and to them which are more as also both grekes/but the learned ab also both the buleacueb. Lykwile as mothe as in the 18/3 am reby to preache the got pell to you of Kome also.

For 3 am not a spamed of the got pell of the for the country of the got pell of the for the country of the got pell of the for the country of the got pell of the for the country of the got pell of the formation of the got pell of the got pell

pellot Cipita/verante reinthe pe

Their Chapter.

of God buto feluacion to all that beleie/namely to the teme/and alfo to the gentyle / for by it cherryobtewelne which commerb of God is opened fro laythe to favethe. As it is writen/The Aba.ii.a. TERRESHED STREET

int failline by fapet.

for the math of god of beque aper cala.iii. seth agaynst all bagodlyness ad busy ghtewelnes of men which withholds the trueth in burpghtewelness lepuga that that througe which may be kno wen of god is manifelt amoge the for both the we it but the for his in limble thyingis (that is to lave/bis eternall power and godhed are buden frombe ab lene/by the workis from the cracio of the works So that they are with out excute/in as morbe as when they knewe Gob/they glouded hi not as god/nethes were thankful/but we ed full of banifies in their pinaging tons/And their foliable bertes wer med. then they counted them fel ephe. iii. wife/they be ca foles e turned the

expentes of this cause gob gane the bope buthete bertes intes/buts burlennes to bettle there owne bodies bitwens them felnes/which courses his exuert

loss of the immercall God / buto the militude of the smage of mortal ma/ most byroes and foure fored beares

meb.r.g.

Ba.tti.

cothe Romanist

A PLACE

buts a spe/and worshipped and sente the reatures more then the maker which is blessed for ever Anen.

For this cause god cane the bype had to Chamfal lustes, for ever their women by the chaunge the naturall bis buts the bunnturall. And lyke wyse also thems lefte the natural bis of the woma/and bis of the maker in lust wo on another among the selves for lust wo on another among the selves for lust wo on another among the selves for every maker in lust wo on another among the selves for executed in the selves the exwant of the selves the exwant of the selves the expansion of the selves for the selves my selves the selves for the selves of sold even so godden a leawly my selves they shall be be the they shall be presented in the sighteous dopting of forms actionized selves of course outlook malicionized selves of course outlook malicionized selves course my selves of entire course outlook malicionized selves of course outlook malicionized selves course outlook malicionized selves course outlook whether the selves of course outlook malicionized selves course outlook whether of selves W. T. 43:H envil concreted/whilperen/barters/haters of woodness of wo thrugis/disobedient to their fath ab mochers/with out binderdous concusate bleakers/bulouyage/s bome & merciles/which men/thou they knewe the righte weines of a bowe that they which for be things my are worthy off heat house not a en prace worthy off deeth per dyn they the fame/but allo far se in the that his the. C. The

he sic troter erforearte than meso nable omä wholoeuss mat.bij.a thou be that intogeth.fo in that fame where m thou subgest another/th J. M. 100 11 ou covened thy life. for 917. S.3.O. 8 thou that tudged/boek enenthe lame Md333.641 dife thynges. But we are fure that the indgement off God is accordinge to treeth aga ynk the which competache dind lasts thinger. Chonnell those O man that G1.0350 indgelithem which be locke thrings pet bolleuethe bery fame/that thou that eleape the indgement off Bods Other belptleft thou the eiches of hys Bodnes and pacience/ad longe lufter University cement by the bowthat the imbues of god ledith the to repetatice Witthonafter thone barte bestethe attamos repent: heaped the to gether mat.roj. peat bengeaucerwhé fyalbe spenned therightewegind gemétof god which buil rewarde energ man accordingers dis betes/that is to lave/oraile/hono telab immortalite to the south contitipinge in goode bo pinge/leke eternali pfe/But buto the chat are rebellious id buto ben the trueth / pet followe into purise/foat come indignacious busine

co the Roma Den. p.b. wholeever had finish with out la me wholoetter had unned with out lawe from the perilipe with out lawe And as many as have from the bours the lawe fool be induced by the lawe. For before god the lawe but they whych do the lawe the lawe but they whych do the lawe that they which of nature the lawe no lawe ha of nature the hearings which the we are a lawe but their bearings which the we the bede of their felnes which the we the bede of their we out in their hertes full pie in their hertes full pie in their hertes full pie their parts in their hertes full pie their felness which the we the bede of their secrets beareth with established. H.par.rit lob.frebij Sict. F.C. mat.bif.b encicence beareth witnes bato the edictence bekeeth with en until the also their thoughtes / acculyage was another/operculyage at the have was god shall inductive leavetes of men/age the leavetes of men/age four description arts called a Jewel Beholde/thou arts called a Jewel and trustes in the lawe in ectoying in God/and knowes his notil/ad has epoperiete of good a hab/in that thou are the informed by the lawe: And belease the thought the chartes and the chartes are a gray that the chat then the fife arte a grie bute the bute the bute the best of them where are a special white arte a grie bute the best of the bute and the bute for the bute are a special and the bute are been a special and the bute are been a special as a special and the bute are been as a special and the bute are been as a special and the special areas are a special areas areas are a special areas are a special areas areas are a special areas areas are a special areas areas areas are a special areas areas are a special areas areas areas are a special areas areas areas areas are a special areas areas are a special areas area 110,612

The H. Chapter.

which sugge to beknowen/and tenethin the lawe. Nowe teath ouanother: but teaches nor Chou preacheti/a man (bulbenot 2 le/and per thou Gealed. Thou lay for man hulbe not commit abuontry /an thou breaked weblocke/Thou abbo the pringer/s per tobbell Gob of principle. The last pringer the last be the last by the l spil fpoken of amoge the gent plu et

one poulas itis miten.

Cittitution bevelpauapleth yf thow hepe the la we: But of thou breake the lawe thy circunction is made bucieches don. Therfore yf the bucieches he be the right thomas contagned in the lawe/full not his buciecumtiton becomes for circhethon? And that not buckethes. circula which yo by nature (of it h pe the lawe more the which beyon buberthe lawe ab circucito) botteral-grue che lawe? For he is not a Jewe which is a Jewe outwarde perher is that thige circlicials which is outward in the health of the tier he is a few e which is his within the circlicials of the her te is the true circucino which is in the ree/Ad moeth the letter/or hale play le is not of men but of got.

Chemin Chapter,

Cyc. FFE

I ISHO

ugh fomeoff come whe thomassesubgens sightewelnes make the sigh of god more excellent what fape: per fon burighteous u beth bengenmer (3 fpeakt ener of men is ab for bit then that and indection new my lye buto his prayle, bettee of god apered mencupit ipe Forme that well do envi that good mave of whose painmecton is tun Libet lape we then ? Are we bette benehepe no/in no wyfer (o) we has all sedy groued dow th Bala.ffi bwatten/Th ere in monet claistiknet one/Th

The fil Chapter. bith/there ps none-that lekethall an fal. D God/thepare all gone out of and. ruf. reis none that doeth good no no whim. Their thiote is an ope lepulcre/wy their tonges they have discessed / to porton of Alpes is buder their lippe whole mouthes are full of counting crrrip. plai.tr. Ela, lie, ofal sul butternes Their fete are twpf beed bland melleuceto and w ones are in their waves; And things feare of god before the the lawe lapth/he laith it to the are buder the lawe/That all mouther gara. mape be Copped /and all the worlde be modued to God / be cause that by the roes of the lawe/fhat no fellie be tu hed in the fight of god. For bythe l we commern the knowledge of Anne. Lawe verely is the typhtewellics that cometh of God weiner with our the fulfyllynge off the lawe hanging vitues pet of the lawe and of the pro pheng, the evaluemennes no his goode before Concommett b

o the Komayan throng bebe redecid that and ring. of mercy thorow faith in oud/to thewe the eightewellest before him is of baloure/in Forgoueth the Comes that are ch god bid littlee to the evene / the epoptemethes that web of home that he mogue become / and a tract par of home wh lenith on Jelug! k (Uhere is then the reloyle is excluded. He what lawer by we off workis: Nave but by A offayth the improfe therfore that a mai Billed by fayth with out the be the lawe. Is he the god of the ompres he not also the god of o donte got gettis. For it is god only which is a we thew fayth? er mayntayne co bid. Use rath titl. Chapter

The iff. Chapters what he person with god. For what he person with god. For what he person was content onto hi for rightered Sala. if a new content on the person. Jaco. 13. de notrechened of fauourbut of duce 17/To him that worketh nor/but bels uethen hym that tultifleth the ungode lyist apen counted for righterestness, suc as want defleribeth the bielled films of a man / buto whom Sod afterpleth righterestness without debest Blesso are the p/whose unrightered plal. price we see so the strong without debest best strong without debest strong without strong without debest strong without strong without debest strong without strong without debest strong without de

nered. Bleffed is that man to who the love imputeth not lynne.

Cathis blessennes the byo the circum tilehor byo the buckennes the byo the circum tilehor byo the buckennes tilehor the same to Abraham/for epophewelies. Howe was it rekened? In the syme of circum tilofor make the tyme before he was circum tiled? Not in tyme of circum tilon bus whe he was per buciecunciled/And he reteaued the figure of circumciled/And he teteaued the figure of circumciled/And he faith/which faith he had per beying distribution that he fight be the father of all them that beleue/though they be not circumciled/char he charles be more feeficiled / that epophewelies in the ship be the father of allo And that he myght be the father of the circumstiled only a last be cause they are ricemstiled only a

Dicte entifether walve alle in the Ger see of facts) which was in our efather stanta before the tyme of circumstiff for the promen that he shall be the begre of the worke was not grants Moraba/or to bis lead thosow the lan but thoso with erghtweined which co meth of faith. For pfthep which are o the lawe be herres/the is faith but b the se the promes of none effecte. Bette the lame caulert weathe. For whe no lawe is there is not algorithe to fape by fapet is the entreviality grither bearing the come of fauour ab the the plomes might be fuce to al thele Mottothe only which are of the laws but also to the whych are of the lag of Abraha which is the father of byla ebija an ie wetter bane orderneb theat ther to many nacios/ before bod w thou had belened / whych quychents
the beeb/s callett those things who
benot/as though they were.
Ushich Abekam/contrary to hope
beleved in hope/that he spulle be the fathes of many mactos / accordinge d.fb.b. feed be an he farmed not in the tage unt her collineach his owne poph/m led what the we beet/end when he is timose an hondred peace olde. Act tabored he she barained of Sass

the b. Chapter Macketeb not at the promestol gobthe ed. 1 di some bubelefer But was made from a to the farth/and gave benous to God/and gave benous to God/and beleved that he which had made the promes was able affortomake it goodiand therefore was it restanted to by m for eighte welnes.

It is not writen for him only/that it was rechency to him for night welnes but allo for ho/to whom pe shalbe conted for eight weines to we belene on Di that tayled bype Jelud oute losbe fed beeth/ Which was delivered for our of the back agayne forto institle back. The b. Chapter.

The b. Chapter.

I perfore be cause that we are institled by sarch was are at peace with god those or wante look Jet's chill. by whom we have awa bye in thosow farth butte is fauour wherin we kode a reloyli hope of the prople that Chalbe grue Sod, Mether do we to entribut alls exclore in tribulació for we know attribulació bringeth pacièce/paci bringeth felynge/felynge bringet thingerh felynge / felynge bringeth Jacob. J. cause the lone that God bath bu

to be Serings that while we were finites (Chall Dyed for ha expense

ee then no wells proved to are intiffered to the blomby spall we be presented to mark the blomby spall we be presented to mark the boxes to mere enterpy one was exceeded to more more than the cacilled one shall be presented by the beauty of the meaner of ourse to present the broke meaner of ourse to present the state of the meaner of ourse to present the state of the by whom we have receambe tonmer its perfore and by one ne enteen in to the worlde ab the meanest of lytine: and to beet p over all menion formactive that all me runed, for even but other ments franco. For even have was frame in the w ne was not regarded/as se was no lawer neverthele mygned for Add to Moles in the also that American por with method of his Adams which is will take to the parties was con with the green principles.

meany was the fanc We by taugute nes op one man morne gyfte i eerb cam the aned. For h

me bato côte mital m to indify teo inc Spine of one/ bearing. r the meanes of one/muche mo; bey which recease aboundance we and of the auto of me and of the gyfte of engine mediate patte in 19fe by the meaved of one may for the fyrme at the work will ment on the fyrme are continued to the firm of the fyrme at the firm of the fi

the righte welner that hyngeth sopon allmen, for as by one man-latobediete many be cam finners/ ethe abedience/off onethall many

nabery giveous.
De lawent the ineame space values
des space (pulse encreace. And w be
double inne of space was / special more plententines of general barries and general barries of general ba Jefu Cireft. Che, bj. Chapter

cothe Lomeyns. Spat shall we save then? g shall we continue in spir-ne/that there may be as bostbasice of grace a sob for his ipomethal we that are tenbau tont benge fin ne lyne enylenger therm? A Licme ber penor that all we which are ba feb in the name of Charle Jeln/ anch sala, itii desided to dre with him: we are busich worth hym by haptym fotts dre / This as Ghaft was rapled by fed dreth by the gloty of the father/euch is we also bed, it affinite walke in a newe lyfe, for private per ti, a be graft by seeth lyke but by me euch eph.ttif.elo mult we be lyke him in refucession solo.iij.b This we much temeber shat ours abe man An centil, en mbth phin age the the body affymire might beterly be Broyed/char hence forth we imile be ferununtis of fynne. for be to tuberlose of we he bead with GM we beleve that we fhat lyne method remembrynge that Chaft once carle from beeth/bieth namote. weethbal no more po wee buct bym. for a to a bringe that he byed: he bied as chee mange lyune once. Aud as couches that he lyurch/he lyurchburg god Liberty le lyurch and a second Bewife pmagen pe alfo/ebet pe ad as concerninge frame but at

The. bj. Chapter.
buto God thorowe Zelus Chift ours lote. I Let not lyke raygne therefore in your mortall bodyes that pe hulbs there buto obey in the lukes of yt. Actor grue ye pouce mebers as infinimities of burighte wellies buto God / as they that are alone fed beech. And grave your members as infirmmentis of they that are alone fed beech. And grave your members as infirmmentis of the power members as infirmmentis of the bane power oner you. For ye are not buber the lawe / but buber grace.

What then: Shall we four because

le we are not bnber che lame / but bre des grace: God forbib. A Remeber pe foa. biti. b not howe that to who foener pecomptif. pet. ij. b poure felues as feruantis to obepe his kruantis peareto who peobere whether pe be of Cynne baro beeth / 03 of 00 erbience bnto ryghtewelises ? Gob be thanhed/ pe were once the fernauntig silpme/Butnowe have obeyed wyth poure herres buro the forme of doctets ne where buto ye were belivered pe actethen mate fre fed spune/ad are beconethe fernancis of ryghte welnes. L h I will peake groff pecaule of the mutmine of poure fictibe. As pe hand Francoure members fernauntis/ta actennes and to miguptie / from inte Pite ibnto intquotie i enento now e the pouse incubers fernancia

Co the Komayus. ergitewelness that pe mape be lan ed for who pe were the lecuations frame pe were not buter rightewell tinbut frute had pe then into thringis where of pe are nowalhamed for the ende of the thringis is deeth. But m me are pe belynered from fpane made the fernauntis of Gob/and b Poure feute that pe fhulbe be fauctif ed/and the ende enerlatingelyle, fo the rewarte of Conne to Deeth/but etc mal lyfe is the gyft of God/thojom Je

fus Chill once Loibe. F

The, bij. Chapter.

Che, bij. Chapter.

Chapte is in Cubiecció co a májis bolibe b If the man be trab/fibe is loted fra lawe to the ma/ag longe as lawe of the man. So then probple nawe of the man. So foet paid with a ma lyueth the couple her (ple with a other man / the fhathe counted a wis locke breaker. But of the man be been for is fee from the lawe / to that the no wedlocke breaker/chough the couple her fofte with another man, ple her fofte with another man.

Cuento my brethen peal

The bif. Chapter! body of cinal /char pe foutte be complete to another (3 means to him that is tre-lenagapue from beeth) that we foulbe bipage forth fente buto God/tube we b were in the fleffhe / the luftes of frime whiche were freced uppe by the lawes targned in oute membres / to bryuge feith frute bato teth. But no ware we belpuered fro the lawe fad beed fro per where buto we were in boudage / that we foulbe freue in an newe connerfas tion of the fpryte / and not in the olde connerfacton of the letter.

What that we tape then: ye the lanot what lynne meat/but by the lawer for I had not knowe what luft habbe meant /excepte the lawe habbe lapbet then thait not lut . But frame toke an Aro. ex. c occasion by the meaners of the commun. Deu. b. b bemet/ab wonght in me all maner a concupificance. For berely with out to twelpfie was bead. I once typed with out lame / but when the comaundemen ta/fynne renpueb and I was was. And the bery fame commauntement which man ordered but o lyfe was founte to. I be but one an occasio of teeth. For fyndre to be occasion by the meanest of the foundament and so disceased me/ and by the sylfe commaundemer times of the me/whestore the lawe is boty/and the f. the

To the Romanus.

Communication of plant and good.

Used that then which is good made beeth but o me abo forbid. Mape for me was beet home me / that pt impate apece howe that forme by the meaner. of that whych is good / hab wrought beeth in me/that frune which is butes "the commaundement/mpght be out of measure spinfull / for we knowe that the lawe is spiptuall / but I am carrail solve buder spine / be cause I wore not what I both the bo I not/but what I hate/that bo J. pegbo nowe that whych I woldenot / Jyra, unte to the lawe that pe pagood. So then nowe pe pa not I that do pe/but Tynne that dwelleth in me. fol I mowe that in me (chatis to laye in my lies she in welleth no good thouse. To woll is prefent with me/but I fynde no me when to performe that which is good for I donor that good things which I wold/but that envil do I/which I wold/but that envil do I/which I woll be not. Finally/pf I we that I wolk not then ps pt not I that do pt / but frume that dwelleth in me boeth pt . I fynde then by the lawe that when I wolle do sood/envil is prefent withme. I delpte inche lawe of God/as cocernings the inward man. But I se another lawe in my members rebellings a gaynt the lawe of mp impude/ and subdigings ins wethat in melehatis to laye in mpfle wid. and

255.00

The biff, Chapter.

unto the lawe of forme which is in my membergio weersbermantbat anni who thall belyuer me fed thy body of deethe 3 thanks God by 3cfus Chill oute Loide So their I my lylle in my

myndelecue the lawe of God / and the my flellhe the lawe of tynne.

Che, biff, Chapter, And the control of the which are included from the flesh wathen as a flesh which wathen case. cerche flelibe | but after the former for the lawe of the Corpte / wherpuis

lefe thoso w Jefus Chaill/hath belyues red me fro the lawe of franc ad deeth. for what the lawe could not in as mo the ag it was weake because of the Re-The/that performed God/and lent bis fonne inche Amelitude of Conful Heade in the and by the oblaceon for Connece pour geo frame the hell pe/char the eighte welnes required of the lawe might be fulfyiled in by/whych walke not after

B for they that are carnal/ace carnal ipmyubeb : and they that are spyring allacegoodly mynded. To be carnall myubed is deeth/ and to be fpiritual mynded pg tyfe and peace/ Is because latebe fiell hip in prite is en punte aga full 600/for or is not a bediencto the

18.b. titti.

to the Komayugi

h we at how nether can pros. So that they come are a guent to the freque, can

But pe are not graen to the lether but to the lipspee of God dwelf in your If these be end man that bath not the lipspeed C with the lame is none of his. If Chill be in your the body is tead because of lying. But the lipspee of lying. nes lake. Unbertote pff the lospie of byen that rapled uppe Jelus from beeth buck tapled by Chall quychen pour mostal babyes because that his

figure moral babyes/bet alle space for the Therfore brethen we are now betters/more the fleshes to lyue after the fleshes, for pf pe type after the flesh per man bye. But pf pe mantifre the better of the boby by the fly yee/ye sha gala. (its, a lyue / for us man pus are lebbe by the for pe have not receased the forces of bombage to feare eny moate/but popular pane receased the sprate of adoption whereby we crye Abba father. The same sprate state we are the somes of Sob. It we be the somes/we are also the heyes (the merco when child in 30 to pe

mejuffer to gether | that we mave be

positives to gether.

If for I suppose that the addictions of the lyte are not mostly of the glosy which shalls show as the creatures abparts to hyuge when the sames of Son shall longuage when the sames of Son shall longuage when the sames of Son shall apere / because the creatures are sub-burb to baupte against their wyst/bur for his well which subbured the in hope, for the nerv creatures shall be being ed from the bottlage of counterou/in to the glouous libertie of the some god, for we knowe that every creature re groneth with his also /an transpleth in payme enen buto this tyme.

Not they only but even me allo who the have the fritte mome in our leines ab wapte for the aboption/and loke for the betyperatice of our bodies. Lefor we are lauch by hope /But hope that is lene/is no pope / for howe can a man hope for that which he lepth : but and pf we hope to that we le not/then Do we wyth pacti

te abybe for yt.

Lyke wyle the fortte allo belpeth an te indennities. For we know not/what to befire as we ought/but the spitte ma keth intercellion mightely for he with gronging which cannot be expressy west songe/and he shas leaselyes so

Cotte Romayns.

perfe / knoweth what po the mempinge of the sprite / for he maketh intercession for the layete / for he maketh intercession for the layet of acordinge to the pleasure of god. If for we know well that all changes worke for the best one to the that some god/which also are called a four pose for these which he know before he also oxbepted before that they shall be spread for the spread before the spread of t

Uthat that we then lave but other thenges: It wood be an ouretype/who can be agaped by ? whech thated not big owne to the but gave him for so all thome that he not with hom give by all though allow (who that lave empthings to the tharde of goddes choice? It is wood that indictieth/who the than codempite. It is chief which is wall perather which is refen agape/which is also on the right honde of god/is

maketh intercellion forbs.

tipo foul feperate of from goods fone: foul tribulacion of anguyabe; of perfecueton other higger other make better other parel other forence; other parel of her forence;

Che.fr. Chapter.

led all daye longe of are conted as the peapointed to be liague peacome from glythorow his helpe charloned bs peand and 3 am live that nether weth/nether lyfe of nether amgell of nor rule nether power/nether thynges prefent/nether thynges to come/nether heeth/nether lowth nether eny other creature shall be able to departe by from our londer, for the ir. Chapter.

The ir. Chapter.

Telpouche renething tis and ipenor/ in that where of myrosciete bearethine wyrnes in the boly gools.

that I have grete heapnes ab cotional forowe in my bert / for I have writhed my frife to becaused from Chailt for my inethen/ whych are my kynimen as partarninge to the fless he when partarneth the awperous and the glosy/and the tellawe/and the fee ince of God/and the promples / whole

bleffeb for ener/Amen.

3 Spake norehele chingist as though the worder of Bodes benone effecte.

alls are the fathers/ and they of who ine (as concerninge the flethe) Chiff tam / whych ys God over all thinges

Coche Romayns: For they are not all Fleachtes which gell.pri. bebe feete of Absaha/But in Ifaac find she feete of Absaha/But in Ifaac find she feete be called/that is to fape They whych are the chylogen of the fletthe/ gall.iffi, bare not the chylosen of God / but the chribae of promes are counted the lear gefi.zbiff. be. for theg is a worde of promes/ab. once thes teme well I come land Sa va Chall bane a forme. Aether was prio with her only/but C gen.erb.c also when Rebecca was wrth chylbe by won/3 meane by our efather Isaac/ rees the chylbic were borne/whe they had nether bone good not bab (that the purpole of Gob which is by electron enyght Gonde) pe was fapte but best ce of the caller/the elber Chal fernes geff. exb.c younger/As pt is myten/Jacob belo-Blala.j.a. neb/but &lau he bateb. the their we lave then? 18 there are buryghtew claes when food food the state of th in a mans will/or runnynge/but in the mercy of God. for the icripture layed Gro.(r.d. boto pharmo/Enen by this fame purpole pane 3 Resed the by to the men

The.ir. Chapter, lower on the lab that my name my an be declared thosowout all the worlde. So bath he mercy on who he will/and whom he wyl he maketh her be betted! then which he by pet if so who can Ele. elb. e eefft his which bisputes with God. shall the lapte, po, b worke lapte the workeman/why has thoumabe me on this fallio: bath not the potter power ouer the clape/ enem of the fame lompe to make one bellett onto honoute/and another bute bifbonouve: Eue lo God willynge to thewe his wath/ad to make his power knowen/ luffered weth longe pacience the bellels of weath/orthe pued to danacion that he might beclare the siches of his

had prepared bute glory/ that is to fape by which he called/not of the lewes only/but also of the gentyles/ As he sapth in Olee/3 wil call them my people Olee.if. which were not my people/ab tere best. Det. 41. loued whych was not beloued And yt hall come to palle in the place where pt was fayb buto them . ye are not my Olee.j.b. people/that there Chalbe called the fon

glosp on the vellels of mercy/which be

nes of the lynyinge God. But Clayas ceverb tor Ileael/thou Clate. F. sh the number of the chyline of Ileaes is the lambe of the fee yet that a se

To the Romanns easie be laned/Be framplibeth the wor be berely ab maketh yelhose in righter welnes, for a those words wel god ma ke on erth/And as Elapas layd before Elaye.j.c. Ercept the lorde of labaoth haddeleft by leate/we had bene mate as sodoma and had bene tykened to Comorra. What that we layer he we layer hat C. 17 2100 the gentple which folowed not eighte. wrines bane ouer take rightewelnes I meane the rightewelles which com meth of farth, But Meael which folo wed the lawe of rightewelnes / coulde not attaphe buto the lawe of trafte. welnes. and wherfore: Because they Cought penor by fapeh / but as pe were by the working of the lawe. forther be ue flombled at the flombinge fone. Il ela, proiff. pr is wepten/Beholde Jlape in Spoi ela. btij.c. Chall make men faule. And none chal ela. protti belene on him Chalbe alhameb. The.r. Chapter. Retten my beceig beiteel q and payer to god for 3fra 13:37:50 del is that the pmpghe be la wed/fol 3 beate the fecos De charthep have a feruit ampube to Bob warbe but inge to knowledge if of they afit of the righte welles who ed before god/and go abou

toftabilishe there owne rightewelled and therefore are not obedient but othe rightewelles which is at balue before god for Chist is the ende of the lawe to tustifye all that beleve. He all that beleve. He all that beleve at the welkes which cometh of the lawe / howe that a which cometh of the lawe / howe that a

B Moles beleethethethe sightewellies ent. 2016. which cometh of the lawe / howe that a se. 12. b. the man which both the thingis of the meu. 11.6 lame fhall toue cherin. But the rightes welnes which commett of faith/fpen-Beth on thes wele / Sape not in thene bette/ who shall ascende into beauene Chat is nothinge els the to fetch Chtift bomie) Other who that befrebe in to the beper Chat is nothynge els but to fetch bppe Chaft from beeth. 2But what layed the leripture? The worde deniere. sape the/eue in thy mouth ab in then ere. This work is the work of fapely mowledge with the mouth that Jelia schelotte / ad thate beleue with thone pert that God rapled bim bp fro werb Cthoushalt be lafe. if fat the belefe of the bert tuftifperb / and to knowledge michthe month makerba ma fate. For the lexpeture laped / wholoener bele-efs.prb

nethon him/thall not be a framed.
There is no difference bytwene the Jewe and the general. For won is Low Joek. H. a be of all /whych is epche buto all that Meta, 4.6, call on him. For whole ever that call on

ipail they beare with one a pres and bow foall they preach error ele. lij. bi de lent? As ye is myes : how Mans. J.D. fill are the fece of them w giad expresses of peace/an treat typping of good cornegie. But bane not all overed to the golpen Ela. list, a Ela pad layth/Loide who fail be Joan, ris. force laying rate. So then faythed by hearyings / and hearyings comby the words of God. But I alke! al, phis, they not berbe : no bout their land Des into the endes of the worde, is

But 3 bemande whether first be
eu.pril.c knowe of not. fruit Moles larth/2

wyll proudke you fosto emp by then
that are no people/ho by a folylitene
cio 3 wyl anger you/Clayas after the Cla.irb.a terbolbe ab layeth. Jam founde of et that fought me not / ab have specific them that alked not after me. And a leb. a gayoff Israel be fayth/All baye longe have 3 firestheb fouth my honder on to a people that beleneth not/but fee beth agayoff me. Che. el. Chapter

Che et Chanten Sape then/bath God cal

aware her people : Gov farbin. Kor even I vecely frad of Abraha Folithe er the frad of Abraha Folithe ert be of Belamin. God hath of call awaye has people which he may before. Other water ye not what e licipeure faich by the month of the ins/howe he spake to god agapult Is substituting the substitution of the phane billed ifficeg. right mapheris e diagred mune throate the families only and they seke manach. But what sayeh the answer of god to him agapue: I have reserved me lene thoulande me which has enot bowed their linees to baal Eus eacting tyme ps there a remnantiefe ethotow the electro of grace: pf it be fgeate the is it not by the defecuping of workes, if or the were favour no anour : pf pe be by the defernynge of workis/che ischere na favour for the were befernyng no befernynge.

What the 'Afrael bath not obtapeneb that that be fought fo but yet the electio hath obtayned pt/che comunit art hyphed/acordings as pt is write/Ela.bf.c.
God hath gruen the the lypte off but mat, riff b
quetnesseyes that they finibe not le Joan.rif.
and eares that they finibe not heare/act.rroth
que buto this baye, And Pauto layth/plat.lrbil

Let their table be made a mareto fac ne them with alland an accado to fan-le/and a rewarde buto them. Let their eyes be blynded that they fe not / and

auer bowe bonne theirbackes. 3 Cape the/mane thep therfore fien bled that they (bulte but faule dip gob forbib/but thorow their faule is hele happened buto the getyle forto prono he the with all/unberfore of the fault of the/be the richesof the worlde/e the mound(hyunge of the the species of the getyle/wo we moche more (butte to be to pe thep all beleveded speakers getple/in as moche as 3 am the le of the gentyle 3 will magnify my office that I might proude the whith the for of the caltinge awaye of the bethe recordinge of the worlde/w Chal thereceanige of the bebut lifes one fro weth: for pf one pere be boly, the whole heape is boly. And pf the re te be boly/the braunches are boly a

Though Come off the braunches broke of and thou bepage a wpibe of ue tree arte gryft mamage theiad m De partaker of the rote/and farnes o the olyuetree/bot not the frife age pall the branches . For of thou beard tylfe/comember that thou beared no the roce/but the roce the Chouwale li

Che.rf. Chapters

ethë/the branches are brone off that Imight be geifte in. Thou layel wele becante of pubeleue they are broke af and thou Cobell Geblatt in farthe Be not bye minded/but feare/lepingethat goofpared not the natural brannches left haply be also space not the

Behoide the hyndnes and rigorout mes of gobionthe which fell eigosoul nesibut to warted the/kyndnes/pf the ou comme in his hyndresion els thou Malt be bewen of ab thep yf they bybe not Apil in bubelene Chaibe gepteb in agayne. For God is of power to griffe the magapneffor yf thou walk cut out fanaturali wilde ofpue treesad was alled contrary to nature in a true ome tree/howe moche more shall the naturall biannehes i be gryffed in to

their owne olyue tree agayne: I wolde not that this fecrete thuibe behid fed you my brethie (left pe Chulos be wyle in pouce owne colaptes that etly blyndnes ys happened in Ileaelonepil chefaines of the gentyls be come m. And to al 3 fract (halbe faued d pris wite. There Chall come once Cla. lip. b of Ston he that both beliner/and thall titue awape the bugodines of Jacob and this is mprelamet buto the whe I hal take awaterbete firmes Ascocet ungethe golden/thep are enemes for

To the Romayns. pouse lakes / but as tout burgethe elec eifichep seeloued for the fathers lakis for becely the arftes ad callinge of dare foche/that it cannot repet bin of the/for loke as pe in tyme palled h ue not belened Bod/pet hane pe now obtamed mercy thosow theirbubelets ene to no we have they not beleved the mercy whych ys happened buto rou. Chat they also mave obtaine mercy. Bod bach wrapped al nacios in bublheue that he myght have mercyonall Oh the tennes of the aboundant wil Dom ad knowledge of god/bowe into preheable are his inbgemetis and wates unferchable. For who hath and we the minte of the lorder or who was Sapi.ir c Ela.ri.D hisconfeller: other who bath grac L. COL. H. D. to bim fpift:that be myght be recoper led agapnet for of him/s thorow of ad buto bim are all thingis. To him b bodyes a quiche lactifile bolp and acceptable buto nable ferupage of god/and fallion not poure felues like buto this works but be per changed in poure (pape/byths renamigeof yours minus/that remail

The.r.H. Chapter. lete what thyinge that good/that acce. Ephe.b.b ptable/ad perfapte will of god ig. fol fitel.titi. Itape (thoso we the grace that bute me grue is) to enery ma amoge you that no man eleme of him file more the pe becometh bym to esteme: But that be differetely subge of hym alfe according geas god bath bealte to every mathe mealur of faith. As we have many me j.cop. rij. D bers in one body: and at mebers have ephe. iii, b not one office So we beinge many are one bodpin Chill/& enery ma (amoge oute felues) one anothers mebers. L Seinge that we have Divers gyftes atophinge to the grace that is grue ba to bg/pfeny man have the aptr of pro phelilet him have ye that it be a greyn se buto the faith Ler him that hathan office waite on his office Let him that teacherh take here to his weterne Let him that exholteth grue attebance to his erhoztació, pf enpmä gyue/let him bopt with anglenes/Let him that the leth bo pt with biligece. pfeny ma fbes we mercy let hi wir with therefulnes Let loue be with out billimulacion. amos.b.b hate that which is eupliad cleane breuhe.tiil a to that which is good. Be kinte one tof. pet.b. another with brotherly lone In gruin ge bononte go one before anether Let not that busines whych rehane in hon de he tedious to you. Beferuet in spry

Cc.uj.

To the Romayigi te. Applye youre leines to the tyme. Retopce in hope. Be paciet in tribula. Deb. titi. 100.lije cio/comme in praper. Diffribute buto the necessite of the lainens kepe holpi saltter Bleffe the which perfecute pou blede but curfe not De merp with the that are mery/wepe with the that we pe. Be of lphe affection one towardes another. Be not the mented butmahe poure felnes equal to the of the lo-2010. Iff.a wer forte. & H Be not wpfe in ponte J.pe.tij.b. owne opinions. Kecopence to no man af.cop.bitf envil for envil. Dionibe afore bombe beb. rij.b thrugis bonett in the fight of all men/ pf pt be politile/pet on youre patte he ne peace withall men. Derely beloued anenge not pourele ues but gyue place bnto the wiath of Den. trrif god for pt is wate/bengestice is my Spebie. rene/ab 3 well rewarde fageh the loibe. Bio. Frb.c Therfore pf thyn enemy bonger fem bim/pf be thurd:grue bim bimke. for in fo Doynge thou fhatt beape colesot fre on his bead/Benot ouercome of eupll. But ouercome eupliwith good Eche. riff. Chapter. 4 Et enerp fonte lubmit bin filfe buto the aucrostent g 1.10et.ti.c the paer hometachere in no power but of god. The powers that be are other med of God, Wholocutt

The piti. Chapter. herforerenteth power/renteth the ming ange ophinaunce of God. They that refpft/ Chall receaue to the file banacion. for mlars are not to be feared for good workis but for eupl. Will thou be with out feare of the power? Too wele then id to shalt thou be prayled of the same afor he ye the minuter of god/for thy welthBute pf thou bo eupl the fearet for he beareth not a fwearbe for nous ght for he is the minister of god/to tas he begeauce on the that bo eupl. Wibes fore pe mul nebeg obey not for feare of bengeatice only/but also because of colcience. Euen for this caule pape pe tribute. for they are godes miniters leruyage of the lame purpole. F Gyue to enery mantherfore his bue mat. pril. tie/Tribute to who tribute belogeth/ culto towhe culto igbue/feare to who mare belogeth/honoure to who bonou repertayneth. & Owe nothige to eny ma butto loue one another for be that loueth another/fulfilleththe lawe for thele comandemette. Thou Chaltno to dre. Tr. mit abuoutey Thou fhalt not kil Thou meu, b, b

falce witnes: Thou thalt not wire: ab to forth/pf there be eny other comante met/it is al coprehered in this layinge Loue thou neghbour as the Alfe/Lo leui.rfr.b ne hurteth not his neghbour: thereore mal.frij.b

thate not Beate. Thou Chale not beare

C c.titj.

To the Komayns. mar.rif.b gg lone the fulfpllinge of the lawe. The Bala, b.c H This also we knowe/Imeanthe D Jaco, ij.b season howe that pt ps tyme that we shall nowe awake out of sepe for no we isoure helth never then when we beleved. The nyght ps palled and the bayets come upe. Let by therfore cas awaye the dedes of darchnes/andlet by put on the armout of lyghtilet by walke honeftly as pr were in the days Ipabemorin eatynge/ab bipnhyngeine ther in chaburynge ab wantannes ne Zucitti. thee in Atpfe and enupinge:butput pe on the love Jelus Chiel. Land make Bala, b.c not prouition for the lelle / to fulfpil 1. Det.if.c che Inftes of pt. ([The. riin. Chapter. De manthat is weake in the fayth / receaue bitto g pon/not in bifputinge ab troublinge his confriere One beleneth that he ma. pe eate althige. Another which is weake eateth eatbeg:letnot him that eateth/belpile bi that eateth not/And fer not him which eateth not fudge him that eateth. For god hath re faco.titi b ceaued him. What acte thou that inde get another mannes fernannt: Whee oher he Robe of fanle/that pertapneth neb that he myght Ronde. For god is able to make hym Ronde.

The rilli Chapter.

Thesma puttech befference sitwene B paye ad dave: unether ma counterball baves alike Se that no man waner in higowne mintele that oblerueth one daye more the another/both pt for the londer pleasure. And he that observett not one dave more the another/boeth ttto plafe the forte alfo Dethat eateth both it to plate the lorde for he quiett god thang:and be that eateth not/eas teth not to please the lotbe with all/ab grueth godebankis. for none of bgly uerbhisowne fernant/s allo none of bs byeth his owne feruant. pf we live) welpne to be at the lordes will pf we byewe bye arche losted wil. Whether welpue therfor or bye / we are the lose bes for Chiff therfore byed and role agaque/and reumed/that be soulde be lorde both of beeb and quicke.

but why well thou the tudge thy bro
ther other why well thou delpple thy
bother. Use thail all be brought befor
te the iudgement feate of Chill. For is.cop, b.b
te the iudgement feate of Chill. For is.cop, b.b
the loode/all knees thall bowe to me/
the loode/all knees thall bowe to me/
and al toges thall grue knowledge to while, if
god/fo thail enery one of by grue a coptes of him filte to god: let by not thes
tose/tudge one another enp more.

C But inoge this eather/that no man

To the Komapus. to lante at in his brothers wave in I knowe/and furely beleue in the lost Telus/that there is nothinge commen of pt fylfe:but buto hym that imbacth yt to be commen/to him pt is come:yf (.co). biff, thy mother be greued with thy measure the country that the country the country that the country the country that the country that the country the country that the whom Chief dyed. Suffer penot that route treasure be enpil spoken of for bymade and dispoken of for bymade and dispoken of god ps not meate and dispoken but ryghte welnes speace and tope sin the boly good. For whole well as the state of the same and the same and the same and same and the same and sa in thele thonges lerueth Chill / pleas Cerb wel gobiand is comended of men. Let by folowe the thingis which make for peace: a thrugis wherwith one mare edific another. Defroyenot the worke of God for a lytel meater lake. Cilf.di All thin gis are pureibnt pt is enpli for that man which eateth with hurte of 1.coj, biij. bis confetece. It is good neuer to eate fellbe nether to bipnke wone/nether enp thige wherby thy brother ableth other falleth /o) is made weake mal thou faith haue pt with thy alfe befor te godbappy is he that codepnethnot him fpife in that thinge whych be aloweth. For he that maketh colcience is baned of he eatelbecaule he with not of faithfor what locuter is not of faith ebat lame is lyune, k. The. pb. Cha.

The. rb. Chaptes. E which are troge anght to beare the frayines of the which are weakerab not to tombe in oure own ne conlaytes. Let enery man pleate big neghbour onto his welch & edifynge. For Chila pleased not hym Cylfe: but as pt is water ten. The rebuttes of them which rebn. plal. Irbit hed the/fel on me. Hushatfoener thin gisare witen a fore cyme lare writen for our elearnynge that we thoso wpa cience and cofoste of the Coupture Chul be baue bope. bob which is loade of paciece ab co Diolacion/gyue buto enery one of you! that pe be like mynded won towarbis another after the enlample of Jelu Chife/that pe all a grepnge to gether (.co). j. ... father of oure loade Jelus, Wherfore ecceane pe one another as Cipil rece aned by/to the praple of gob. And I laye that Jelus Chill was minister of the circucino for the trueth ofgod/to coferme the promples made buto the fathers. And let the gentyle paylegod for his mercy. As pt is wit te for this cause I wil prayle the ams plat. rois ge the gentyle and suge in thy name, if se. rris. And a gayne be sapehive getyle retop: is with his people. Agayue/prayle theplat. crbf.

To the Romayusi

Clairi. c. cions. And in another place Hayanlapethichere shalbe the rote of Jelle/and he that that eyle to raygne over the ge tyls/in him that the getyls than. The nob of bone fol you withal tope & pea ce in beleninge/that pe mape be tyche in hope thosowe the power of the holy gooft. Ki my filfe am full certified of pou my brethie that pe pouce feines a re fut of goodnes/e tileb with alano. wied ge/ab are able to cofifel wonano ther Menerthelelle brethie haue lom what boldly wiften buto pou/ ag won that putterh pou in temembiance/fol the grace which is grue me of gob to this purpole that If bulte be the mis Ber of Jelu Chailt amoge the gentyl and fhulbe miniter the glabbe truth gis of God/that the gentyle mygheb an acceptable offeringe / fanctifiebb the holy good I have therfore where I mape recople in Chill Jelu/ in th things which percapne to God. for barenot speake of eny of the thruge which Chill bath not wrought by m (to make the getyle obediet) with wo ite a len bee bebe/in myghty sones & wolers by the power of the fpspte off wab/la that fro Jerufale a the coften rofibe a bout/buto Mirica/I bane allebai con trees with the glad to typigis of chill

The.rb. Chapter! & So hane Jentogled my Tolfe to meae the the golpell not where @ biff was named/tell 3 foulde baue bple on ano. ther manes fondacio: but as it is with

Co who he wagnot Spoke of they Chal @fa. Iff. b. le ather that berte not/Chat bnærli be

for this caufe I hane bene ofte letten to come buto yourbut now feynge 3 ha ueno more the bo inthele contres/e allo bane bene teftrougmany yearesto come buto pou/whe 3 Chal take my tol

ney in to fpapue/3 wyll come to pou.3 truft to le pou immp ionep & to be bou she on my waye thither warde by you after that I baue fowbat entoped poul Dowego 3 to Jerufale/ab miniftes

butothe layncies. For ye hath pleafed the of Macebonia ab Achaia/comate a certapne diftribucion boon the pour relayncees whych are at Jerulalem te bathpleafed the beselp and they Dete ters are they for pf the getple be mas f.cos. fr. b be parte takers of their spiritual then gis/their dutye is to minifer buto the meaenal thinges. Whe 3 have performed this ad have thewed the this feu te. 3 wil come bache agapne by pou the to fpapne. Aub 3 am late whe 3 come/ that Ilhal come with aboundance off the blellynge of the golpell of Chieft. 13 beleche pon brechte for oure lotbe Jelu chitten lake an for the lone of

Cot be Komayns. the spryte/that pe helps me immy busely med wheth pourse prayers to had so me/that I maye be whitesed from the whych believe not in Jewry. And that this my ferutce/ which 3 haue to Jeru falem mape be accepted to the fanctis that Image come bute pon withtope by the will of God/ab mage with you be refreshed. The wood off peace be with all pon Amen. fe

The.rbi. Chaptee.

Comende buto pou 10 her be oure Coffer (which is a f cion of Cheucrea) that ye recease ber in the low as pt becometh laynetts

that peadlift her in what locuer buil the neadeth of poure appe for the back fuckered many / and myne owne (plf allo, weete prilca and Aquila my hel tet, phija pers in Christ Jelu: which paue form life lapte wane there owne neckisibil. to whom not Jonly grue thankis:but also all the congregacions of the gentyle. Lyke wyle gete allehe copany that is in their house. Salute my well beloued Epenetos/whych is the fyill frute amonge them of Achaia. Brett Mary where bellowed mothe labout on by, Salute Andronicus/and Junia ms count mpich were biclouced with

Che. 201. Chapter. meallo/which are wele cane amonge the apolities and were in Chaff before me. Grete Amplias my beloued in the lotte. Salute Utban oure belper in Behint/and Stachys my beloneb. Sale te Apellat approued in chtift. Sainte the which are of ActGobolus houffol te Salute herobton my kynlma. Gres te them of the bouffbolte of parciffus which are in the lorde. Salute Tripbe na & Triphela/ which weme labour in theloide. Salute the beloued werlys! which laboured moch in the lett. 58 lute Rufus cholen in the lorde ad hys mother and mytte. Brete Afincritus Whiegon/wermas watrobas/Meren rms/and the beethen which are with them. Salute 10 hilologus and Julia/ Acceus and hys fyller/and Olimpha/ id all the faynetis which are with the

Salute won another / amonge ponce felues with an holy kylle. The congres

ten:for youre obedience pe lponen of

gations of chief fainte you.

3 beleehe you brethren marke them 10 hi.fife
which cause dintion ad grue occasios
of end contraryto the doctryne which
ye have learned/ad a boyde them. For
they that are suche serve not the lorde
Jelus cristibut their owne belief and
by were preaching is a stattering work
best beceause the herres of the innocen

Co the Komaphy.

amone at me. I am glad no mut of re Bue det I wolde haue pou wplebus that which is good. And to be innec as cocernynge envi. The god of peace al treade Satan buber vonce fete (poste some The grace of onvelous) fuchuft be with you. Thimost worke felow an Lucius and Sopater/my hinlime falute vou. I T cro fainse pout which wrote this e le in the loade. Baing mynholic id botte of all the congregation/falute you a ratius faluteth pon/the thin taynost the cite. And Quartus a m Tolneeth you. The grace of ou loade Telu Chuil be with rou als to him that is of power to Bab pois accordinge to my golpel where the I breache Jelus Chill/in apent ge of the milbery which was kepte to fence the worlde bega and nowe apened at chier tome ab beclased int freipenes of prophely by the chuand ment of the encelastinge god / to flet ppe obedience to the farthe public hed amongs all nacions/ Coche fame whych alone is wyle be playle

Cothe Romapus.
Sent from Chorinthi by 10 bebe for
that was the minpure but the
congregacións Chenches.

we Jelus Chard for euer Amen

the spoule to the Cosint byans.

The fyld & bapter.

Bul by bacacion the Apa ale of Jeling Cuil thoro. we the will of God: and brother Softhenes/Cine to the cogregation of god which is at Counthins.

to them that are fancet sed in Thefug but /fayucces by callpage/wyth m that call on the name of once los Jelus Chill in query place/both of beres and of oures.

Grace be with you ab peacefed God welather & fed the lothe Jelus Craft

It I thake my god alwayes on your rebehalfe for the favour of god which is apae pouby Jelus Chill/that in a things peare mate tyche by him in a peache and in all knowledge (even a the teltimony of Jelus Chill was co from the you) to that ye are bely no in no gyft/and wapte to the aperyng of our eloube Telus Christ/which tha aregthe you but o the ende that pe ma re be blamlelle in the bare of ance low be Jelus Chaift. Le God is fartiful by Lieu who re accalled bato the fell phippe of his lame Jelus Chaift ours loads.

Ibeleche poutpette inthe name

To the Gozinth pans, fi oure loste Jelug Chiff that ye allpeade one though and that there be no bil. lencionamonge pou/but be pe perfect in one mpinde/ab one meanpage/pt pa foewed bato me (my brethien) of pou bythem thatare ofthe houle of Clot) Bet. xbiti fehactheris arpfe amonge pou/3 fpea he of that whych enery one of you la pth/3 boide of Dani/Amother famh/3 bolte of Apollo/Another lageb/3 holte of Cephas/and another farth/3 bolbe of Chill. 38 Chill beuided: was po ul cencefped for your other were pe ba pepled in the name of paul ? I thanke gob that 3 crpftyneb none of you/but Crifpug and Batag/left eny Chulbe ft. pe that 3 in mpn owne name hab bap phana/forthermore knowe 3 not whe thet 3 baptifeb eny man or no. for chail Cent me not to baptile/bit

for chill fent me not to baptile/bit to preache the gospeti /not weth well bom of wordes/led the cross of chill share bene made of none effects for the preachings of the cross pass them that perpshe folyshines/but but to be which are saued/yets the power of soo, for reis write. I will be to.

Abbie.j. c pe the wpidom of the w ple ab wpi cakes a state of ways and the ways and the purity and the control of the purity and the control of the purity and the control of the control

The.j. Chapter.

the worlder hath not God made the worldom of this worlde folyanes?

for when the worlde thorow wylde knew not god/in the wylom of god: yt pleased god thorow foliathnes of pres thyinge to saue them that believe. For the sewes require a signe/and the greakes seke after wyldom/but we preach Child crucified/but the sewes an octain offallyinge/and but the grekist folyahnes/but but the which are called both of Jewes ad Grekis we preached this the power of God/and the wyldom of God. For godly folyahnes is wyler then me/And godly weaknes

ig fraunger then are men.

betthen lake on youre callynge how we that not many wyle men after the fleshe/not many myghty/not many of hye were are called: But god hath the senthe folyshe thyngis of the worlde/to cofounde the wple/and hath thosen the weake thinges of the worlde/to cofounde thinges of the worlde/to cofounde thinges which are mighty. And byle thynges of the worlde/and thynges of the worlde/and thynges which are mighty. And byle thynges of the worlde/and thynges which are bespected and thynges which are despried/hath god those sen/pe and thyngis of no reputacyon/forto byinge to nought thingis of teputacion/that no fleshe sould resource is his presence/ad but o hym pertayne pe in Chiss Jesu/whych of God 18 made but o by wylbom ad also right wesses.

D.D.H.

To the Cozinthpand.j.

The.if. Chapter.

Ad 3 brethen / when 3 came to rou/came not m glorionlines of wordes/ or of wyldom/lhewyngs but o rou the tellymony of Hod. A ether shewed

Implyife that I knewe engthynge a monge you lave Jelus Chult/euenthe lame that was crucifyed. And I was amonge you in weaknes/and in lease/ad in mothe tremblyinge. And my wordes/and my preachinge were not with entrylyinge wordes of manes wylhom/but in the wynge of the latte and of power / that youre farth foulne not thombe in the wylhom of men/but in

the power of Bod.

Use speake that which is wolven at moge them that are perfattee/not the worldown of these worlde/nether of the wulders of this worlde (which goeth to nought (but we speake the wyloom of god/which is in secrete and speth byb) which god one yned before the worlde but o our glory/which wyloomenone of the enlars of the worlde knews. For had they knowen pt/they wolde not have exactsped the Lorde of glory/but

theil. Chapteri the eye bath not fencela. Iriif

and theeare hath not herbe nether has ne entred into the herte off man / the thongto which God hath prepared for

them that lone bem.

But Bod hath opened them buto be by hos fprote. for the fprote fearcheth allthyngis/ yee the bottom of goddes ferretys. for what manknoweth the thyngis of a man / fauethe (pipte of a man which is with in hym: Eue fothe thyngis of Gob knoweth no man/but the spryte of 6 ob/and we have not res ceased the fpage of the worlde/but the barte which cometh of god/for to kno we the thingis that are gruen to be of god/which thingis also we speake/not inthe conyinge wordes of manes wylbom / but weth the countinge wordes of the boly good / manpinge fpirimall comparefons of fperitual thingis. for the naturall man perceaueth not the thyngis of the sparte of God/ for they are but folyfibnes buto bym / netber can be perceaue them/becaule thep be Cotettuall examined/but be that is fpis citual discutethall thingis/pet he bent

file is sudged of no mã. For who kno. Ela.rl.b. weth the mynte of the lorde other who lapte. ix & that informe hyme but we buder to the rock. Fl.b.

be the mynde of Chain to an ideal

Che.ttj.Chapter.

D.D.iffi

Cothe Counthpans.j.

Mb 3 coulde nor theate a buto pou bierhen as but to specituall/but as buto carnall/enen as proceed buto babes in Crift. 3 ga ue pou impliero dipuche

and not meate. How re then were not tronge/no nether pet are fronge/fo pe are pet carnalt. Ag longe berely as thereis amonge pou enupinge/Arple and diffencyon:areye not carnati/and walke after the manner of men! I longeas one fayth / 3 bolbe of pau ab another/ 3 am of Apollo / are pe no carnall? What is paul? what though is Apollo : but minifices by whom re beleued/euen agehe Lorte gancener man grace. 3 haue planted/Spollo w tred/but god gaue the im reale. Sol nether is he that planted eny thyage nether he that watteth/but god what gaue the increafe.

gale the increase.

gala, by bare nether better then the other. Europe manyer shall recease hys rewards acordynge to hys labour. We are god bis labourers / pe are god bis bustander of the grace of god gynen buto me as a while bylor hane I layer the foil baryon/ another hath bylt theron/but let enery matake here howe he billeth

B1.5.02

The tif. Chapter. bpon. for other foundacton can no ma lape/thethat which is lapbe/which is Jelus Chill. If enp man byle onthis nes/tymber/hape/or Guble/enery mãnes worke fual avere/for the Daye foal Declare pt/ab pr Chalbe Cheweb in Tyle! and the free thatt trpe enery mannes worke what pe is. If enp maines workethat he hat he ple byle bon bybe/he that recease a rewarde. It enp manes worke bourne he thall fuffee toffe / but he halbe fafe bym alfe/ neuert heleffe pet appewere thoso wfpre. b Mare penot warethat pe arethe to ple of god/and howe that the fprote of god dwelleth in your It enpman befy. te the temple of god/hym fhall god bewheth temple are pe. Let no man be theop. bf. ceane hym fpife:pf eny man feine wole amonge pon / let hpm be a fole mebys worlde that he maye be wyle, for the wploom off thes werlde is folpfibnes with God. for pe is wryte be compa. 30b.b.f. feth the wple in theyt craftynes / And ps. gettl. agapue / God knoweth the thoughtes of the wylethat they be bapne. Thet. tore let no man reiopte in men . for all thingis are youres/whetheett be paul other Apollo/other Cephas | whether The the world other lpfe/other weth D.D.itil.

To the Cosinthpandi.
whether they be prefent thringis/orth
ringis to come/all are pourest and per
are Christes/and christis goddes. k

g.cop.bj.a

Che.tiff. Chapter. A

Et menthys wite eftemt g

bg/even as the miniters

of Chill/ad byfpolers of
the fecretes of God. fun
thermore it is required of
the byfpolers that they be

founde faythfull. Unythme is ythuta bery smale thinge/that I shift be subged of you/other of mans indigenent/ No I subge not myn owne sife. I had we nought by my sylfe / yet am I not thereby suffixed. It is the Lope that subgeth me. Therefore subge no thyuge defecte tyme/but yil the lost come/ mych wyst, lyghten thyugis charate hyd in darchnes/and ope the counses of the heristiand then that every man have prayle of sod.

Their thingis beethie I have belief a bed in myn o ware person/ and Apollos for your clakis / that ye myght leache by his that no man counte of hym spite beyonde that whych is about whyten that one swell not agapust another for eny mans cause. For who perferret the ther unhat has thou /that thou ball not necessed e yet thou bane receased y/ why retogles then as thoughthou has

Che.iiij.Chaptet. befinot receaned per flowe pe are full lyngis with out be and I wold to god re byd raygne that we myght raygne with you. Ale thynketh that god hath hewed by whych are Apolites /for the bynmon of alias it were me apoputed to meth/for weare a galpug Poche buto the wollde and to the afigets and to Cmi/weare foles for Chaires fahe/and peace wple thosow Chail/we are weake/and pe are firenge/pe are honora-ble/an we are belopied. Ene buto the dape we hanger and thyth land are nahed/and are boffetted with fpRes/and have no certaine dwellinge place/ath labour workpinge with ourse owns how beginge are reutled/and yet we bleffet Acti. Fr. we are perfecuted/and fuffer pt. Use as it cells, if the eupl spoke of/and we praye/we are thitesta. If made as pt were the fylthynes of the worlderthe of from tinge of all thinges even buto thes teme. 3 wifte notchole thringis to fhame you/but as my beloued formes I was

pon/but as my beloved formes I was ne you / for though re have ten thousand inches in Chips/yet have renot many fathers. In Chips/yet have yenot many fathers. In Chips/yet have begotten youtholowe the gold pell/ulherfore I before you to followe me. For these cause have I fent but you Tymotheus / whych is my dease

To the Corknthyans.f. Thall put you in remembrance of my wapes whych 3 have m Chipa lenen as I teache enerp where mail congres gacios/Some fivell ag though I welde come no moteat you. But I wplco me to you Chostly/rf God wpl/adwy hato we / not the worder of them who the fwel/butthe power. For the hrang bom of god is not m wordes/butmpe wer. What well yet Shall I come bu to you with a rothe or els in love a

in the sparte of mekenes? The b. Chaptes. Dere goerha comente ingethatthete is foin cacpon amonge you/an Coche fornicació es once nameb amonge ib gentpig:that won fou

bane bys fathers wyfe | and pe fuel and have not rather folowed /that b which bath bone they bedemyght collolif. a put from amonge pouffor 3 bereip a ablent in body/ ene lo prefent in fpipte beur betermpneb all reby (as though I were prefent) of him that bath boni thes bede in the name of oure Loutes Ichi Chijit / when ye are gathered to gether/and my spipte: with the power of the Loide Jelus Chift /to belyues bim buto Satan/tos the willeuccion of

The.b. Chapter

the fleffhe that the fpipte mape be las ned in the daye of the lorde Jefug.

poure retopfynge is not good/ano. Sala.b. D. we pe not that a lytell leuen lowereth the whole lompe of bowe | 4 pourge therfore the olde lenen / that pe mape benewe bowe as pe are fwere breed. for Chill oure effer lambe is offered oppe for by. Therfore let by kepe holy Dapenot with olde leven/ nether wpth the leven of maliciontrep and wicked. nes/but wyth the fwete breed of pure-

nes and trueth. L

Iwtote buto you in a ppale that pe male not company with fornicatours and I meante not at all of the fornicas tones of this worlde other of the coues troug of of extortioners other of the pholaters/for the muffe pe news have Done out of the worlde: but now 3 haue wiften buto you that re company not to gether. If enprhatigcalled a brother/be a fornpeator/or coneteous/or a worthipper of pmages other a raplar/ other a bronchard for an extorcionat/ with him that is foche fe that pe eate not. For what have I to w to indge the which are with out? Do re not subge them that are weth in: Them that are wich out/goo thatt moge/ 10 arawaye trom amonge pou chat cupil parloue.

The.bj. Chapter.

To the Cozinthyans.f.



Owe bare one of pon had appeared by there go to lawe under the wicked and tracher but ber the family? Do ye not know that the laintie that

indge the worlde? If the world habe findged by poulare penot goode you ghe to indge smale tryles? knowe pe not howe that we shall indge the ampeles? Howe mothemore mape we indge thy night pertagne to the lyse? If ye have indgemetis of world make them which are despited in the cogregacion/ad make them indges there is no world make them indges of the lawe to poure shame. Is there wo to ne at all? that can indge between brother and brother? but one brother goeth to lawe with another/and that bider the bubelevers.

Mowe therfore is there beterips fang te amonge pou/because pe go to lame one with another. Unity rather suffer pe not widge; why rather suffer pe not widge; why rather suffer pe not poure selves to be robbed; nave pe poure selves to widge/and robbe/and that the brethie. Do pe not remember have that the brighteous shall not in heret the hyngbom of god; he not because. For mether tornicators mether worldpippers of pmages/nether wiles.

Che.bi. Chapter. mongers/nether weaklyngis/nether abulars of them felues with the manhynte/nether thenes/nether the coue. trous/nether Dioncharbis/nether curs led speakers/nether pyllers/Chall inheret the kongbom of God: And foche were ye berely/but pe are wallheb/pe are lancuifyed / ye are jultifyed by the name of the Lorde Jelus / And bytheett.pro

inipte of oure Bob.

All thyngis are lawful buto me/but all thringis are not profytable/3 maye to all thringis / but I will be breinght buterno mans power/Effeates are or tepned for the belly/a the belly formes ates: But Gob Chall beftrope botheyt and them. Let not the body be applied onto fornicacion/but buto the lorce/ab thelorde buto the body. God hath raps led bppe the lorde / ad fhall caple be bp: peby his power. H Other remeber pe bot/that youre bodyes are the mebers of Chifte/ Shall Inowe take the mes bers of Chill/ad makethem the mem bergoff an harlot: God forbyd. Do ye not bnæekonæ that he which coupled bym fylfe with an harlot/is become of ne body. Hor two (fayth be) Chathe one Befi.tfl D. Beffe/ But bethat pa to pued buto the mat. rix.

effar.r.a. lorde is one spirete. fle fornicacion. Alifyimed that a ma Cp be.b.g.

Co the Cozint brans. i. that is a fornicator/lyfieth agapul by .tot.bj.t owne body. knowe pe not howe that poure bodyes are the temple of the bo ly good/which is in you/whom re ha ne off God / and howe that re are not yours owner. For re are tearly bought 1. 10 et.f.D Therfore gloufye pe God en yourebor byes and in pauce lopytes/for they are goddig. L The bij. Chapter. H Es cocerninge the chingin wherof ye wante butome touche a woman. Deuer thelese to aboyte formes Scion / let enery man haus his wpfe/ab let enery woma have be butbande. Let the man gyue buto the wyfe due beneuolence. Lykewyle All pet.iti.b the wyfe buto the man. The wyle b not power ouce his owne body/but ft butbande/And lykewyle the man hall not power over his owne body/butth wpfe. Wipth Diamenot ponce lemes of me from another / excepte pt be with colent for a tyme/for to gyue poute fel nes to fallynge and player and after warbe come agapue to thelame then ge/led Satatempt pou for poure meditinet & Chis I lave of fauout/not of commundmet. For I wolde that all mi

were as I my lylfe am/ but euery man

the. bif. Chapter.
hath his proper gpfte of god/waafter the smanner/another after that/3 fac pront the bumaried men/and widwares/3t is good for them of they above even as 3 bo / But and of they cannot abkapue/let them mary/for ye is better to mary/then to bourne.

Unto the marged comaunde not J/ Mat.b.c. but the Lorde /that the wyfe Ceperateanb.rip. b

not ber fylfe from the man. 3f the lepa

rate ber alfe/let ber remapne bomari. Mar.r.b.

agayne / And let not the bulbande put awaye his wyfe from him.

To the remnant ipeake 3/ab not the lotde pft eny brother bane a wofe that beleveth not/ pf the be corent to Dwell with hym/let hym not put ber awaye. And the woma which hath to ber but bande an infpdel/pf he colent to dwell with her /let bernot put bym awaye. for the bubeleupage bulbande is lanctifped by the wofe, ad the bubeleupus ge wyfe is lancifyed by the bulbante. Orels were poure chritzen bucleanel but nowe are they pure ! But and pft the onbeleupage Departe/let bym Des pame. A brother of a lifter is not in fub teccion to foche: God bath catted be in peace / for howe knowest than a woo man/whether thou Chalt faue thy bul bande of not ? Other home knowed

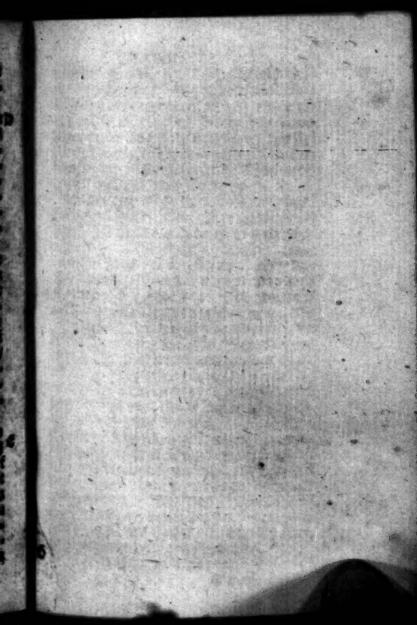
cothe constitutions that o ma whether thou final laure

eributed to enery man.

ag the loste onth called entry star to let bym walke tanb lo apen 3 in al cogregacions/pf enyman be cal page circuciled) let hom abbe getherto/pf eny be called bitteren led/let bym not be circhelled. Cir cillon is nothinge/bucircheife shynge/but the heppying of building altoget

Let enery man abyte in the Pare wherein he was called. Act called a fecuatit/care not for yt thelette of thou mays be feelble thee. For he that is called in the be prige a fecuaunt/to the laides Lykwyle he that is called be pa es Chilles lectiant pe are beacife ght / be not mennes fernanntis . Die chien lette enery ma wherpa bets tal led/chermabyde wyth God.

As concernynge birgins/3 hand dimannoment of the lorde/per gru ountell as won that bath obta the lorde to be farchful/Ilinppo Pr is good for the prefent necessite. Fo tus good for a man to to be. Acre that tothe buto a wyfe/fe henorte b ed/Arte thou lowled from a w menota were ! But and of the





The bill Chapters

neather god but one. And though el sebe that are called goppes/whether in brane other in erth as there he a bismany and lordes many but but bs is there one god/which ps the fac ther/of who are all thinges/and we in dim/ad one loste Jelus Christ/by who trealithyngis and we by hym.

But enery mi hard not knowledge/ to lone inpole that there is an your built this house/g eate as of a change offered buts the yiele/ab for their color mes beinge per weake are befyled. theatemaketh by not accepted to god

Attherpf we entence we the better supertfive entenot are we the world Duttake here that poure libertie can not the weakern faule. For of some an lethe which half knowledge as at rate in the pipies teple thall not the confrience of hom whych po weaks be bothened to eate those thyungs whych are offered due the profes And sa those Ro, risk cowerby knowledge that the weaks brother perillips for whom Ceris doed. Uhen we fpune to easynft the beet but nd wound their weathe confriences we spone against a mine. To will entered meate burt asp brother/I write control/bress mue against Cited Wheetope Perfortill. lefthe while the worthe Control besta le I willing hurre my broches. The ap. Chapter,

To the Colinthyans.i. The Con Can an apoliteram J Tefus Chift oure loide the laide : pf 3 be not an Apostle bnio other / vel am 3 baco you. for the feale off mine Apostle Chippe are peinthetoite/Elip ne aufwer to the that afhe me/ts top Bane we not power to eate ab to bin her other hane we not power to lead about a fifter to wife as weleas other Apostles/ab as the brethien of the low belab Cephag: Other only 3 ab San nabas haue not power this to we'who goeth a warfare enpepme at hys ow ne coft: who planteth a byneathe and eatethnot of the frute: or who feber a flocke and eateth not of the mellet Saye 3 thele thongis after themmi ner of meros fayth not the lawe thefa me allo : for pt ps witten in the lawe ben. erba of Alofes/Chou fhale nor mofelithe f.tim.b.c. mouth of theore thattreabethout the come/both god take thought forores other lapth he prinotall to gether fo oure lakes : For oure fakes no bout theore witten / that he whetheacet shalle eare in hope/and that he while shouldeth in hope / shalle be partie her of his hope/pf we lowe theo you Spiritnalthigig/igtt a greate thige pl

6.7.113

Cheifr. Chapter. de reepe pouce carnall changes of a ther beparttakers off thes power of er pour wheefore are not we rather? flenerthelelle we baue not bled this powersbue luffre all thyinges left we finite hymber the golpel of Charle. Do ben phis chiminglee in the temple / haue theps fyndynge of the teple. And they with th warteat the autter are parttakers writthe autree: Even to also dyd the orde ordanne that they whych preathe the golpeil/thuide thue of the gol-pell/Bus 3 have bled none of thefe

perper wate I thele thronges that etter for me to bye /then that eny ma bulbe take thes recogninge from me. In that I preache the golpell I have nothinge to retopie of: For necellite 18 pur bato me: wo is it bato me pf I preachenot the golpetlipf 3 bopt with a good well/I have my rewards. of I bo be against my well / an office of commited buto me / what po mp pewards thene Levely that when I preache the ofpelligmake the golpell off treithat Implute not mone auctorice

for though 3 be the from all men let have Imate my spire ternamet bus

To the Corinthyma.l.

Ind buto the Jewes. I be cam as air. were bilber the laws / was Imabeas shough 3 had bene bider the laweit wynthemebat were baber the law Co them that were wethout lawer be cam Jag though I had bene without b as pertagninge to god/but biber & le we as cocernynge chill)to wynthen shar were without laws. To the wea be becam 3 as weake/to won the Be. In all thinge I fallioned my fife to all menito faue atthe left marefome. And this I be for the golpeislahethit 3 myghe haue mypartetherof.

H Derseaue pe not howethat ! w bich cures in a course/enuneally but one reseaueththe rewards So me that ye mape obtayne. Guerra that promet b matters abitaineth fre al chyrigis / ab they bo pt to obtayn copruptible croune:but wete obtat an enerlallynge croune . I therfore tume/not asat an oncertayne them Cofraht 3/not as won that beats the ater/but 3 tame mp babyanh bi ge pt in to labiection/left after that bane preached to other/3 my file! Che.E. Chapter.

Che. E. Chapter. Rechien 3 wolde not that pe shulbe beignoraum of this / howe that oure to Mit. fe. Wichers were all buber a ero.rifi.d clouber ab all patien the ero.rifi.e rowe the fre and were at bapaled baber Moles in the cloude /8 in the fee to bro al care of one Spiritual ero. rbi. D meate /ab byb all bipuke of one manes of fpicienall'orynhe/And thep bronke off that foreituall coche that folowed the which rocke was Crift. & But in ero. ron. b manpofthe hab god no witteforthep fu.rr.b. B Thele are enfamples to be 4 that we hutbenot intafter enyl thyngis/ as thep hilled. Dether be yew orthips pers of Images as were tome of them accordinge as it is writen/ The people ex. exril b late boune to eate ab brynte / and role Dope againe to plape pether let be co pu.rrb. mit formicació as fome of the comitted fomicació/ad were teltroped in one da perent, chousande Metherler by tem Mu.fri.b pre Chill assome of the tempted: and were deltroped of serpences. Mether ero. ritis. E murmure peassome of them murmur indi. biss.c. sed/ad were teltroped of the teltropes All thelestingis happened bato the for enfamples and were writento put de in temembraunce/whom the entest of the worlde are come but. (In her fore Ec.iii).

To the Coninthyand. f.
Let him that thynketh he konderbitable
bete left he fat. There hath none other
teptacton take your but fache as foldnech the nature of ma. Ged is faithfu whych thall not fuffre you to be teptel about paure avengthe/but hall inth S. Hilly ary mybbes of the teptacion make awape to escape out. I expectore my beare beloued he fed worthippings of pools. I freake as but o the which have be crecton/Judge ye what I sape/print the cuppe off thakis beuing which we bly he/the felows hip off the blome of Chiff: 19 not the breed which we he/the felo within of the body of end be canfethat we(though we be man yet are one breed / and one body mi moch as we at are partetahess of on breed Beholde Mraet whych walker catually. See not they whycheater the factifice/parttakers of the autre Unhat fape I the that the pragets emp thenger or that pt which is offered to rmages in enribinge fape but f tyle offer they offer to emple ib notice they offer to emple ib notice they offer to emple ib notice good. And I walbenot that he fails baue feltaf byppe wyththe benylthe cannot by nice of the suppe of the benylthey be and of the cuppe of the benylthey be and of the cuppe of the benylthey.

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B. HOLLINS

1991年2月2日

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sammet be parceta here of the lordent

The.p. Chapter. fall we proughe the larbe dother nee meltronger then ber Allehyngis mee laufull botto merbut all thingis are not erpedient. Attehpugis are laufull/but althingis ebifpe not. Let noman len besowne prafet but let enery mante he his neghbours welche. whatforenengs foibe in themarket thateate/ab afhe no que thos for cofci ence fake for the etth tothe landis/epfat. triff. al that there in is. pf enp of the whych believe not bib pou to a feat and pf pe bedifpoled to go/whatfoener is fer be fore you eate/afhynge no queltion for confeiece fake:but and pf enpmå fape buto pourthis is bedienced buto pois! ratenot of pe for bistake that theweb lab for hurtinge of colstecerche erth thelones and althauthere mis. Co luence I faye/not thyne:but the colcie ence of that other. Lity foulde my ly bette be undged of another mannes co lifence ! for of 3 cake my parce with thankistwhy am Jeupli spoken of for that things wherfore I grue thankis?

Muhether therefore perate or brynke colol. I what some rew/m at to the prayle of god. I Se that pe gone occasion of enel/nether to the tewes not pet to th gettla nether to the cogregació of gol enen ad 3 pleale all menta all chings uot lekynge myne owne proffee / bus

Co the County pant. f. e protect off many / charcher my land folowe meas 3 do Cut The .ej. Chapter.
Commends you brether
chat ye comiber are in al
thorigis / anotieper be or

Dinauncip which 3 game ron / 3 wolde pe knewe

encer maland the woman bead path demanland Chimis headys gob chet man prapinge or prophelpinge hanya ge eny thige on his head/fhamethbis head. Encep woma that praperhosho seth the fermon bare hebbeb/bilhous Mech her heade. For pris onen all u id the bery fame things end asthough the were Chausin of the woman bend tonered/let her also be than en: of pth Chame for assoman to be thank of the

a man onghe nor co court his beab! for as mothe as he ps the pmage an story of god/The woman po the glong of the man po not of the momen/butthe woma of the man. fie ther was the man created for the wo nes fahe. Forthe cause oughern we mato have honeleven becheabs in ingels lahio. Meuercheleffe/netheri e man with pute the woman meth

The:el. Chaptes. thewoma without the main the look for as the woma is of the man/end to is the momathur at 180 f god Judge in your clues whether yt be dipthat a woma prape bato god bare sebbeb. Of ets both not nature teach que longe hearerad a praple to a mos man yf the hane longe beare: for her heaverisquie her to couer her with at If there be eny man amonge pon that lukethea Arpue / let hom knowethat we have no locke cuffomed/nether the congregacions of God. Thes I warns you of ab comente not that pe come to gether after a worfte maner/ab nor al ter a better. fryst of all when ye come to gether in the congregacion / hears that there ps different amongs your Ind I pastly believe pt. for theremul be lectig amoge you/they which amo geyon are perfatet might be kno wer de libe pe come co gether in wan plai telaman canor cate the lones Inpper for enery ma begynneth a fore to eate his ownelupper and one is hongrye/ and another is bronken mane ye not baules to eate and to drinke in: Or els delpple pe the congregation of Gab and thame them that have not; what foall 3 lave onto you? foall 3 may Pour in this mayle 3 you not a min

To the Confithpans.f.

mat.rebf. That which I gaue buto you Je mat.ring. requeb of the loste for theloste Jelo Luc.grij, the fame nyght in the whyc becraved toke breed/abthaked ad bis helad larbel Take vels care pethis is my hopp which is broke for you. Th bo pe in the remembratice of me. After the fame maner be toke the cappe wi fopper was bone foringe/Ghis is the newe tellamet immy blou Do apole ag ye divnke pt/mehe ren braunce of me. for as oftenas velbi eate this breed/and orpinke this capp be that thewerhe lostes weth/til be t me.Wheefore wholoener fhaleate this breed/or drynke of the cup worthely Chalbe giltle of the bady blond of the lower Let a man ther examen hom folfe/and foler hom of the breedland divinke of the cupp For be that eateth or drynketh baw thely/eateth ab diphaeth his owne

macion/becaule he makery no different ce of the loadis body. He for this caute many are weake and Arke amoge you/ab many Repe: of we had reuly induced ourefelnes welfill not have bene subged, this we are in ged of the loade weave challenned/b cante we thulbe not be dance with a worke. Filiperfore my inclusive pe come togerher toente/tary one

Joã.bi.f

The. rif. Chapter: amother/pfenpmå honger let hymesete tenehome/that pe come not togethes buto condemnacion. Worther thyngis a war will 3 fet in older when 3 come. The. Eli. Chapter. ... Ang

D fpirituall thyngis biethe 3 wolde not have pour ignotaunt. A pe huo we went pouce wapes buto Jom poles/eness pe we

telebbe.Unberfore 3 beclare buto pou Mar, ir.! god diffiert Jefus. Allo no mancan fape that Jefus ys the lande t but by the holygood, the said said said said the

There are binerfites of gyftes berelypet but one forite And there are Dif ferences of abministracions/and pet but one lorte And there are biuerd ma ners of operacions fab pet but on soob B which workers all thinges that are wrought mall creatures. Che gpfres of the fpipte are gyuen to enery maco profit the congregacion. To wones gy nen the otteratince of weldamics and theris grue the otteramice of him we ledge by the fame france to another is grue farth by the fame frapte. To another the grites of healyings by the fame frapte. To another the grites of healyings by the fame frapte. racter. To another prophety/Co ande

Co the Collethyans. I. ther indigenies of ippress Co another diners rages Co another the interpre som. pij.a tacis of roges: ab thefe al wioheth end ep be, titib the alfe fame fpipte/wurdpinge to ene ryma feueralapftigencas bewol. h

> For as the body is one/ad hath maup métres/aval che mêtres of one ve by chough they be many/yet are but one body/eue to us Geth. For in one this te are we all hapsiled to make one to by whether we be tenes or getthe whe they we be botton for/g have all highe of one typee. For the body is not and another three many and the face fore they meber/but manpipf the fore lape Jam notthe hobe / therfore I am not of the body : ps he therfore not of the body? epf the earefate 3 am not the epe/the fore 3 am not of the body/in he there we not of the body pro se an epe: where were the the earries at were hearige/where were the the lines lange. But no we hath god bisposed the meders/eaery one of the in the body/ar his owne pleasure/pf they were all one meder/where we rethe body/nowe ave there many mebers/yet butone by selfe eye canot lape onco the home have no nete of the northe bear at she fete I have no nete of you peralle a greate tele of those mehen of the h working sind up o those mehene are not necessary sind up o those mehene of th

Che.ziil.Chapten body which we thynheles bones put we most honestie on about bugoodie partyes have most beauty on for our bonell mebergnete tenot but god hath b lobilpoled the body & hath grue mod honoure to that parte which laked/les there foulde be enp Repfe mehe baby but that the meberalbula indifferetly care one for another and if one me ber fuffer/al luffer with hirst one meber be hab in honoure at mebers be glad allo pe are the body of Chathyand meme been wo of another. And god bath allo Cphe.ill. sidened in the congregation/frit the Apolics/lecodarelyprophetis/thyrbly teachers/then the that w miracles/ after that the apfres of healpinge/helpersigonerners Divertte of tonges. Are al apostleg are al prophetig are al teachers are al marg of miracles: have al the apfres of healpnger too all weake with tonges to all interpreted Couet after the belt geftes. And pert hewe I bute you a moare excellent wave. The rin Chapter H Dough I fpeake weth the togue of me a angele ever hab no lone 3 were ent as foundinge brake/ and as a synhinge C probably and though 3 contours tours ball / and though 3 contours and an area of the contours of

Cothe Confuthyand. f. tegiand all knowledge/ye/yf 3 babat fapith to that 3 coulde move montaying once of their places/and per had no in-the/3 were nothyinge. And though 3 beltowed all my gooddes to fede the pourciad though I gave my body ene shat I burned and per haue no lone/pe

profetert me nothpinge.

Loueluffereth longe/adigcorreous B loue ennterh not. Loue borbnot fer wardly/fwelleth not braleth nordy honeRip/ leneth not her owne/pg not philip, if, c proudked to anger/chinkethnor enpl/ retopleth norm imquite/but reioplet in the trueth fuffreth all thynge beloneth all thynges hopeth al thingis/en Dureth in althingis. Though that pro phelyingo fayle/other tongenfonces fe of knowledge banyfibe awaye/ yet loue fattery neuerawaye.

for oute knowledge pe bnparfet ab oure prophelyinge is buparfet/but when that whych ps parfet ps came/ the that which is buparfet that become awape. When 3 was a chylbe/3 spans as a chylde/3 buderdobe as a chylbe I pinagened as a cholde/but as foone as I was a man I put awaye at their bellines. Nowe we fe in aglate each in a barche speakings that then spall we se face to face. Name I knowe but parfectly but then spall I know e cum

The riffi. Chapter.

The city. Chapter,
About to lone a conet for
citual arties ab mall thes
fir forto prophely. For he
that speaketh with toges!
speaketh not but ome! but

bym for in the spayte be speakers my actys/ But he that prophelyers speakers my actys/ But he that prophelyers speakers but he that prophelyers speakers with tonges profiteth him filse/he that propheses ediferth him filse/he that propheses ediferth the cogregation/I walte that ye all spake with tonges but tathen that ye prophelyed / for greater is be that propheseth/then he that speakers with toges / except he expoune it allo state congregation mare have edifyings/slowe brethen it I come but you speake but you speake but o poul other hy were lactor of him when you should be seen the second of him when the second of him when seen seen a speake but o poul other by venelactor of have when

de/as prophelyinge/or bactrine.

Moreoner when chyingis with out
lyfe grue founder whether it be a prope/oran haspe/except they make a bidinction anche foundes: bowe fiell it
be knowen what is proped or harped:
and also steps trompe grue an oncer-

the fire Gos inthe pand. it a the part boree who shall verpace him the to spatic turn to sphuple when per speake with some generation for the perfection of the perfection of

mortbe/and none of them are with an agnification. If I know enor what the boyce meaner b/I (halbe but o him that speaketh are alrant ab he that speaketh from a stant ab he that speaketh from the me stant but o me. End spee (for as morth as perouner spryerial gettes) sette that pe mape have plenty but the confrequency of the

thereo, elet him that speakethusth tonges/pia pe that he mape interpret also. If I pia pe with frongts my spire praperh/but one supent is without fur to the first of prape with my spire prape with my spire also. I wall spinge with my spire proper also. For els when thou a pued thanks in spire/howe spin the spire counters the roume of the butearnet saye/Aminat

For els when thoug predictants in spreechowe that he that accumieth the course of the balearned single familiar the gruperge of chanters: serious to merit onder hot what their spreads in determine the spreech that the active is not edifficable. I chante my so I speake with conges mass then peaks in the course when it is the course such as it is

to freake four worder with my mynte to the informació of other rather the tonge.

Brethen kinot cipling in wette but as tocerning malicionines be childre/
but in wet be perfer. In the lawe yt is westen weth other tonges/ and weth ela. profit other lyppes well I speake buto these people/ad per for all that well they not beare me/sapeh the Loide. Unberfore tonges are for a signe/ not to them that believe but to them that believe the preaching sever more for them that believe not/but for them who we believe.

If therfore when all the cogregation is tome to gether/and all speake with things /there come in they that are britearned/or they which beliene not/wyl they not saye that ye are out of youre writes? But ab yf all preache/adepete come in one that betweethnot or one bulearned/he ys reproued of all men/and is indued of enery man/and so are the secrets of hys hert openied / and then falleth hedoune on hys face/and worshpppeth God/and sayth that God

with you in debe,

howe in he then brethest when he tome together energy hash by stonge/ bath his tone of his bostone/

A. f.ij.

To the Coninthyand f. Pretacion. Let all thenges be unto the Fringe/It enp ma speake with tonges/ les st. be ewo atonce of at the most the atonce/and that by courle/and let ano ther interprete pt. But pli there be no interpreter/let bym hepe flence in the congregacion / and let bym fpeake to

ppm [plfe/and to Bob.

Let the prophetis freaketwo aton! ce or the atonce / and let other subge. If eny cenelacion be made to anothe that (perech by let the forth holde bys peace. For pe maye all prophely one by one that all maye learne and all maye baue comforte. for the fpretts of the prophetis are in the power of the plophetis, for bob is not caufer of arpli but of peace / as he is to all othercon gregacions of layntes.

gregacions of fayntes.

Let poure woues kepe flente in the so congregacions / For ye is not permit for the fit of the fit of the fine of them to speake / but let then the fit of the butter abedience / as sayed the law!

If the butter abedience / as sayed the law!

If they will earne enythings / let them aske their bustes at home; for ye is al hame for wemen to speake in the congregacion. Sphouge the worders god from you; other cam pedits you only; If eny manthynhe then substants of the some/what then for the forestual/ser then butter to only / the conde/what then god for the compare the community of the

and the second second second

Che.rb. Chapter!

leibe. But and pf eny man be ignorand let hym be ignorant. Urberfore brethis tonet to prophely / and forbyd not to freakt wyth tounges. Let all thyngts bedone comely and in order.

The. rb. Chapter. 4

Rethen as pertaynynge Bala.i.b to the golpel which 3 pies haue also accepted: and in the whych pe continue/by sthe whych allo ve are fa-13 do pou to wete after what mas

nee I preached buto you/pf ye kepe it/ Prept pe haue beleued in bapne.

for fort of all 3 gaue buto pou that which I receased/how that Chill dre et for oure Tynes/agrepnge to the feriplutes ab that he was buryed ab that he neofe agapne the thyrde bape accord omge to the feripeures/ab that he was Ela. lift. lene of Cephas/then of the twelve. Af Jone.ij.a ter that he was fene of moo then foreofee, bis handred methren atonce/of the w bych 308. Fr.e many remapne buto the bape/ab mamare fallen a Bepe. After that apered actu.ir.a be to James/then to all the Apollies.

And latt of all be was fene of me/as ephe, iff b of one that was bothe out of due cyme for I am the left of all the Apolites/ which am not worthy to be called an Apolite/because I perfectited the com-

F. F.111.

Co the Cosmehvang.f.

gregacion of God / but by the fations of god 3 am that 3 am. And his favous which is in me was not in sayne fint 3 laboured moare aboundauntly then they all / not 3 / but the favour of God w bith is with me. Unpether pr were 3 or they to have me preached and lo have

ue pe beleneb.

3ff Chiff be preached howethat be role fro beeth howe lave lome to are anionge poutthat there is no related to the rection from beeth. If there be no the springe against from beeth them to the not splen. If Chile be not splen the is our e preachynge bapne and your fapthis allo in bapite. pec/ and me at founde falce rependica of Bootson haue tenifyed agapul Sobboweths
the tapled bype Cintle /whom be cap
led not bype /pf pt be to that the bead
eple not bype agapue/for plethe bead
eple not agapue/then is Chill not ep
lenagapue. If pt be for that Chill not ep
lenagapue. If pt be for that Chill not ep
lenagapue is poure fapth in bayue /and
pet are pe in poure fynnes/ allo the
worthed. If in thest for only we be
leve on Chill (then are me of all not leue on Chatt then are we of all men the melecablelt.

No me ps Cinis epten from beeth and is be come the frie fentes of them that kept . Hos by a ma cam beeth and

The co. Chapter. bre man cam refureccion from beth: Cololiz foras by Abam all pre/euenlo by Ch. apoca. 19 th that all be made alpue / and enery b man in his owne order. It The frid is j. cel. itij.b

Chill /then they that are Chilles at his compage. Then commeth the cube whe he bath delpucced bppe the Ryng. dome to food the father when he hath out coune attente/auctorite ab power for he mud cute ept be haut put all bis plat. cfg.

enemps bnber big fete.

Debre.I.D Che lat enemythat Thaibe belteopeb Anb.r.c. is weth, for he hath put al thingis bus plal. biti: s ber his fere/but whe helapth/allthyn hebre, 4.2

gis are put biber bym/prig manyfelt that he is excepted/ whych byo put all thyngis buber bym. Uthen all chyngis are lubbneb buto bim/the Chalthe lonne allo bym fylfe be fubiecte buto bym that put all thynges buder hym/thi

Other els what bo they whych are daptifed ouerthe wad/pfthe wad sple notatall why are they baptiled oues the tead? and who dente we in teoper brenery bonre/by oure retoplinge wo

peb 3 have in Chief Jelu oure Loide/ I de daply. Chat I have fought with beatles at Cybelus after the manerof men / what abauntageth pt me ple theela.reff. a beed tyle not agapne. Let be cate and lapte.if. b hunhe to more we we that Dye De not Elenaber

F. F. iiii.

Cothe Confint pant. f.

beceaued / malicopins speakyngid cop
supte good maners. Awake truely ont
of slepe/and synnemot. Fer some have mot the knowledge of Gub. 1 fresh

thes buto youre rebuke.

But lome man wel lape / howe that the bead acple with what body that they come? Thou fole/that which thou foweth first not quit hered except staye. And what foweth thou? Thowelows not that body that fhalbeibut barecoy me (I menne other of whene or of tome other) ab God grueth pe a body at bis

pleafnre/to enery lead a feneral boby. The / butthere is one mance felle of men/another maner felle of beates another maner felle of tyshes / and another of byldes. There are releval bodpes/e there are bodyes terreficial But the glosp of the releficial is one and the glosp of the terrettial is and ther. There is one maner glosp of the fume/a another glosp of the mone/ab another glosp of the mares. For one that the biffeet feo another in glosp. Sa is the refureerio of bead. Je is fower interenpeis/and extert in interprise it to fower orthonoree/and extert in the control of the fower in the canned and extert in power. It is fower a maintail body/and extert a spiritual body.

一个人的

研告语言由5

Che. rb. Chapter. ..

There is a naturall body and there is a spiritual body/as it is with. Th full man Adam was made a lynynge Gefi,tj. foule / and the las Abam was mabe quickenynge sprite/but that is not field which is sprettuall/but that whych is naturall/ab then that whichts fperitu. all. L The field ma is of the exth/erthp The leconde manes fro heue/benenip. As is the erthy/loche are they that are erthy. And as is the heuenly/loche are they that are beneaty. And as we have boine the ymage of the erthy/to that! we beare the ymage of the beneaty.

6 Chislage 3 brethie that fellhe and bloud cannot inhereth the aying bom of 60d. Nether corrupcion inhereth bus corrupció. Behaide 3 Cheme a my Gerp buto you/we Chall not all deperbut we thalf all bechaunged/and that in a mo-met/and in the twinchlynge of an eper at the longe of the last reompe. For the trompe thatt blowe and the bead thail tyle incorenptible/ And we shalbe the unged. For they coreuptible mult put on incoscuptibylite /and they mostall

mut put on immostalite. ucosuptibilite/and this mostall bath put on immortalite / then thalbe brotte the to palle the layinge that is support Deeth is columned in to bectory. Deceb ofe. 214.8

To the Cottnebeand,

bee, if b where is thy Grages wel where is the ofectory? The Ornge of beeth is frame

The Arenathe oflynne is the lawe but thanking be buto God/whych hath . Joan.b. grut be beerery there woure loibe ? lug Chill. Cherfore my beare beth be pe ftebfall ab bamouable/alwayed syche in the work is of the losse/for an moche as peknowhowe that yours la bour is not in bayue in the losts.

Che.rbf. Chapter.

of the gutherpuge tott flapnetis/as 3 have etbel of Galacia/coen lo bay 3n Come Cabboth Days! enery one of you put at

e at home/and lave by whatforner thymbeth mere that there be noght ryngig whe Icome. When I amer boloener pe that alowe by you ters/them well I fende to bipinge pente liberalipte bato Jerufalem / Amy pet be merechat I go/they (hall go with me/I well come bato pou after I had governous energy will account for I will go the storowout Chacebonia. Unich pou par aucucure J.wyllabybea woy pater/eight pe mape bring tape whyther locate 3 go.

wylmor te pon non nt 3 cruit to abyde a while an Che. rbi. Chapter.

of Sob that fuffer me. I wol tary at Bophelus buryll wyrlontybe, for a greate bore and a fourtfull is opened buto me/and there are many aducularis) It Cimotheus come fethat bebe without frare with pourfor he workerbebe wes ke of the loade as 1 bo/Let no man belpple hom / but convaye bym forthe in prace/this bemaye come bucome of 03 I loke for bym wirth the breeken.

C Cofecate of mother Apollo/3 geeatly writed him to come buto you with the brethen / but hyg mynde wag not stall to come at this tyme. he well come when he fhall bane a coneupent ty. me. Whatche pelitobe fast in the faith/ supre you like ments be Gronge/ Let

all pance bufpues be done in foue. Brethien (ye knowe the houle of Stephana howe that they are the first fratis of Achain and that they bane apopuled them feines to impuffer bute the farnetis) 3 beleebe pour pat pe be obedient bino foche/andro al chachele pe and labour. I am glade of the com-mynge of Stephana and fortunatual and Achaicus for that wheel was lacaringe on youre parce cher have inpo elyed/Thephane.comforced my spapes to ponces. Lone therfore that pe and.
The engregacions of Ann Inlute pour

To the Countbrandif.

se. if . b where is thy Cynger wel where is the bictorp: The ftynge of beeth is tynne

Che arengthe offynne is the lawe, but thankis be buto God/whech hath 1. Joan.b. gyue be bteretp thetow oure loibe Je lus Chill. Cherforemp beare methic be pe flebfall ab bomonable/alwapes pepe in the working of the latte for all moche as pe hero who we that yours la bour is not in barne in the low.

Che. rbi. Chapter.

fiche gatherpuge forthe o ned in the congregacion of Balacia/even fo boye 3n Come Cabboth Dave le enery one of you put alp

be at home/and laye by whatforuer in thynketh mere that there be noguther epugis whe I come. When I amtom wholoever pe that alowe by your lev tern/them wyll I fende to bypage pou re liberalyte onto Jerufalem / Andy pt be mere that I go / they hall go with me /I wyll come onto you after I had some ones Macedonia. For I wall us thosowour Macedonia. Unich you pas aucucure I wyll abyde a wor puter/epat pe mape of th de suprependence 3 go. I wythor le pount went

at 3 trus to abybe a warle

The roj. Cimpeer.

of God fal fuffre me. I woi tary at the te bote and a fourefull is opened buto me/and there are many aduction at Cimotheug come fe that bebe without frare with ponifor he workerbebe wo he of the loade as 1 bo/Let no man Des lpple hom / but connave bymforthe in peace/that bemaye come butome for 3 loke for bem with the brethten.

C Colveanc of mother Apollo/3 gree atly wifeed him to come buto you wet the beetinen / but hos mynbe was not at all to come at this tyme. He well come when he shall have a coverpent tyme. Urbatche pe/ftope fast in the faith/ supre pon lyke men/a be fronge/ Let all ponce bufpnes be done in foue.

Brethien f ye knows the house of Stephana howe charthey are the first fratts of Achaia/and that they bane a populed them ceines to mynifer bute the faynceis: \3 beleebe pour bat pe be obedient bitto loche/andto al that hele pe and labour. I am glade of the com-inpuge of Stephana and fortunatual and Achaicus for that wheth was lacaringe on yours carre they bade lap-Pives/Chephane.comforted my loopee so poneed. Loke therfore that he know we them that are forbe. The sogregacion of Ana falute post and the con-

To the Countypans.if. Aquifa and wifertia falute you mothe in the loade and to boeth the cogrego cion that is in their houlle. All the bee then grete you weete pe one another wyth an holy hylle. The falutacyon of me want with mone owne honde/38 enp man toue not the loade Jelus Ch sed the fame be anathema maranath The favoure of the loade Jelus Chall be wyth you all. Ally loue be with you all in Chila Jelu/Amen.

The prite buto the Corputbe fem from philippos/18p Ste na/and fortunatug/and Achagens/and Cymotheus... THOSE SEASON

The Seconde Bille of

paul the Apolite to the Counthyans the fyill Chapter, in



Quil an apolle of Jefind q Chill by the willof gol and brother Cimotheus Unto the togregacion of God/whychis at Cottes chum/wpth all the laps

Sphe.j.a Bieffeb begab the facher of oure in

1. 10et.j.a de Jelus Chillege father of merce fil

Che.f. Chaptet. the god of all cofoste/which cofostetb be in all oure tribulation/ in fomoche that we are able to coforte them which are troubled in whatfoover tribulaction of the with the fame comforte where with we our felues are comforted of hod for as the afficcious of Chill are plenteous inbg. Eut fa is oure con

folacion plenteons by Chift.

B unbether we be troubled for youre cofolacion and helch/whych belth files weth her power in that pe lottrethe lameaffliccious which wealfo foffre/ os whether we be coforteb for poure confolaceon and belth / petoute hope ps Redfall for you in almoche as we knowe howe that as pe haue poure parte in affliccios /le Chall pe be part takers of confolacion.

Brethte/3 wolte not baue pon igna. taunt of oure trouble which happened buto be in Affa. For we were greued out of measure pallyings Brenghte / fo greatly that we bespeared enert of lyfe Allo we receased an answer of wethin oure felnes/ and that was bone because fe we shuibe not put once toust moure seines/but in Gob/ which rapleth the bead to lyfe agayne/itibich bely nereb by feb so great a beeth/and both belyare on who we trult / that pet here afTo the Colinibrais.if:
Poure player for but That by the mean new of many occasions/channis maye beginner of many on oure behalis/for the grace gruen buto by.

Oure recordinge is this/thetelinnous of oure colcience/that we wothout Doublenes I but worth godly putenes/ not in flessiff world but worth godly putenes/ of God have had oure connectation in the worlde and mod of all to you warding the wintered nother changed but you chen that pe rede and also know you chen that pe rede and also know you chen that pe rede and also know you all end as pe have found by partly for we are your recoplings out as partly for we are your recoplings out as partly for we are your recoplings out as partly and in this configure was 3 members and in this configure was 3 members who other tyme to have come but you (that ye might bake had a bomble pleasure) of to have passed by you into this compare, and to have come agayne out of Macedonia but o you agayne out of the logs forth to be a war warde of you.

Macedonia unto pon/ad to quie bene ledde forth to Je wepwarde of pon, the Je je thus which was mented/with I ble lyghtnes? Of thente Jearnally those thenges which I thenke that with me shallo be be peradiance mass. So is faithfully or our e perachange who pon/was not pere mape. For gowing some Jeans Crit which was preceded among pon by by (that is ta lage by me and Silmanus and Comothess).

The. H. Chapter.

was not ye ad nape/but in opin ye was pe. for all the promples of god/ta hom are ye/and are in hom/Amenibuto the hude of God thorowe ws. Jeys God which flabilisheth be ad pour in Gipliff and hath annoynted be/which bath all bleated be/and hath gruen the sun of the surveying derived.

Che.u. Chapter. His

Call god for a recorde brieto mploule/that fosto fa ner pou wythall / J came not eup moare buto Celli chum/Motthat we be los Des ouer poure fayth/but beloers of ponce tope; for by fayth pr fonde/ But 3 betermpneb thes mmp fulfe that I wolbe not come agayne to pau in beupnes. for pf 3 make poulo. ty/who is perhat foulte make me glab bucthe fame which is mate fogy by me. and I wrote this fame profile buto pour left pf 3 cam/3 (bulbe take beupnes of them/of who I ought to retopce/ Cectayninehya confrdence bane Im pon all/thatmptope is the tope of pou all. for in great affliction or angualthe of herr 3 wrote but o you with it a prea-ten / not to make you losy/but that ye turght percease the love which 3 have mod (pecially buto you.

3f enyman hatheanled forow

To the Cosinthpand. ill fame bach not made me loop but park price 3 (bulbe grene ponali, 3 talub recent baro the fame man that he was conned of many / So that neweron s. Fortys choughtes are not be wen buto bs.

Exists go spels lake and a great but mas opened buto me of the Lobel's had not reft in my speechecause signature not Trains my speechecause signature not Trains my brother/but sake my leste of them and wet my ways as to Macebouta. Thankis be unto food why chalmayer grieth up the unto food more had also and openests the sauer of his knowledge by by in enery place. For we are unto god the froste faires of the eith / both amongs them that are said also amongs them that are said.

The iii Chapter

wifeone parte are we spelance of the mount of estimate the other parte are newe the lance of lyfe onto type. And ps mete buto thelet hynges ? for reaccuot as many are which choppe idebaunge with the worth of god:but mthey which freake of pureues/and Wither which weather food in the fi throf God/Cofpeake we in Chill.

The.iii. Chapter.

& begyn to maple oure feines agapne. Mede we as fome other of pulles of recommendation buto menbacion fcom you ? pe

Reduce polic witenin oure herrist which is buberftode ad reed of all me inthat yeare knowe howethat ye are the pille of Child/minideed by but ad attenot with ynche/but with the lips te of the lyninge god; not in tables at

Ranc/bur in Ceilly cables of the bette

by fuche tent have we thosow Chiff heb, fith b

to Cod ward not that we are sufficient
of once schools to thinks empthige an it
were of once schools but onceablenes
cometh of god/which bath made by the
ble to miniker the news cestames not
of the letter/but off the space/for the
letter killeth but the space gruethisse

The minikarton of weth thosoms

To the Connthyamis.

The lettern fraured in Gones was glostous/fo that the chritic of Itaal cond
be not beholde the face of Affact cond
the glory of his countenants (which
glory neuerthelesse ps bone aways)
why that not the ministració of the spite be mothe more gloryous. For ys
the ministryinge of condemphation he
glorious/snothe more shalehe admini
Bració of righte weines excede in glo
ep. In so no dout that which was glo
risted was not once glorisch in respect
te of this excedyinge glory. The pfithis
which is destroyed was gloriousino
the more shall that which remagnith
be glorious.

ex. expitit sepage the that we have locke true
we ble great beibnes to be not as the
leg:which put a bade oner his face the
at the chyloren of 3 least shube not to
fot what purpose that served which is
put awaye. But their mindes are blin
bed for build this daye remayned the
same concerpinge butaken awaye in the
olde testames whe they rede pt/which
in Chill is put a waye/But even unto
this daye/whe those is reached the bay
le hangeth before their hertis. Mener
thelese when they tourne to the last

thelelle when they tourne to the low, no bout is a fpryte. And where the full ce off the loade ya frhere ya libertis.

The fiff. Chapter!
And nowe the losdes glosy apereffits
by al as in a glaffe/ab we are changed
but othe fame fimilitude/from glosy to
glosy: eue of the loste which is a space

The.itit. Chapter.

beefore levinge that we have locke an officereuen as mercy ye come on be/we faynte not/but have caft from by the clokes of buthonelie/ab wathe not

meraftynes: nether corrupte we the work of Sod/but walke in opeteneth and reporte oure felnes to enery mannes renference in the lyght of Sod.

A pfoure golpel be pet hid/pt is hid amoge the that are lou/in who the god of they woulde hath blynded the myredes of the which beleve not lest thuite thine but the the light of the gloutous golpell of Chithiw heeh ys the ymage botwood. A for we preache not ourse les nes/but Chis Jelus the lorariad pres the ourse lesues pourse lesuautes for Jelus lake. For pt is god that comained the light to lypne out of darknes/which hath thined in ourse bertis/for to spus the light of anowledge of the glots our god/in the face of Jelus Chist.

But we have this treasure mert bent beliefes that the excellent power of pt mpghtapere to be of Bode and not of To the Corinthyand.if.

Delie are troubled on every for/per are we not work out floot. We are me ponertie/but not besetly without fom what. We are perfecuted / but are not for laken. We are cast doune/neverthe felle we perishe not sub we alwayed beare in oure bodies the bringe of the love 3 elus that the life of 3 elu might apere in oure bodies.

for we which live are always wip. mered buto beeth for Jefus late / that the lpfe allo of Jelu mpgbrapere in o ure mortall flellipe, So then beeth was neth in be/ablyfe m pou. Ligepp Be then that we haue the fame fpipte plat, crb of farth/accordynge as yt is mitten 3. beleued ad therfore haue 3 (poken) we allo beleue/@ therfore fpeake for we knowe that he which rapled bope the loste Jelus/thal caplebppe baallo by the meanes of Jelis:and Chall feet be with you/for al thinges Do 3 for yours Cakesithat the pleteous grace by tha his gruen offmany/maye rebound to the prayle of God.

therfore we are not werted: but p though oure beward man periffhe/per the inwards man is renewed daye by days. For oure ercedyings tribulation which is momentany and lyght/prepareth an ercedyings/ad an ercensi way. Byt of glory but o by while we loke not

Che.b. Chapter.

on the thyngis which are lene /but on the thigis which are not lene. For this gis which are lene are teperal/ab this gis which are not lene are eternall. Le

Che. b. Chapter.

ped that we have a bilding of the fight we have a be clothed with our emansion which is from head nen/pf pedapen that we be founded to the had not naked. For as longe as we apo. Phis are in this tabernacte/we fight and are greued for we wolde not be buclothed but wolk he clothed bonn/that more lite myght he swalowed bype of the. The that harbore yned by for this thur

buto by theernest of the spape.

Use are always of good chere is known we well that as longe as we are at home in the body we are absent fro God.

For we walke in faythand se not. As we weather we are of good comfort and had sever to be absent from the body and to be present with God. Where some we endure over selves i whether we be at bome or from home to please

ge is god/which beer fame bath grus

6 g.ttj.

To the Cotinthyand. H.

enery man mape recease the worker of his body according to that be hard body according to that he hard bothe/wether ye be good or babbe.

A Sepugethen that we knowe howe the lorders to be feared/we fare faree worth men. For we are knowen well prough buto God. I trut afforhat we are knowen in oure confriences.

buto you/but grue you on occasion to resorce of bs/that pe mape hane some what agapust the; which resorce in the face/ad not in the bert. Folys we be to feruent/to God are we to feruent/ps we kepe measure / for poure cause he pe we measure. For the some of Chis constrained bs/be cause we thus induced that he bead for al/that the are all head/a that he bied for al/because that the pwhich line shall mot hence forth spine buto them selves / but buto home which beed for the and role agapus.

enanafter the fiesthe. In some we no manafter the fiesthe. In somothe that though we have knowen Chill after the fleshe/no we hence forthe knowe we him so no more Therfore of enominate the though he is a newe creature. Obte though are passed awaye / beholds all shoughs are be come newe/ peners

The bi Chapter. thelette all through are of god/which ela.plif. bath reconciled by buto bym fplfe by apo. pri. Jelus Chill/and hath gpuen bnto be the office to preache the atonemer. for gob was in Chill/and made agremet bitwene the worlde and bym afterand imputed not their Comes buto them! and bath comitted to be the preachpire se of the atonement nowetheare we mellengerd in the toume of Chill / enen ag though Bob bib beleche pour boso we bs/So praye we you in Chiftes Rebe/that ye be atone with God/for be bath mabe bym to be franc for by which thewe no fra ne / that we by hys mennes Chulbe be that enghewelines which before dob Psaloweb. U The bi. Chapter. Ho as helperscherfore en horte you / that yereceas ne not the grace off bob in bayne. for he fageb: 3 @fa. rliz c have besde the matpme accepted/and in thebape of health/bane 3 fuchered the Behole benowe is that wel accepted tyme/be holde nowe is that bare of heithe. Let be gone noman orcalyon of cupit: that moure office be fofibe no faute but in all thringis tet by behave oute felues! as the minifers of God. Jumoche paciece / in afflicciondita Sa.iii.

To the Confithyans.if.

mereffice/in angupthe/in trypes/in
preformer/in frepfe/inlabout/in watetje/in fattyng/in purenes/in knowledge/in longe inferepage/in hyndres/in
the holy gook/in love butapned/in the
wordes of trueth/in the power efgod
by the armure of ryghtwelnes on the
righthouse ab on the lyftehode/in ho
noure ad difhonoure / in eupli reporte
ad good reporte/as deleaners/ad pet
true/as buknowen/ad pet knowen/as
dringe ad beholte we pet lyue/as chatened ad not killed/as folowinge and
yet always merp/as poose and pet ma
ke many ryche/as haupnge no thynge
and pet postestynge all thyngis.

open buto pouloure bette is made in gelpe are not brought into combinate by by though that pe bere poure selves of a tene meaninge. I speake but pour as buto chylbis / which have like sewards with by the tree he poure selves the the bubeleners. For what fells buppe hath rights welnes with buright tweethers lithat company hath light with Belial. Other what parte bath he that belearth with an infinite bowe agreeth the temple of boy with purity buse agreeth the temple of boy with purity buse agreeth the temple of boy with purity buse agreeth the temple of boy with purity and selves and selves by the temple of the purity buse agreeth the temple of boy with purity and selves agree the temple of boy with

The.bil. Chapter. lyuynge god/as fapbe god. 3 wil bwefand.bi.b amonge them/and walke amonge the leut. rebiad will be their god/a they fhal be my @fa.lit.& people Unberfore come out fro amongethe/ab leparate poure felues from them (fayth the lorde) and touche none buclean thynge/fo will I recease you wier. prof be buto me fonnes & Doughters/fapth the losbe almpathy. Che bu Chapter. Epinge that we have for Tche promeles dereip belo-Qued/tet be ciente ourelefe ues from al fplebpnes off the fletthe and fpryte/and growe bope to full holps

nes in the feare of God. Understonde bs/we have burte no ma/we have have contupte no man/we have have contupte no man/we have befrauded no man. I speake not these to condempne you/for I have she wed ponde fore that ye are in oure betted to dee / and lyne with you. I am bery bolde over you/and tetopte greatly in you/I am filled with comforte / my tope ys exceding that oure tetbulacions. For when we were come in to Aacedomia/oure field the had notest/but we were troubled on enery speechous was suppressed in the content of the had notest for the continue was suppressed in the content of the content of

To the Cosinthyand if. gebbs by the commpage of Titus.

And not worth his comminge only but allo with the confolació whereith he was comforted of you. for he tobe ba youre befrie/poure maninge/pou-re fernent minte to me warte/Sothat 3-14-21 3 I nowe retopce the more, Wherfore though 3 made you forp with aletter/ 3 cepent not:thaugh 3 bib repent.fa 3 percease that that fame epilleman fonibut I now e reto pre not that pewer se forp/but that pe fo forowed/that pe repeted for pe forowed godlyrlo that

1. Det.ff.em nothynge were pe hurte byba.fo go bip foto we caufeth repentancebnt health/not to be repeted of: whe woll

Delp/Colowe cauferbeeth.

Beholde what biligence this gebl Colowe that pe toke bath wronghen C you I pe pt cauled you to cleare pant felues. It canfed indignation/it canfe feare/pt cauted befree/pt cauted a fee ment mynbe/pt caufeb punnyAhment. Form al thengis pe bane theweb you se feluenchat pe were cleare inthatbi Free . Wiherfore though 3 hane with buto you 30th it not for bis caule that bpb burte nether for bps caufe that was burte: but that oure good mynbe which we have towarde you in the fe ght of god myght apere buto you

The biff. Chaptes.

Therfore we are conforced/be cause peace conforced: ye ad excedyingly the more toped we/for the tope that Citus had the cause dys spring was refreshed as you al. I am therfore not now a shamed / though I bostede mp splife to him of you. I or as all things which I preached but o you are true / even so is ouse bostinge/shat I bosted my splife to true with all / founde true. And nowe is his inwarte affection more as however the marke you when he ceme

fets Titus with all / founde true. And nowe is his inwarte affection more as boundafit to warte pou/when he reme beth the obediece of enery one of you howe with feare and trimblyinge perceaned him. I retouce that I may be bolde oner you in all things.

The. biti. Chapter.

me you to wit bethen of the grace of god/w hich is gruen in the congregations of Macebonia/howe that the aboundaunce of their recorfinge ps/that

they are tried with moche tribulation. And howe that their poneette/though pt be depe/pet hath flowed oner/and is be come but o them rpches in fingle-nes. For to their powers (I beare the reconte) pe and beyonde their power/they were will page of their owne accorde/a praped by with great inflance that we wolk recease their benefite/

To the Countyans.if.

and infre the to be partialers with a ther in ministringe to the layntis. And thys they byd/not as we loked forbut gane their owne selaes for to the low be/ad after but o by bythe will of God to that we coulde not but wire Tity to a copy the the lame bemuolète amonge you also even as he had begonne.

Dowe therfore as ye are riche in al parties/in fayth/in worde/in kno wieb ge/in all feruentneg/ab in loue/which pe hane to bgiene lo le that pe beplen teous in this beninolece. This lave ? notas commannopage burbe caufe o. ther are to fernet/therfore prone 3 you re loue/whether yt be perfattoi no/pe knowe the liberatitie of oure losbe Je fus Ceift/which though he were riche pet for poure lants beca poore/that thorowe hys ponertie myght be mal epche. And I grue counted hereto: fol this is expedient for you/which began not to be only/but alle to will/a years a go. Nowe therfore performe the bebe/that agthere wag in you a redines to willene to ye mape performe the be desofthat which pe haue. For pf there be fpid a willpinge mynde/pt ps accep ted accordinge to that a man hath/and not accordinge to that be hath not.

let ar eale/g re bjought in to combia

The.biti.Chapter: met butthat there be egatnes. Let poure aboundance loker their lacke at this present tyme of Deerth/that their abondance mape lupplye poure lacke/ that there mape be equalite/agrepnae to that which is writer. He that gathe Ero. rbf. tethmoche had neuer the moze aboun daunce/ab bethat gatherethiptel/hab neuerthelelle. Thankis be bnto God/ which put in the hert of Cptus the fame good mynde toward you. for he ac. cepted oure requell/pe rather be was lowel willinge that he of his owne ac toide cam buto you. b We have fent with him that mother whole laube is in the golpell thorowe ontall the congregacios ad not lo one ly/but is alfo cholen of the cogregacis bs to be a folowe with be in poure tos neylas cocernige this beninolece that ministred by by buto the prayle off. the loade ab to fere bone poure prope minte And this we efchue that eny ma Rom.ztf. thulde rebuke by in thys aboundance that is minitred by bs/a make pronte Bonfor boneft thyngis/not in the fight of god only/but alle in the fight of me We have fent wepth them a brother of oures who we have oft tymes plonebbeligent in many thyngis/but no. we moche mote biliget The greate co. adence/which 3 have in you hath caus

To the Copinthyand. I.

Ted methis to dipartly for Citud laboration is my felowe/and belove as the compartly be cause of worther which are dure brethen/and the mellengers of the congregations/and glosp of Chiff. Usherfore shewe but them the profit of pourelone /and of the seconsynge that we have of pour that the congregations may be for the congregations are fely.

Che tr. Chapter.

T pg but superfluig for me to white buts pour of the ministringe to the superfluig for 3 knows yours rebutes of minis/where I both in file buts the of

Effacedonta/ab laye that Achaia was prepared a years a go ab pour feruer nes hath proud hed many Acuestheld le pet haue I lent thele brethe/lefante e teto plinge oner you shalt be in have in this behalfe: a that ye (as I have laid) prepare your selves/left para usture if they of macetonia come with one fynde you buppepares/the book that I made in they matter shulbe be as shame to bs(I laye) ab not buto you.

Un herfore I thought pt nereflary to exhorte the brechten / to come before bonde butto you / for to prepare pouce good bleffpage prompled a fore/eharte enyght besedy: so that it he a bleffpage

The.tr. Chapten and not a Defraudynge, HThis pet sen meber/howe that he which fo wething tel/fhall reepe lptel: at be that foweth plenteoully/fhat reepe plenteoully/an leteuery må bo accopbynge as be hath purpoled in his bette / not groubgyngly/or off neceffite. for god loueth aecct, grat chearfutt gruer. 6 Bod is able to make you eiche in all grace / that pe in all thyngis hanyage lafficient buto the bimoffe/mape be ch the buto all maner goob workes/as pt is write. the bath fparfeb abroade/and polal. cpf. buth gruen to the pose/his rightewels nes temapneth for ener. be that fyne beth the fower fete Chalminifer breed for fobe @ Chall mulciplie poure lebe & increace the fratesof poure almole fe that on all partyes / ye maye be made eyche in all (puglenes / which causety there we be thankis gramge buto gob for the offpre of this ministracion/ not only supplies behenede of the layis

tigibut allo is aboundant here in/that

for the faudable minetrenge/thanhis meght begenen to god of many which prayle god for poure obedience

in knowledgings the Golpell of Crift and for yours lynglenes/in diffrybrotyage to them / and to all men / and in there prayers to God for you/longs after you / for the aboundaunt grace of

To the Conintbrand.il. Bod gyne bato pon Chanke be bate Bod for his meltable gyfte.

The.p. Chapter.

Danie inp spife bestehe pou by the mekenede loft new of Christ/whych which am of no reputation/but am bolde to waste pou be-

page ablent. I beleche you that Inche that fame confpbece/wherwith 3 am Suppoled to be bolte) agams fome wh ch cepute by as chough we walked car nally Menerchelelle though we walk sapaled with the fiellye/yet we war be warre are not carnall thyngis / bu thongis inrighte in god to call bound Beoge holdes/wherwith we over the we ringinations/ad every the thro ge that eralteth it life againt the wiebge of god/ab bringe in to cap tte all buberfondinge tothe obedien ce of Cipiliand accreby to take ben Ceaunce on al bisobedièce/whe pour pf eny man tent in him alfe that he

of enyman crus in him unrethar person Cipribus/let the fame also confide of hym spliferthar as he ps Chamble. And though I arn to are the Chasts. And though I

Che.r. Chapter.

contents of the form what more of our auctorite which the loste hath grain with the loste hath grain has to edifye admocto bettrope you ye had not be to my shame. This says is a should shape with less than to make you a fraphe with less term, for the public (say the) are sore and bronge / But hys bodyly presence is weake / whis speache sube. Let him that is soche thy are on thy wife that as we are in worden by letters / when we are absent / soche are we in bedes

when we are prefent.

for we cannot fynde in once hertes to make ourse schues of the normble of them/ of to compare ourse schues to the whithanke the schues/ but while they with them schues with them schues/ they measure the schues with them schues/ they but resords mought. But we will not resorte about measure/but accepting to the quatrite of the measure which god bath distributed but o be a measure that reacheth end but o be a measure that reacheth end but o pour for we stretchen or our ours schues be pende measure/as though we had not reached but o pour/sor end but o pour has new come with the gospell of Chill/ and we bok not ours schues out of measure in other mens sabouts/ yee and me hope/ lithen yours say the magnifyed as stretche amongs you/ to be magnifyed as

eph.tuf.d

12.5.

To the Contathyans. fi corbynge to oure mealire more large lp/And to preache the Gofpellmibale regpons whych are beronde pon / and not to recopce of that whych is by anothers mans mealite prepared all te Dp. Let bym that retopleth/retopce in heori. i.b the Lorde . for he that prapfethbem Wet.ix. gfylfe/is not atowed / but he whom the Loibe pjapleth.

The ri. Chapter.

Olde to god pe conte fif & fre me a lptel in mpfolpf Ches:peelad 3 praye pou forbeare me.for Jamge lons ouer pon weth gob. Ltp geloufp. for Troupled

ou to one man : tomake you a chafte ergen to Chuff/but I feare lest anthe gefi, titj, aleepent begyled Eue/thotowe bis lab celtpe / enen fo poure wettis foubebt corcupte from the frigienes that if in Chill. For pf be that commethse you preache an other Jefas then bym whi we preached/or pf pe receaue another Spiptethen that which pe hane retes ued fother an other Bolpell then that pe baue receaued/pe mpght spght me le hauebene content.

3 Imppole that 3 was not be hynde # the chefe Apolited / Though? be rube en fpeanpage/pet Jam not foinknow debge. Dome be yt amonge you we an

The. pf . Chapter.

throwe to the bemost what we be it all through . Dyd I therepus spune be cause I submitted my filte/ that pe myght be eraited? I because I preached the golopelito you free? I cobbed worker congregations/ and toke wages of them/ to do you secure wyth all. And when I was present wyth you and had nobe I was greneous to no man. Hot that whych was lakenge buto me / the brethen which cam from Maceunia supplied/and mall throughs I kept my sylotethat I shall enot be greneous to you.

and to woll 3 kepe mp fptfe.

C Ifthe tweeth of Chill bein me this reloyinge priball not be taken fro me inthe regions of Achaia. Wherfore be tanfe Ilone you not : gob knoweth fie verthelette what 3 bo/that wyl 3 bo to intawaye occaspon from them which befpie ocea fion chat they myght be for unbelphe buto be in chat wheren they retopre/forthefe faice apolites are Dil teateful workers and faction them leb negliphe buto the Apolites of Chill. And no maruaple / for latan bym fpite wchaunged into the fallion of an aun gellof lyght . Therfore pris no geent thringe / though hes mintlers fallpan. them felues as chough they were the minkers of righte wefnes / whole the of halbe accord prige to their dedep.

D. D. (1.

To the Colinthyang. if.

Tape agapne lest enp ma thinke that D

am folstibe/or els eue nowe take me
as a fole/chat I maye bott my alfe a tptett. That I speake/I speake pt not aftetthe wayes of the loste/but as tiwe
re folysthly whyle we are nowe come
to bothyage. Sepage that many tetopceafter the fiellhe/I wyll retopics allo.

that pe foure felnes are wpfe. For pe fuffre eue pfa ma brynge pontniobon bage/pf a ma benoute/pf a ma take/pf a ma exalt him alfe/pf a ma fmyte pou on the face/I speake as coceeninge rebuke/as though we had bene weake.

de (3 speake folgsby) I bare be bold also. They are Ebines/so am 3: They are Island for am 3: They are Island for am 3: They are Island for am 3: They are feed of Ababam/even so am 3: They are the sede of Ababam/even so am 3: They are the sede of Ababam/even so am 3: They are the summers of child (3 speake as a fole) I am moare/In labours moare aboundaint/In strypes about measure / In preson more pleuteons/In deep five times are they are th

act. xitii. c beg/3 was once fromeb/3 luffered the Acc. xxbii. le lopp wache: Arghe and baye hand bene in the bene of the lee/3 tomer inge often/3 marrels of waters/3 parrels of robberg. In teoperbies of

Che.zij. Chapteri

monge the heithen. I have bene in partels in cities/in partels in wplacines/in partels in wplacines/in partels in wplacines/in partels amongefalce beethen / in laboure and trae naple/in watchpinge often/in honger/in child / in fall pingis often / in colde/and in nakebnes.

befive the thingis which outwards ly happen buto me/3 am combled daps by and care for all cogregations. Utho is specially and a must be set burnet burnet in the fayth / ad my hert burnet but yf 3 mult nedes retoyce / 3 wyll

tetopie of myne infirmittes.

The. rif. Chapter.

Do the father of oure lose be Jefus Chiff/whychis bleffed for enermore/ knoweth that 3 lye not/ & In the citte of Damalcon/the governer off the people/

buber kyinge Aretas /lapbe watche in Actu. ir. d thecite of the Damascens / and wolde bane caught me/ab at a wynto we was I let boune in a basket by the wal/and

lo fcaped bys bondes.

pt is not expediet for me no bout to eriopce in enerthelette 3 m pil come to Actu.ir. a bilions & revelaciós of the lorte /3 kno we a man in Chill above. phil. peaces a gone (whether he were in the body 3

p.b.14.

Cothe Corinthyang.il. entine tellior mberber bewere outed the body I canottel god knoweth) whe ich was take oppe into the thmb bens And I knowe the fame ma (whether m the body or out of the body 3 canottely god knowett) howe that he was taken oppe into parabile/and herbe morbes not to be Cooke which noma can biten Of this ma well I recorcerof my lylle wil I not retopce/except be of myne infirmities/a though I wolde reiopce 3 thulbe not be a fole for 3 wil fare the truech. Denerthelelle 3 spare left ent ma Cholde thronke of me about that he Cepth me to be/or beareth of me.

And left Thuite be exalted out of me alure thoso we the aboundance of ceue lacios/there was grue buto me ofgod buqueenes of the flethe / the mellen geoffacă co buffet me/becaule 3fful De not be exalted out of mealure. fol this thinge belought 3 the love thiple that it might teparte fro me/e be lapt onto me/mp grace is lufficient forthe. For my drengthe is mabe perfapt th rough weaknes. Clery gladly therfore wil 3 retopce of my weaknes/that the Bregthe of Chill mayedwell inme. fo Cherfose haue 3 Delectació in infirmi etes/incebukes/ig new/in perfecution en angupline/for Ceiling lane, for whe 3 am weake/chenam 3 Gronge

The.til.Chapter.

Jam mate a fole in boltinge my alte. Dye haue compelleb me/Jought to bane bene comented of you, for in nothinge was 3 infector buto the chefe apolles Chough I benothige/pet the tokes of an Apostle were wrought amonge pott withall paciece/with fignes & wobers emighty bedes. For what is it wherein pewer inferrors buto wother coareas tion ercept it betherin that I wasnot greneous buto you. forgyue methys wionge bone bute pou. Beboibe no we the thpid tyme Jam reby to come buto pounether wil 3 be greneous buto pou for I feke not poures but you. Alfo the thylore ought not to tape bp for the fathree mothers/but the fathers amos there for the childre. 3 wil bery gladly beltowe and wilbe belto web for poure fouleg though the more 3 loue you the lelle 3 am loued agayne/18 ut be it that I greued you not/neuerthelelle 3 was trafty a toke you with gyle. Dyb 3 pp pon by eny of the which I fet bato pou I belired Citugiand with bym I fenta bother/Ded Trens te frante pour fent thinge: walked we not in one spipte: walked we not i lyke theppes! Agapus thynke pe that we excule oure lelues? welpeake in Chieft inche aght of gob. But we boall thingis wrely beloued to youre edifyinger for 3 feare left yo D. b.iii.

To the Colinthyand. it.

come to palle that when 3 come 3 that mot fynde you locke as 3 wolde/and 3. Chalbe foude but you locke as 7 wolde and 3. Chalbe foude but you locke as 7 wolde ambe not/3 feareleft there be foude ambe ge you lawrings/whileperpagis/and bebate. 3 feare left when 3 come agayne/God bypage me lowe at monge you/ and 3 be coftrayned to be wante many of the which have synch all redy/ad have not repered of the but clemnes/and formicacion/and wantantes which they have comitted.

The attil. Chapter.

Den.rir. b mat.rbiij toā.biij. c Debje.r., c buto pon. In the mouth of two or the wonders for two or thre wome from 3 tolbe you before as 3 layer whe won before as 3 layer whe

me / so we pre 3 no we be puge absent is them which in tyme pat bane spane) and to all wother/pf 3 come agapue/3 wil not spare sepuge that pe seke experience of Chita which speaketh in me/whych amonge you is not weake / but whych in pour / And bevely though pt cam of weakness that he was cruck speed/perlyneth be thosowe the power of God/and we no bout are weaking of God/and we no bout are weaking simply we shall lyne with bun/by the

Che.piti.Chaptes.

myaht that god gane by to you wart C ploue poure felues whether pe are in the fatth or nott erame poute owne felues/kno wpe not youre owne felues howethat Jelus Chieft is in you? etcepte pe be call awayes. 3 truft that ye fhal know that we are not callawayes I wire before god that ve to none eupl not that we shulde seme comendable/ but that pe Chulbe bo that which is how nelle let be be counteb as leawe perfong. We can be no thruge agaynft the trueth/but for the trueth. We are glab whe we are weake/& petronge. Thys allo we wplbe fore/even that pe were perfect. Therfore wipte 3 thele topne gis beinge ablent/let when Jam pielent 3 foulte ble Charpnes acordinge to the power which the lorde bathgpuen: me/to edifye/and not to beftcope.

furthermore brethe fare pe wele/be perfect/be of good comforte/be of one mynde/lyne in peace/a the god of lone speace shalbe with you. Grete one amother in an holy hylle. At the sayntis sa lute you The fanour of our lone Jesus this a the lone of god ad the felliship peof the holygost be with you at Ame.

The lecode pille to the Cosinthpas Sent ted poblippos a cyte in Ma cedonia by Tyrus and Lucas.

The Epytheoft Baul

bute the walathpany.



The frie Chapter.
Autan Apolite/notofmie a fins Cheminoby Godebe father which cayled hi fro Deeth/andail the he the then which are with me.

Into the congregation of Balacia, Grace be wyth you and prace from Jelus Chill which gave hymfile for oure fynnes/to belyner be from the prefent enyth worlde thorowe the will of God oure farher/to w hom be prape

te for ener/Amen.

I maruaple that yeare le fone toutned fed bym that catteb you in the gra ce of Chill/bisto another golpell/wh peh is nothpuge els i but that there be fome whych crouble you and intende to pernect the golpel of Chin Mence thelesse though we oure feines/or a aungell fed heaven/preache enyothe gospel buto you then that which we ha ne preached buto you / holde bym as a cueled. As I laybe before/ le lage 3 no we agapne / yf enp man preache enpo ther thyrige buto pou/chenthatpe has ne receaued/holbe bym a curfeb. Sens I nowe the fauous of men/op of Sout Other go Jabout to please men. 38 3 Robped to please men / Jwere not the j.col. pb. 6 fernant of Chut. H I certifye pon bre

kodped to please men / Iwere not the servant of Chus. HI greetiffe pon bre the state the gospell which was preached of me was not after the manner of men/nether receased I pt of mane there was I taught pt but receased by bothe renelació of Jesus Chust: pe have bethe of my conversacion intymes pas in the sewes wapes howe that be yonde measure I persecuted the cogregatió of god/s spoyled pt/s prevayled in the Iewes lawe/above many of my copantons/which were of myne owne nació/and moche more feruetly mapue tayned the tradicions of the elders.

perated me feo my mochers wombe/
and called me by his grace/fosto bettate hys some by me/that I shulbe preathe hym amoge the beithe/ I immediatly I comened not of the matter with
selfhe and blond / nether retourned to
I erusalem to them which were apostles before me/but wet my wayes into
Acabia e cam agapue but Damaseon.
Then after thie peare I returned to I e
tulalem but o peers/and above with
bum. to. da pessino nother of the apostles sawe I/sane James the soldes biother. The thyngis which I wipte/bebolde Cod knoweth I fre not.

To the Galatipand.
After that I went in to the codes of Siria an Gictil/And was but no we as touchynge my person but o the cogregation of tewar which were in Chift. But they herbe only chat he which per sented by in time past no we preachet the fart b/whych before he bestroped. And they glorifyed god in me.

the. ej. Chapter,
Then. Ettil . peaced after
that I wet agapte to Is
cufalem with Barnahas
aird toke with me Tytus
aifo, pe/and I wet by reuelacion: and comments

with them of the golpel/which I preache amogethe getple put apart wet them whych are counted chefe let y fonibe bane bene thought that I fou cunne/or had cunne in bayne. Allo Co sus which was with merthoughhe we re a greke perwas not copelled to be circumcifeb and that becaule of incom merg bernge falce brethie/which can in amonge wother to fppe out oute li beerte which we have in Ching Jelus that they might brynge be into bonda ge. To who we gane no roume / no not ge to be brought intolubleceton/# the because that the trueth of the golps myght continue with poll, and and and

Che. H. Chaptes.

they were in tyme patted prinakethno matter to me god lo kethon nomás perweit. p. fone) Meuerthelette they whyth lemen, parir. c great/abted nothings to the But côtra tob. priitt ty wyle/who they lawe that the golpelapie. bj. b ouer the buctremethon was comitted eccl. probunto me as the golpel ouer the circuit Rom. it. b. don was but o Detec (for he that was sphe. bi. b myghty in Detec in the Apostlethype colol. it. done the circuit in the Apostlethype colol. it. done as James / Cephas ad 3ho/ which themed to be prilates/perceaued the grace that was goue but o me/they gas the tome ad Barnabas they those passaggreed wyth by that we shall epsea.

I withkow him in the face/for he was worthy to be blamed. For pere that cer tayle cam fed James/he ate wyth the gentyls/But whe they were come/he withbute and separated him splfe/featings them which were of the circumction / and the wother Jewes dysembled space had so brought in to their simulation also/ But when I sawe/ that they

the amage the heithe and they among gethe Jewes / warninge only that we foulde remember the pose which this

ge alfo I was belegent to be.

Tothe Galathrang.

went not the right ware after the tens ethof the Bolpeli/3 lapbe buto Deter before all men/yf thou beynge's Jewe specit after the manner of the gentyls and not ag bo the Jewes / why caufel thou the gentple tofolowethe tewes? we which are tewes by nature and not freners of the Gentyls/ knowe that a man is not inftified bythe betes of the lawe but by the farth of Jelus Chuft and we have beleved on Jefing Chill that we nivght be inflifted by the faith of Chill and not by the debes of the Roffi, iff, c james becaufe chat no dellhe thalbe the Atfred by the dedeg of the lawe.

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Ifthen while welche to be mate prom shrewes by Chill/we onve Gines ace founde fynners/ignor then Chult the minister of synne god forbyb. for yf 3 bylbe agarne chat which 3 delitored/ then make I my filfe a treaspaler. But 3 chosowe the lawe am Deab to the las we/that Impaht lyne buto 160b/Jan senerfied with Chill I line berely/pet name not 3 / but Chill lyneth in me. The lyfe which 3 no welpacen the fiels Cyc/3 lyne by the farth of the forme of god/which loned me/ad gane bim alfe for me. 3 belpple notebe grace of gob/ for perighte wellies come of the laws then is Chill bead in barne. Chent. Chapter -

The fit Chapter. affolythe Galathrad/who bath bewytched you/ that pe foulde not beleue the truethe to who Telus Che Arift was beforebed before the epes/and amonge pon encified. This only wolce I learne of pou. Receased pe the fpryte by the Des beg of the lawe : or els by preachynge of the farth! Are pe lo bnwple/that after pe have begon in the forpre/pe wolbe nowe ende in the fellber So many thonges pe baue luffered in barne. 3ff pe be la that re haue luffered in bayne! Which ministred to you the spipte ab. workethingracles amoge pou/both be tithotowerbe betes of the lawer of by preachinge of the farth: Ene as Alas Geff.rb.b pam beleueb gob/and pr was a feribebrom. itif. a to him for rightewellies. Understonde Jaco.if.D. therfore/that they which are of fatth/ are the chylosen of Absaham. The feripture lame afore bonte that od wolde inflifre the beithen thosow fayth/and fhewed before hodeglab ty bingis bito Abiaha fayingi Ju the Chalgen.rrff.b all nacios be bleffed. So then they who celeling, pebbe of farth/are bleffed with farth full Abraha. For as many as arebuter the beden of the lawe are budesmale.

dictioniss or pris write/Curled is enc. Dett. prof

by ma that cornnect not in all thrugh

To the Galathyans. which are write in the boke of the land to fulfyll the. That no man is indiffed by the lawe in the light of God/is engaged. It was the Juli shall spile by fayth) Roma.i. a The lawe is not of fayth/but the man levi, phis, that fulfylleth the thingis cotapned in the lawe shall spile in them. Chill hath belpueted by from the curie of the lawe and was made a curled for by Deu. ppi, d pe is with cut Cutled is enter one el bangeth on tree) that the tiellynge a Abraha myghttome on the gotpis the some Jelus Chita I that we myght se ceans the promes of the apprecious we fapth. Breethe I will freake after the manes of men. Thought prive but mans cellament/yet no man bely feri pt/oj abtech enpehinge therto when isonce slowed. He Co Abiaha and h feabe were the promples made the la peb not in the feedes as in many Ba peh not in the feedes in many, and the feete is to won which is Chill This I fave that the lawe which is Chill this I fave that the lawe which began afterwards beyonde, titl. Cland. First peares both the defament of god but Chill ward ito make the promes of none of feete. For of the inheritance come of the lawe peromethat of promes but the lawe peromethat of promes but the lawe peromethat a promes. Inheritage the feeteth the lawer The Unberfose the frenetht be lawer the

The.ith. Chapter.

of the feete cam but ow bich feete the promes was made) and pe was order-ned by anugels in the how of a media-top. Amediator is not a mediator of o-ne. But god is overys the lawe then agapad the plantes of god: God forbid ofthere had benea lawe quen apnich touibe have apuen tyfe/chenno boute nighterrelines fould have come by the ame / but the feripture contluded all ministe bades (prine) that the promes 150.111, b. the farth of Jelus Chall: Challe be promonto this that belene. It Before per farth cam/we were sept and thus which thatbe afterwarde be beclared.

Atherfore the lawe was oure fcoles nader bato the tyme off Chill / that or might be made eightewes by faith out after that fapth percome / nowe te we no lenger onder a fcolematter for rease altije formes of god/by the erehwhich is in Chief Jelus, for all Ro. bl. a. pethat are baprpled / haue put Chillion pour plowe in thete no tewe methet greke/there po nether bonde / nether teethere is nether ma/nether woma for all are one change in Chill Jelu. pl the Chillis/then are re Abiahams ecde and heries by promes.

The littl Chapter. H

Cothe Galathyans. OD 3 lave that the bene g longe as he is achibe g differed not from a fernaunt/though he beloide all/but it buter intors it gonerners / Butyll ebe tpe

apoputed of the father. Lue fo wet as longe as we were chylopen/wer in bonbage biber the ordinactons of the worlde/but when the come was fulce me/god fent his fonne boine of a man/and made bonde buto the law to redeme the which were under the lawe that we though we election shull Ro, biff.c. geth bnto the natural formes. Bech le pe are loftes/Gob bath fem the fpi te of his forme in to once herres which erpeth abba father. Utherfore now an te thou not a fernaunt but a fonne show be the fanne/thou arte allo the pere of god thoso we Chie. F

not godipe bib fernice buto the/which by nature were not godbes/but nowe lepage pe knowe God (pe sacher ate knowe of God) howe to perhat peront ne agayne buto the weathe ad bedgat p cerimones / where bato agapte y defire afreshe to be in bodage 'pe ob ferue the dayes/ad monethes/and ty suep/9 yearen. 3 feare of ponfield 3 hi

The.titi. Chapter.

ne bellowed ou you labouze in bayme Biethie Thelech ponibe pe an Jam? to Jamas peace / pehane not butte me pe knowe wele how e that thosow infirmitie of the fellbe/3 preached th golpell unterpoin at the fyill/ab my te-ptacion which I luffered by realou off the flelibe: pe belopfed not/nether ab-hureb/but receased me as an aungell of bob/ye as C built Jelup. Do we hap pp were pe the for 3 beare you recor webat pl pt had bene pollible/pe wolbehane bygged out yours owne eyest and have gruen the to me. Am Ilo gre atly become poure emmye) Be caute T tell you the trueth?

thep are geloud ouer you ample. pethey intende to exclude you that p good alwayes to be fernent/fo it beis a good thringe lab not only when 3 and prefent with you.

My littel chylosen (of who I trauny le mbirch agapue butil Crift be fallio ned in you) 3 wolde I were wyth you nowe: and coulde chaunge my boyce! for 3 Ronde in aboute of pon.

Tel me pe that defire to be under the lawe: have pe not here of the lawe: He for pris wate that Abraham had two gen. rbj. donnes the one by a bonde maybe / the wother by a fre woman ? ye and pe deb.rrie

To the Galathyans.

which was of the bonde woman/was bosne after the fiellye/but he which was of the fre woman/was bosne by promes: which things betoke a myle op. For these wemen are two testamen tis/ the one from the mounte Syna/which gendreth buto bondage/whych ys Agar (For mounte Syna ys called Agar in Arabia: ad bosdeth boon the citie which is nowe Jerusalem) and is in bondage with her Chyldren.

efailitif.a fre/which is the mother of be all. for

bu. Itis.d pr ps witen/retopre thou baren/that bearest no chylogen/breake forthe and cree ! thou that transless not. for the besolate bath many mo chylogen/then the whych bath an busband. Brethen we are after the maner of Isaacchylogen.

bom. is boxe of promes But as the he that was boxee carnally/perfecuted hym that was boxee specifically:even so it nowe. Preventeless what saith the feet

gen. rrj. a peure/Cate awaye the bonde woman and her fonne. For the fonne of the bon be woman shall not be hepre with the fonne of the fre woman. So then he then we are not chyspren of the bonde woman, but of the fre woman.

The. b. Chapter.

Cheibi Chaptes.

therfore/frond fas in the libertie wherwith this hath mate be fre/a wrap pe not poure felues againe in the poke of bodage weholde 3 want fare but get

Sct.pb.a.

to you/that pf pe bectremetled this shalpsoffit you nothenge at all 3 testife agayne to every man which is crecuncifed that he is bounde to kepe the whole lawe / ye are gone quete from this as many as are suffixed by the lawe/ad are fallen from grace. Use lawe/ad are fallen from grace. Use lawe for ab hope to be suffixed by the spit to which cometh of farth, for in Jerlin Chits/nether is etechethe enythings worth/nether yet buctressectio/but farth which by love is mighty in operation, ye by that ye shalp not obey the trueth. Even that counself that ye not of him that called you. A lytel lens both leven the whole lompe of bowe.

H I have truit towarde pou in god:
that pe well be none other well in menbed. He chat troubleth pou hatt beare
his subgemet/what locust he be. Biethien of I pet preache circuitson/wby
tw I the pet suffee perfecució: for the
had the offece which the cross geneth
trased. I walke to god they were some
bjed from you which couble you Bie-

3.1.111.

Co the Calathrans.

eme ve were called in to libertie/only Betmot pourelibertie be an occafie bu to the Rellbe but in lone ferne one ano. Lent.ix b thee. for al the lawers fulfilled in one mat. Frij. wosberwhich is this/Chou Chalclone

mac, ris. c thyriene ghbour as the felfeipf pe byte

Ko. riss. c ab denoure one another/take hede les
faco. is.b. pe be confirmed one of another.

Ro, riss. d ... A 3 saye walke in the sprive/ab subspec. is.c. splinot the suffer of the fleshe. Southe
felf he suffer be of the fleshe. Southe
fleshe suffer be of the souther said. the fpryte cottary to the deline/Thele are contrary one to the other / fotha pe canot bo that which ye wolde. But ad pf pe be ledde of the forpte/the ate penot buter the lawe The betes of the D defibe are manyfell/whych are thefer admontope; formicacion / buclennes / wantannes/pholatete/witcheceaft/h treb/lawpinge/sele/wiath/Bryfe/febts ttou/parte takpingts / empinge/mits thet/ bronkennes / gloteny/and fochs lyke/of the which I tell you before/as I have tolte you in time pall that they which commit fochethyngis shall not bethe inheritours of the hyngbom of Bod/but the feute of the fpirte ig/loue/tope/peace/longe fufferpnge/gent-tenes/goodnes/fapthfulnes/meknes bemperancy/Agaput fuche is there no in we. They chatare Chiftis/haue cru cifed the Active with the apetites and

The bi. Chapter. hilles. I if ye we lone in the (paper) Let be walke in the lipite. Let be not be bapue glorious / prouokynge one

another: and enupinge one another. The by Chapter. te by chance into eny fair-te: ye which are spiritual/ helpe to amenbe hym in the spirite of meknen/ch-sperynge thy spile /lest thou allo be tepted. Beare pe one ans others burthen/and to fulfill perhelas we of Chillipfa ma feme to him affe that he is Comwhat when in dem he is nothunge/the fame beceaueth bim file fein bis pmaginacion. Let enery man ploue bys owne wor be:and then Chall be have recorforge in hos owne life/ and not in another for every ma chall j.cop.itj. beare bys owne burthen.

16 Let him that is taught in the worth minifer buco hi that teacheth bem in al good thingis. Be not beceaueb/gob innot mocked for whatfornera malo weth/that Chalbe reepe. me that lowe thin the fletthe/fhal of the fletthe reco pecoreupcio/but bethat fameth in the

Chryse/Chall of the sparte recept lete es nerlationge. Let by do good/ab let by if. tel.iif. not fagure. For whether times is come whe spal repe with our werines while Ji, lift.

To the Balathyang.

we have therfore tyme let vs do good buto all men/and specially/buto them which are of the housholde of farch fo

Beholde bowe large a letter 3 baue writen buto pou with myne o wne bon de. As many as delyte which bewards aperanneero pleafe carnally/they con Brayne pon to be circuncifed only be cause they wolde not suffre persecution with the croile of Chail. So, they the selves which are circumsted/hepe not the law e/but before to have you care cised that they impalt reto yee in your Bellhe, God fozbidthat 3fbulbe reiop ce but in the croffe off oure lotbe Jefn Chuth/wher by the world is cencifed as conchange me and as concerny gethe worlde fifor in Chill Jelune ther circumcifion anapleth enp thying at al /not buciecuncifon / but a new creature. And as many as walke according to the content and mercy and boon Ilrael that perstayneth to god. From hence forthelet noman put me co bulpnes, for 3 bens rein my bodyethe markin of the low Jefu. Brethenthe grace of oure lorde Jelu Chulte be with poure sprittel

Unto the Galathyand with

CThe Pittle of Paulto,

The frast Chapter.



And an apolite of Jelis Chill/by the wyll of god to the fayntis at Chie fus/and to the which besiene on Jelus Chill.

frace be with you and

the loade Jelus Chaile.

bleffed be god the father of oure lott. conf.a.

be Jesus Chail/which hath bleffed by Joet. J. al

worth all maner of spectrual bleffingss
in henemy things by Chail/according
gras be had chosen by in hym throwe
love/before the soundacto of the work
be was sappe/that we shall be sapetis/adwith our blame in his sight And
ordepued by before buto him affer that
we shall be chosen to be herrest how
Jesus Chail/accord page to the pleasu
te of hys will/to the prayle of hys glo
though grace where with he hath mate
by accepted in his beloved some.

By whom we have redemption the cow highloud/that is to lape the for general of times/according to the risches of his grace/which grace he lived on by aboundantly in all wishom/and public hard opened bate by

the inputery of the wyll according to the input pleasure/at purposed the same in demplose the same in demplose to have it declared when the syme was full come/that all thengis/ bothe thengis wheth are in brane/at allothe thengis wheth are in brane/at allothe thengis wheth are in eithe/Chulde be gathereth to gether/euen in chair/that is to saye in him in whome are made hereef and were thereo per bestinate according to the purpose of the owne will/that we shall be but a the parele of the owne will/that we shall be before hoped in Chill.

which before boped in Chill.
In whomallo ye after that ye best of the worde off trueth / 3 meanthe galactic off poure health / wheren ye beloned) were fealed with that holy fright of promes/which is the ernel of our inheritatince/to remede the polletion purchased brite the lande of his glark.

Ut berfore even 3 (after that here of the farth which ye have in the losho 3elu/and love buto al the layans) cease not to give thankes for you/making mention of you in my prayers/that the God of ours losde 3elus Chiff id the father off glory/myght give buto you the furte of wildow/and openio you the knowledge of hym frite/and highes the eyes of yours myndes/that he myghthus we what things that he

Che.il. Chapten. eys wher buto he buth called pot to be we glostous the stebes of his inberitance isopen the layntis ab what la the exceptinge dreutnes of pha boertobs ward/which belove acordin getothe workpage of that byg mpgh ty power/which he wronght in Cincil when he rapled hym from beeth/and let hym on his right honde in heaven ly thynges/aboue all ente/power/and wyght/and dominacton/and aboue all namesthat are named not in this woll beomy/but allo in the worlde to come and hath put all thoughs buber his fe mand hathmade bym abone all thym pisithe bead of the cogregació/whych robin body/ab fulnes of him/that fyl-

The.il. Chapter. ph bath quickenedyon al collo C.if. b fo that were bead in treal palle ad anne/in the whi-

Anne/in the whie

ch in come paffed re water hed/accordyage to the car urle of this worlde/ab ab the gonerner / that ruleth in the a per/the large that maketh in the children of unbelefe/amonge the whych we also had once conectacion in tyme pak/in the lufter of oure fiellhe/and fulfylled the wyll of the tiellhe and of the manner of the manner of the manner.

mballin allebyngis.

To the Ephelpans.

bien of whath/eue as wele as wother. But Cob which is rich in mercy the B towe the greate lone wherwith be loneb bs/enen whe we were mad by fon ne/hath quickened be with chill (for by geace are pe faued) and wythbym bath rayled by oppe ad with him hath made by fitte in benenly thynges/the rowe Jelus chill/for to thewe in ty mes to come the excedinge ryches of his grace/in kindnes to be wate/the cowe chief Jelus. For by grace are re made lafe thosowe fapth/and that not of ponce felues. For pe ps the grite st god/and commeth not of workes/les eny man thuibe bolt hom folfe. for we are bys worchman thippe / created in Crift Jelu bute good workes bute the mbich god orbeined by before/that we foulde walke in them.

in tyme palled gent pis in the fieldel and were called cirriction in the fieldel which are called cirriction in the fleb [he/which circuncifio ps made by hon des/Remember glape that pe were at that tyme with outen Chill/Ad were reputed aliances fed the comen wells of gleael ab were fremde from the tes Camentis of promes/and had no bope and were without god in this worlder but no we in cettle geti/pe which a wir

The.ti. Chapter

les go were farre of / are made apple

by the blonde of Chaif.

for he ps once peace / which bath make of both wone /e hath broke towne the wall in the implies / that was a stoppe betweene by / and hathalfo put awaye thato we hys stelle / the cause of harred (that ys to saye/the lawe of tommaundementis contained in the lawe write) for to make of twarme wo nenewe man in him spife/so makinge peace and to reconcile bothe but o god in one body thorow his cross/and see the hatered thereby: and cam and prease thed peace to pon which were a fatte of and tothe that were night. For those towe him we bothe have an open was pe in/mone surve but o the father.

A flowe therfore pe are no more strangers and foreners / but citelyns with the layntes / and of the housholde of godiand are bylt boon the fosbacts on of the apolities and prophetes / Jeslus Chief beynge the head corner some/in whom every bildings coupled to gether/groweth but o an holy temple in the lorde/in whom pe also are byle to gether/and made an habitacion for

god in the fpapre. fe

Che.tif. Chapter.

Co the Cobelvani. Or thes cause I want the Cemaunt off Telus am in a bondes/for youre lakes which are getilg; pf pe ha ue herte of the ministraci on of the grace of god wh-ich is gynen me to you warde/for by renelacion (bewed be this mileer bre to me/as I wrote abone in fea we wor bes/wherby whe perete pemape and we impre birbeeftondynge inthemini Gery of chiel/which millery insymed palled was not opened buts the loss neg of men ag it is nowe beclared bu to big bely apostles and prophetis by the sparte/that the gentyle shulde be subertrours also and of the same body and partakers off bys promis that y wherof 3 am mabe a minyfeet / by the gyfte of the grace off god gruen buts me/after the workynge of his power Cintome the left of alllayated is the grace genen/that I shulbe preache a monge the gentyls the bulearchable

grace genen/that I hulbs preache as monge the gentyls the bulearchable species of Chief and to gene lyghtta aims/that they might knowe what is the felowshape of the midery which fro the beginnynge of the world hath bene hyb in god which made all three gis thosone Jesus Chief to the intet.

That no we but the sulars ab powers.

Che.tif. Chapters in heans myght be knowen by the contergacion the many folbe wylbom of god/accordynge to the eternall purpole whych he purpoled in Chill Jelis ourelopbe / by whom we are boibe to c have the in that cruft whiche we has neby farth on hym. Allaherfore I belme/that pe fagnt not because of myne which ps once praple.

forthis cause 3 bowe myknees ba to the father of oure loube Jefus chill which ps father over all that ps called father/in heave ab in erth/that he wol be graunt you acordinge to the ryches of hys glosp/that ye mape be frengh ted with myghe by his fpapte in the inner mi/that Chitt maye bwel in yous tebertes by fapth/that pe bepage toted ad grouded in lone/myght be able
to coprehende with all fayatis/what
d retart bedeth/and lenght/deepth ad
beyth/and to knowe what ps the lone
of child/which lone palleth impuled. geithat ve myght be fulfplieb withat! maner of fulnes which comech of gob

Unto hym that is able to bo ercedits ge aboundantly/abone at that we after on thyrike / accordings to the power that worketh in by / be prayle in the congregacion by Jefus Chill / thorow we put all Generacions from Come to

to the Ephelyans, has the infohables of Lcos.bif.b whereone which are hoste you / that pe wal whee with pence rates humblenes of men id meknesiz longe lufferynge ringe one another therone l at pe be dyligent to kepe the b Rom. ell t the specien the babe of peace bep 1.603. ell. b one body in one spectouen as re faller in one hope of poweraling mala. ij. b. there be but one faste/one fait b/one Motte, Eti Ceh ptim/one god a tarbero fall rot about all/thorow ealtiand in be Ro. ril.a. HUnto enery one of by is gruid Leot. rif hee accordange to the measure of ni.cop. r.d. spic of Cipell / wherfore he layin plat. level presone uppe an tyels had ledde ulclecapture av hath grue gylle tomen. That he allended / whis meth it/but that he allo belienbeding into the lowest parties of the cuit will that bescended/pp even the same and that aftended bope/ens atous all hear nens/to fulfyll all thongis. And the very fame/wate fome Apoli tes/fome prophetts/fome Enagelities Cos. Eli. b deppeades/some Teacher

The Hist. Chantee its the editpinge of the body of chair me energe gone (in the buitte of fas ptb/ e knowledge of the form terms while but a parfacte ma facter be mentione of age which is in the full as of child. It that we bece forth be as of child. It that we bece forth be made chylore wanerpuge ab carpen with other months of hour pue/by the writing at men ab coaferned where we have the top be to beceme by the first let be followe the coaferned. by folowe the teneth whe bead that is to lave child in whomal the bady is tounled and kneets one miniber in enery to put to whereweth one operations and kneets one operations to the operations as enery party whereweth one operations are the operations. are and increaleth the body/buto the triage of privile in lone. Edig I lave perfore an tellifre in the loade that we bence forth walk exact toma. J. E More then get plus walke in bandted of Koma. J. E their myste blynded in their batterio build be page Bradgers, from the lyle which is in god/t horowe the egrossor it id in them / because of the bipmi depot their bretts / which beying pall sepentative home gyne shem lestes bits to wantamies / to worke all manner of suclemes eus with gredyness. But to have the home sot to learned this. It is be to the have beene of home / and are caught in

To the Cobelvans. solot. lif. b bim/ ene as the trueth is in Jelu/la ad cocerninge the conectació in come pau lave fro you that olde ma/which is con som. bi.a. cupte thosow the beceanable intes & colef.in, band be pe cenned in the forpre of poute beb.rij.amyntes/e puton that newe ma/which pet.if.a. after a godly wple is hape in tyghte And.in.a. welnes and true holynes. Fuherfosach but cre put a waye lyinge/and fpeake energ moche as we are members one of an platiff bother. Be angey/but frame not/let not taco.ttip.bebe funne go boune bpo roure wathe) grue no place buto the bachbytes /let byin that fele feale no moate/ but le bym cather laboure with his honder fome good thynge/ that be mape ban Let no fplthy comunication process out of poure mouthes/but that which es good to edifpe with all when mide to that ye maye have favour wyth the braves. And greve not the holy fyspit of God/by whome ye are fealed but the dape ofremmucton. Let all bette nes/fearfres/ and wath/ copyage and curlyd (peakpage/be put awaye from Pou/with all mailtioufnes. Be pe cour reouse one to another/be mercyful sol grupnge one another/cuen as God so colol. iij. Schallin fake forgane pou. Che.b. Chapter 1

Che.b. Chapter. derechyldren and walke and.rb.b. in lone/enen as Chaft loit ton,tif b uebbs/and gaue him filfe colof.in.& for bofan offerenge and a mgod: So that fornicacionandall bin-1.11 . 1803 dennes/op coneteonines / be netonice and and named amonge you/ag pt be commett layntis/nether fylthynes inether folis thetalaying mether geltinge/which are not comely/but rather gyuinge of th his forthis pe knowe that no worm ger/other buclene perfon/or conetous person (whych is the worshipper of pa inges) hath eny inherycaunce in the hyngbom of Chith and of Bab. Let no ma beceaue pou with bayne ff.tel.ff. wordis/for those we foche thyngis co. mat. critif meththe wrath of god bpo the chyline mar. ritia ofbubelefe. Be not theefore compant. Luc. pp ons with them. ye were once decoknes but are nowe tyght in the lotte.

C. Walke as obylosen of tyght for the fruyte off the spayte is in all goodnes/ eighte welnes/e trueth. Haccept that which is pleadingero the lower ab haue m felichippe with the bufrutful wor hed of Darchney/but rether rebukethe ferbyngis/whych are bone of them in ferbyngis/whych are bone of them in B. B. IJ.

To the Ephelyans. rebuheb of the lyaht are manifelt. for whatfoener is manyfelt / that fame is The Unberfore be fayth awake thou Repetiso tond oppe from beeth and Chiefe thatt gruethe lyght.

colo.itii.a It Take here therfore that ye walked

com. rij.a circumfrectly/not as foles/but as wy

s.tel.itij.a fe/ rebemynge the tyme/for the bayes

gre enyll/ w herfore be pe not buwple/ bur biterfond what the wplof the los wheren is excelle/but be fulfilled with the fpapte / Speakynge buto youre felnes in plaimes/ab ymnes/ab (piptual) fonges/fyngynge/and playinge to the Loide in poure hettes/ genynge than his alwayes for all throngs in the nate alolitic me of oure Loide Jelus Chill to god the father / lubmptepnge poure leines one to another in the feare of gob. [Wemen lubmpe poure felues bited poure o wine bulbantes as buto the lop f.cop.rj.a be. for the bulbabe is thew ynes beabl gacion /ab the fame is the faucoure of colof.iij.c the body. Therfore as the cogregation f.pet.iti.a is in substitution to Chuth/iphe wyselet colof.itj.c the wynes bein subsection to their his bandis in all thyngis. By a bandis south your wynes/enen as that south cogregation/and gave him site forth to sanctifye yt/y cleused print the form.

Che.bi. Chapter

tayne of water thoso we the worde/to make pt buto him filfe/a glostous congregation with oute spot/or wrynchie or enploche thynge/but that pe spuibe

be hely and with out blame.

Heir owne bodies/he that loueth his a pfe/loueth him alfe/ fior no ma euer pet/hated his owne desthe/But notyllouth/f therifith it/eue as the low with the cogregation/for we are mebers of his body/of his desthe/& of his bones/ for this cause that a ma leave father & Best. st. b. mother/p shall cotinue with his wyfe/mat. pix. a and two shalbe made one sless between f.cop.bj.d Chist & the cogregatio. Denethelese bo pe so that enery one of you lone bis wyfe truely even as hym spite. And set.

Che. bi. Chapter.

Byidie obey your fathers colol.iff. b.

and mothers in the loade/erod.pr. c.

for lois pt right. Wonoure Deut.b. c.

father and mother/that is eccl. iff. b.

the fyrit commandement mat. rb. a.

that hath eny promes that mar. bij.

thon mapt be in goode ettate/and lyne longe on the erthe. Fathers/more und youre chyldie to weath/but brynge the bype with the nonvere an informacion of the lorde. Sernauntin be abedrent colo.iij.b

B.B.101

colof. iff. bonto poure carnal maters/with feare Citi.if. c. an trymblynge / in fynglenes of poure J.pet.ij.c. herres/as bitto Chill/not with lerup

cem the epe fight of men pleafars/ but as the fernantis of Chill/hopinge the well of God from the berte with good wyl/ene ag though ye ferned the lorbe and not me. And remember that what foener good thyinge eny ma weeh/that Chall be receaue againe of the Loide to whether he be bonde or fre. And pe ma-Bers / bo enen the fame thyngis bute them / puttynge awaye threampngis) a. The and cemember that enen poure maker

Deut.r. Dalfo is in beauen / netheris there eng

inparir crefpecte of perfone with bym. fob rexitti & Spuall pimy brethien be dronge Capie, bi. bin the Loide/and in the power of best eccl. errb. might, put on the armous of gob/that Rom. il.b. pe maye flow flebfaft agapus the craf Bala. if. biy allantes of the Deupli. For we wield Actu. r.e. gapult tule/agapult powet/g agapult 1.10et.j.c. worldip rulars of the barchnes of this weathe / agaput (papenatt wyckednes

in heuenlythyngis.

for this cantetake buto you the an C
monee of Bob/that pe mape be able to refpl mete cupit bape / and to fonde perfectinallthyngis.

Stonbe therfore and yours loynes Sysb aboute wrepberitte/panguge on

The, bi. Chapter.
The bief plate of enghteweines / and thoso with the wes prepared by the graph of peace. About all take to you the living of faith where with ye mape quies the all the finite dattes of the wyshed i. tell bie shake the helmer of beelth/h the live athe of the lipite/w byth is the worde of the lipite/w byth is the worde of the lipite/w byth is the worde of the lipite/h watch there but with all miner praper ad lupplication/h that inthe lipite/h watch there but o with all inflaces lupplicated for all farmes in for me/that straute mape be grue but me/that I mape open in y mouthe boild to better the lecretis of the gold pell/where I am a mellenger in bous bes/that there in I may e speake frely as pt becommeth me to speake.

Distribut re maye also knowe what soudicion 3 am in/and what 3 do/ Terchicus in pare brother a faithful mis nifer in the Lorde/Chall chewe pau off all thungis/whom 3 sent but to you for the same purpose that ye might knowe what case 3 sobre in/and that be might tomfort poure bettes. Heace be with the brethien/and lone with faith from 30 behe father/and from the low Jest Grace be with all the which lone ours long 3 sling Chief in parenes. Amen.

Cont from Bome buto the Cybellans by Cichicus.

The Epytheoff Paul

The fynt Chapter,



Anti and Cimothens the fernatics of Jelu Chill. To attebe layatis in Cheret Thelu which are at Hillippos with the bill-hops and beacous.

Grace be with you and peace from Boboure father / and from the Lope

Jelus Emille.

I thake my god with all remembrance of you alwayes in my prapers for you all and praye with gladnesbecaute of the fellowithy whych he have in the golpel from the frist dape unto us we it and am furely certified of this that he whych began a good worke in you (that performe he burylishe dape of Jelus Chies / as he be commethine to to indge off you all / because I have you in my berte / ad have you also were you to my bonder as I defende / and that if my bonder as I defende / and that if the golpell.

And bearethme recorde howeger to actly I longe after you at from the bery herterote in Jelan Chiell. And thys I praye / that yours lone mape increace more and more in knowledge / An in all frallynge / that he mygge accepte thyw Che.f. Chapter.

ged molt excellet/char pe might be present foche as finibe huste no manes confcience / bucpit the daye of Chill/fylich with the frutes of sightewelies which frutes come by Jefus Chill but to the glory and laude of God.

I wolbe pe buberftobe bretten that my bulines is happened buto the greater furtherpnge of the golpel/So that my bondes in Chill are manyfest thos some out all the tubgement baull/and mail worther places / in to moche shat many of the beethen in the Lorde are boltened thoso we my bontes and bare more largely fpeake the worde wyth ont feare. Some the reare which prea-the Chill of enuye/and ftopfe/and fome of good wyll/ The one parte preatheth Chill of tryfe / and not purely Suppolyinge to abbe more abnerfitte to my bondes. The worder parte of lone because they le that Jam let to befene be the Golpell.

thibat thenge is this? Notwithtone being by all maner wayle/whether pe be by occasion of trueth/yet Chill ps preached / and therfore 3 toye/yee and well tope; for 3 knows that these shall be for my health / thosowe poure prayer / and ministryings of the sprayer of jelu Chill / as 3 hartely loke for and hope / that in nothings 3 shalls

To the thillippying, all times but that with all confidences as alwayer in tymes part enen to no we C but fhalbe magnifyed in my body whether ye be thorowe lyfe on the beeth for Chill is to melyfe and be eth is to me ananntage.

If pt chance me to fine in the lieffel that is to me fructuilfor to worke and what to chole I wotenot/I am charp ned of two things/I before to be low leb/ab to be with Chill/which things is belt of all. Menerchelese in abyte min the sellhe is moure neveral for you and this am I sure of/that I shall abyte he/and with you all continue if of the further aunce and to pe of your faith/ that he make moure aboth antly reist that he make moure aboth antly reist ce in Jesus Chill thoso we me / by my

commune to pon agapure.

Only let yours converlacif be ad pi
becommend the golvell of C hill/that
whether 3 come ad se you/op elp beats
lent / 3 maye pet heare of you/that ye
continue in one spryte/and in one tonk
labourping as we do so may naymethe
sapehoff the Golvell/and in not byoge
scarpinge power adversaries/whych is
to them a toke of perdictor and to you
a sigue of healesty/and chor of god. For
b neo you ye is green /chas not only pe
sould be betwee on Chill/ out also suffer
to, by state / and pane even the same

fratt which pe fame me hane and me we heare of me.

Che.tf. Chaptet.



Db pff there be amonge pou enp cofolacpoin Cb rift/pf there be eny comfortable loue/pf there be enp fellpfthpppe off the forpre/pf there be enp co-

pallion in mercy/fulfil my tope that pe have one wape/haupinge one lone bepage of one acoade/and of one mynde/ that no thyrige be bone thorowe lergle of bapine glory/but in mehines of mynde Let enery person thyride enery other man better then him filfe/so that ye con the enery man not what is in him filfe/

but what is in wother men.

which was in Chift Jelu. Which beyon ge in the shape of God/and thought ye not robberg to be equal with god. Develetelese he made hym-life of north putacion/and toke on him the shape of a sernasite/and becam lyke buto ment and was soubse in his apparell as a mile he humbled hym splife and becam obe dient buto the deceth/enenthe beeth of the crosse. In her fore was batheraited hym/and gruen hym a name about all hebre. If names/that methe name of Jesus (but he cuery buse howe/both of thought in Ko, pittle.

Cothe Hilippyans.

Ela, 210. b henen/and thingis in erth and thingis buber erth / and that all tonges shulle confelle that Jefus Chiff is the loibe/ unto the praple of God the father, h

Unherfore my bearly beloneding ye have alwayes obeyed/not whe I was ptelent anip/but nowe moche more m mpne ablence/euen lo performe pours Spet, titj.c ge. for pe is god which worketh in you both the wyll and allo the bebe / cuen

of good wyil.

Do all chyrige wythout murmurynge ad bisputynge/ that pe mape be faurelette/and pure/and the lones of God with out rebute in the myobes of a crocked and a perperfenacion/amoge whych le that pe fbyne as lyghtes in the worlbe/holdynge faft the wordeof e lyfe butomy recopfinge in the Daye of Chiff/that 3 banenot runnem bayne/ mether have laboured in bayne, pecal chough 3 be offered bone on yourelaerifpce ab poure le rupnge of god in the Capth. I ceto pce and ceto pce weth you all for the fame canfe alfo/reiopce pe and recopce pe worth me.

Junt in the loade Jelug forto lende to maye be off good comforte/ when 3 have what cale pe flonde in. for 3 have the up that is to it be mended to me

Betu.rbi.

Che.tj. Chapter. which with fo pure affection careft for poure matters. For all wother fene their owne fab not that which is Jelusf, cor. pill. I Chillis. pe knowe the profie of hpm/ howe that as a lonne wyth the father/ la with me bello wed he hyd labour be pon the Bolpell. Ippm truft 3 to lenbe as foone as 3 knowe howe pt well go withme. 3 truft in thelosbethat Jallo my fylfe fhall come (bostly. 3 luppoled yt necellary to lende bros ther Epaptaobiens buto pou:mpcomp panion in laboure/and felowe foubles

poure Apolite/and my.mynifter at my nebe. for he longeb after you and was full of heupnes / be caute that pe bab herbe fape that he fhuide be fyche/and no boute he was fyche/and that npe bu to weth/but gob hab mercy on him not on bim onty/but on me alfo/let 3 fonts be haue bab forome bpon foromes

I fent him therfore the britgentline/ that when pe thulbe fe bym / pe myghe retopce agapne/ab 3 myght be the lefle forowfutt. Receaue bym therfore m the lord with all gladnes/e make ma she of loche/ be cause that so the work
ke of Chryst he went so farre/thathe
was not but that seemed which was
tyle to fulfyll that seempte which was
fathynge on poure parte towards me.
Che.ttj. Chapter.

Cothe 10 bilippyans.



Opeoner biethië myne ter a topce in the Lotte, Irgrei meth me not to wiptethe very fame thyngis buto pou. for to you it is a fare thonge/ Beware of bogi

ed/beware of cupl workers Beware of diffencyon. For we are crecumcition which worthippe God in the lympte/ad recopce in Chill Jelu/ab haue no conepoence in the fellhe / though I have wheref Janpaht recovern the fellhe/ 3ff enp wother man chynheth that be hathwherof be myght truft in thefich The/mache monre 3/circumcpled the epghi bape of the apared of alekel/of act.priij beherepbe of Beniamin an Chine bome Ofthe Ebrues/ag cocernpage the law pharila pe/and as cocernynge feruit neg I perfecuted the cogregation/and as touchpuge the righte welnes which is in the lawe I was fothe won as no man could complay ne on.

But the thengis that were wenners

ge buto me I counted tolle for Challes Take pee 3 thynke all thyngis but lolle for that excellent and wledges lake of

the lawe/But that which for prigeth of the fayth which is in C buth. I med the eightewelnes which commeth of that those fayth in knowing them, and the bettie of his refureection and the fellowshippe off his refureection and the fellowshippe off his pattrons/that I might be caformable but o his beeth/ of by eny meanes I might atta me bus to the refureection from deeth.

Act as though I had all redy receaned pt/other were al redy partect/but
I folowe/pf that I may ecomprehende
that/wheren I am comprehended of
Child Ielu. Brethen I counte not my
dife that I have gotte pt/ but one thymge I laye/I forget that which is bely me
be me / and Gretche my folfe duto that
which is before me/& preache but o the
marke apointed/to obta pne the rewas
be of the hye callyinge of God in Child
Jelu. Let be therefore as many as be
perfect/be thus wyle mynted/ad yf pa
be worher wyle mynted/I praye God
open enen this but o you: Penertheles
fe in that where unto we are some flet
be procede by one rule/that we may e
be of one accorde.

Historiaen folowe me/and lake all them which walke even to no pe have by for an enlample. For many walke/roll, roll c (of who 3 have tolde powofte/and no we tell you merring) that they are the

To the 10 hilipprant.
enempes of the coole of Christ whole
ende is dammacion/whole god is their belp ad giospro their fhame/which are wortelp mynted Buroure conectacion is in heaven/from whence we loke for the fancour Jelus Chuft /which that chafice into another faffron once byl hopped / that they mave be fallyonel lyke buto big aloxious body acordying to the workpinge wherby be is able to fubbue all thengis buto bem felfe. k

The.itig. Chapter.



there one brechte bearing be loneb and longeb far tope and ceoune/locont mie beloned in the lorde I playe Enoblasi and be

e of one accorde in the lorde . pee ant I veleche the faithful pach felowe/bel pe the weme which labouted with m on the Golpell/and with Clement allo and wyth wother my labour felowes le names are in the bolte of lyle

He Rejouce in the loade always/and agapue g thre resorce/Let rouse lob tenes be know & buto all men/Chelo De in enemat bonbe. Benot careful

The till Chapter.

dynge kepe poure bertis/and myndid

in Christ Jefu. L. Furthern: whatfoeness thruges are true/whatfoenes thruges are boneft whatfoence thingigare in@ whatforner thingts are pure/whatfo everthyngis percapaeto loue/whatle euer thongis are off honest reporce/vf there be any verteous chingeryf chere be enplandable thinge/thole fame bane ve in youre mymbe / whych pe haue bothlearned and receased / berbe and allo fene in me / those thyngis do/and thegod of peace that be with you. I ca toyled in the lorde greatly/that nowe atthe last peare renmed/s are wered mynofull of me agayne in that when tim pe were also myndfull/but pe lace hed opercunitie. I speake not because ofnecelliteiffor I haue learneb in mbafformer efface 3 am / there with to be content. I can both case wime my spife 3 can also excede Euery where/and in all thying is am instructed / both to be full and to be hongry: to have plenty/am to safe nede. I can bo all thying is the content of the safe to safe nede. thosowthe helps of Crist/which ares theneth me. Not wittenbynge pe has he wel botte/char pe base parte wych me in myterbulacion.

pe of poblippes knowe that in the regynnynge of the golpel/when I beTo the Milippyand.

patted from Macedonia/no cougresh
cion bose parte with me ay concernyn
ge gyupinge ad receaupinge /out pe onip. For whe I was in Cheffalonica/ye
fent once/and afterwarde agapue/bnto impredes not that I before gyftes/
but I despre aboundant frute on youre
parte. I receaued all/and have plentied
I was euchiled after that I had recea
ned of Epapthodicus: that which cam
from you/an odout that smelleth swete a sacrifyce accepted and plesaunt to
thorowe has glorpous ryches in Jeli
Chistis

Unto God and oure father be plays fe for ener more Amen. Salute all the fapacies in Chief Jeln. The brethen whych are with me grete you. All the

fapatis fainte pou/and most of all
they which are of the Emperouse house love Its
ce of ourse love Its
fin Chief be
with you
all/

Sent from Rome by Cpaphioditug.

The Epittle of Pauls

bute the Coloffyand.

The lynk Chapter.
And an Apolite off Jelia
Chill by the will off god
and brother Timotheus
To the fayntis which are
the Cololla / and brethen
that beleve in Chilk.

Grace be with pon ad peace from god oute father/and from the loade Jelus

Chia.

Me grue thankes to god the father of our elese Jeins Chill alwayes for you in oure prapers/lence we herde of youre fayth which ye have in Crift Je lu/ab of the lone which pe beare to all faputis for the hopes lake whych ys lapbe bype in flore for you in heaut/of which hope pe have berde by the true worde of the golpel/which is come bu to you even as yt is into all the work be ad is fentfull as pt is amonge you finthe fritt dape in the which pe her wof yt ab hab experience of the grace of god in the trueth/as pe learned of Epapha oure ware felowe fernaunt/ which is for you a faythful minifler in Cult/which also wclaved but a by you relane/which pe haue in thelpapte. k for this cause we also lencethe Das

2.1.16

To the Colonyand.

inge for pon /ād belpringethat pe mpost be fulfilled with the knowledge of his will/in at wilhom ad spiretnal broken do the love in all things that please the love in all things that please fe/beynge fratfull in al good working encrealinge in the knowledge of God Aregehed with all might/thorowe his glorious power/buto all pacience/ad loge sufferynge: with toyfulnes. Jugge upnge thanking buto the father whych hath made by mete to be particulable of the enheritaunce of sayntin might

wer of derchnes/g hath translated by the to the hyngdome of hys were some, in who we have redepcion thosow his bloud/that is to saye forguenes of innes/which is the pmage of the music ble god/fyrst begote before all creatures/for by hym were at thyngis created/thyngis that are in heane/ad things that are in erth/thyngis bisble/ad things innisble; whether they be marked or lordshippe/other rule or power All thyngis are created by hym/and in him/ad he is before all thyngis/and in.

Apo.j.b.

And he is the head of the body/that psto wit of the congregacióihe psthe begrunginge and frice hegoten of the The.f. Chapter.

web/that in al thyngis he myght have the preeminece. For pt pleased the factor that in hym shulbe al fulnes dwel and by him to reconcile al things but hym spife/and to let at peace by hym thow the bloud of his cross both things in heaven and thyngis in erth.

And you which were in tymes pall traingers ad enymes (be cause yours myndes were set in eupl workes) hath he nowe reconciled in the body of his self the cholowe beeth/to make you holy and soche as no má coulde coplaque on/ad without faut in his owne light/ pf ye cotinue grounded ad stablyshed in the faith & be not moned awaye fro the hope of the gospell/wherof ye have here/howe that it is pleached amo geall creatures which are bider bear wherof I want am make a minister

Nowe tope I in my palities which I luftee for you/e futfill that which is be bynde of the afflictions of Cris in my fellhe for hys boddes lake/which ys the congregation/wherof am I made a minister accordynge to the ordinalite of god/which ordinaunce was grue me but a you warde/to fulfyll the worde of god; that mystery byd sence the worlde began/and sence the begruings ge off generations/But nowe ys operated to his layutis/to whom god wolks

Z 1.14.

To the Colollyand.

make knowen the glouious riches of his miffery amonge the getyls which siches is Chiff in poulthe bope of glo sylwho we preach warninge all ment ab ceachinge all mentuall willow/to make all men parfayt in Chiff Jelul tiperin I also labour and fisque/eurn as farforth as his workinge worketh in me mysbeely. U The. 6. Chapter

chinge I have for youre laking for an many and for an many and have for the of lacticia and for any many and for the my parton in the fieldher that they herred

mpghe be caforteb and anet to gether in love/and in all ciches of full onber Condynge/forto knowe the millery o God the father & of Chaft in who are hid all the treasures of wilde a know ledge/Chis I fave lett eny man foolb begylbe pou wyth entylynge worden bros. b. for chough I beablent in the fletthe petam I prefent with you in the fprite topinge and be holdinge the order that pe kepe & youre Redfall fapthin Crit de pe haue cherfoje recenued Cris Je lu the loade/eue fo walke roten abbyli in hym/and Gedfall in the tayth/as ye paue learned/and theren be plenteous in apupngethankis

ADeware lettenymä come ab foot

The.if. Chaptee.

le you thorowe philolophy ab difceat full banetie/thoso wethe tradicions of mentad ordinacions after the worlde ibnotafter Crift. for in him dwelleth allthe fulnes of the god heed bodyly! ad pe are ful in him/ which is the head of all rule & power/ in who also pe are circumcifed wyth circumcifpon made without hodisiby puttyinge of the Ans full body of the Relibe thoso we the cita cumcifyon that is in Chill Inihat pe are burted with him thosome baptims in who pe are also eplen agapne thoto. mefaith/that is wrought by the opera cion of godwhich eapled him feb wech

and hath wythhym quychened you Ephe.ff. allo which were bead in annead in the oncirculyon of youre Reliberad hath higyné by oure trespales: Kad hath put out the obligacion that was again pul bs/mate in the lawe write/s that bath be taken out of the waye /ab bath faitined pt on hys croffe ad hath fpop. led rule ad power/ad hath madea the weof them openty ad bathtefumphed ouer them in bys owneverlone.

Let no mantherfore trouble poure folciences aboute meate & Dirnke /01 for a pece off an holy daye/as the holy baye of the newe mone or of the faboth dazewhich are nothige but thad wes of thrugis to come/but the body ys tu

To the Colollyangi

mat, priii Chift. Let no ma make you shote at a monge marke/whych after hys owne pmaginacion/walketh in the humble nes and holynes off aungels/thyngis which he never lawe/causese putth pe with his stell his mynde/ad holdeth not the head/wherof al the body by is yntis ad couples receauet hudisshmet ad is knet to gether/ad encreaseth wheth the increasynge that cometh of god

trom bocteine off the worlderlithy as though pe yet lined in the worlderlithy as though pe yet lined in the worlderlithy as per ledde with tradictions of the that is per Touche not/Tail not/Handlenot; which all periffe with the blynge of them/and are after the comaundmentis/ad doctryns of merwhich thing is have the fimilitude of willow in cholen holynes/ and humblenes/and in that they spare not the body/And with self speno worldippe buto his nede.

Che.iii. Chapter. H

f pe bethen tylen agapne with Criff leke those thin gigwhich are about/whe re Chief atteth on the ry ght bonde of god Ser pour that are about about about on things which are on the erth, for ye are trab/and poure lyfe yo bid with Chief in God.

The.iff. Chapter, when Chief whych ps outelyfe than theme hym frife/then that re also apete with hym in glosp.

Mortifye therfore poure members Lphe.b. a which are on the erth/fornication/bn cleanes/bimaturall luk/enpli cocupificence/and conetoulnes which is worthippinge of pools: for which thyngis lakisthe wrath of God falleth on the chyldre of bimbelene. In which thingis ye walked once/when pelined in them

But nowe put ye also awaye from Rom. bf.?

you al thyngis/wrath/fearlnes/mals. Ephe. siff
cioulnes/curled speakpage/filthy speamedre. rif
kyage out of youre mouthes. Lye not j. He. ij. a.
one to another/seinge that ye have put and. iii, a.
of the olde man wyth his workis/and
have put on the new/which is renued
in knowledge of god/after the puage
off hym that made hym/where ys nether greke not sewe / circumction not
bactrouncision/Barbarous of Seithis
bonde or free But Chille ys all mail
thyages.

Histowe therfore as elect of gad/ba Ephe.bis ip and beloued/put on tender mercye; kindnes/hüblenes of mynde/meknes/lidge sufferprige/forbearpuge one anather/and forgruphing one another/properties of mynde/meknes/lidge sufferprige/forbearpuge one another/properties on man bane a quartell to another) as Christ forgrue pou/euen so boye. About all these through put on lone

To the Cololivand. which is the bombe of partecines/and the peace of god rule in poure bestes) to the which peace re are called in one body and lethat re be thankfull.

Let the worke off god dwell in you pleteoullyin allwildom. Teaches ep boste poure owne felues / in plalmes ad hymnes/adlysptual longes/which bane fanone with the fpnginge in you 1.col.t. g. re bertis to the lothe, and all thongis (whatfoener ve to in worde or bede)bo in the name of the lorde Jelu/grupuge thanking to god the father by bym. k Ephe.b. e mpues fubmit pouce feines butd pou j.pet.tij. a ze owne bulbandis/ ag yt is comely in the lorde. Bufbadis lone poure wyues Sphe, bjaab be not bitter buto the. Chilbreobe poure fathers ad mothers/in all them gis/for that ps wel pleaspinge buto the loide. fathers rate not poure children Ephe.bi Bleft thepbe off befperate mynde. Set Cit.tj.c. natitie be obedrent buto youre bodyly 1.10 et.ij. cmafters in all thingis:not with eye let utee as men plealers/but in lynglenes off herte fearpinge gob . And whatfor ner pe do / do pe hertely as though P bib yt to the law/s not buto me/cems
bryngethat of the love pe spalseceans
the rewards of inheritance/for ye sessore the love Chin. But bethat both
Bapi. by bwronge/ shall recease for the wrongs
both ly. bythat be bath done : for there pane refe

The. titl. Chapter. pett off perfons / ye matters bo but poure fernaticis that which is tult and egal remembipage that pe haue allo mater in heane . (The.iii. Chapter. Ontinue in praper ad mas tcb inthe fame withthans his geuynge / prayinge als fo for be that gab ope bus to bethe bore of beterann ce / that we maye fpeake the millery of chrift (wherfore Jamin Epbe.b.) benbig)that I mape better pt/ as pt becometh me to fpeake walke wifely to the that are with out/a rebeme the tp me Letyoure speache alwaye bane fa nourewith yt/ab befalted/that ye mas ye knowe howe to answer enery man. The beare brother Cichicos Chaltell you of all my butynes/ which is a faith full minpler / ab felowe fernant mthe lorde / whom 3 bane fent buto you for the fame purpole/ that he myght knowe howe ye bolab myght confort you. te hertis/with one Onefimus a fayth fullaba belouedbrother/whichis one of you. They fhat the we you of all thin gis which are aboynge bere. Artharchus my prefon felowe falus teth you / And Marcus Barnaballys fpiters fonne: off whom pe ceceaueb Commann bementig i pit he coms buto You recease bymiand Jefus whych PS

To the Coloupans. called Julius/which are of the circum cilpon. Thele only are my work felo weg buto the kyngbom of god/whych were buto my confolacion. Epaphag the fernaunt of Chill/whichis one of pon/fainteth pon/and alwayes labonreth fernently for you in prayers that pe mape Ronde perfet / and full in all that ps the wyll off God. I beare bym recorde that he bath a fernent mynde towarde pouland to warde the of Las Dicia ad the of bierapolis. Deare Lu cas the philicion greteth you/and bemag. Salutethe the beethe which are of Laodicia/and falute ppmphas/ad the congregació which is in his boulle And when the pille is reed of you/ma he that it be reed in the congregation/ of the Laodicians also and that yelve kewple rede the epifile off Laodicia.

And lave to Archippus/Cake bedeto thone office that thou half receaned in the lorde/thatthan fulfpl it The Calutacionby the bonde ofme paul. Remeber my bentes Grace be

with rou/ Amen.

Sent from Rome by Tichio cus and Onefimus.

4. Ci.iiije

The fyrit Pittle of Paul

The lyst Chapter.

Aul/Silvanus/id Time-

Unto the congregacion off the Tellaloniaus / in god the father/and in the loide Jelus Chiff.

Grace be with you and peace from god oure father and from the lotte Je

ing Chift.

the grue God thankis all wave for you all/makenge mention of you in our tepravers with outcealynge/and call to remembraunce poure works in the faythe/and labour in lone and perfense taunce in the hope of our elorde Jelus Chick/in the fight of God our efather is be cause we knowe be three beloued of god/howe that he are electe/for our tegospel canot but you in work one ly/but also in power/and also in the holygood and in mothe certapute/as permove howe that we behaved our elections among pour for pour lakes.

And re folowed by and the lottel ad receased the work in moche affice cio/with to re of the holygood: to that re were an ensample to all that beleue in Afacebonia and Achaia. For from

Co the Tellalopans, i.

Paulonnoed out the worde of the long mot in Affacewria and in Achaia only out poure fayth also which he have but to god spred her lyste abrove in al quarters/so greatly that it never not but a Speake eny thyinge at all: for they them Ceines thewe of you what maner of en trynge in we had buto poulab howe pe courned to god fro ymages fosto ferm the liupnge and true god/and for to lohe for his conne from heavie whom he eapled from deeth: I mean Jeins L which belivereth befro wrath to come

The.th. Chapter.

then knowe off once en a crafice in butto you/hour that pt was not in bayne but ene after that we had inffered before and were

Chamfully entreated at 40 hilippos (as pe well knowe) then were we bolbe if ouce god to speake onto you the gospel of god/with moche Brininge. Oure en postacion was not to bringe poli to et cour/not per to buclemes nether was pt wrth grie: but as we were alowed of God/that the golvel thuide be com-mptred buto vs/ene fo we speake/not as though we enteved to please menf but God/ which erieth once hestes. Rether was our echneriacion at ent

The. if. Chapter tome which flateryinge wordes (as pewel knowe) nether in cloked couctons nes/600 is recordemether longht we maple off men / nether off pou/not pet off eny wother/when we myght hane bene chargeable las the Apostles off Chult:but we were tenter amoge pou eneag a norte chorelibeth her childre fo was pure affectio to warde youtous regoode will was to have beate buto roundt the golpel of god only but allo oure owne fontes/be cause pe were tes are buto be. Hye remeber brethie ou relationre ad tranaple for we labored Actilirel baye ab npght/be caufe we wolbe noti.coz.iiij.c be greuous buto eny of you / and prea. il. Cell.ith. thed you the golpel of god/pe are wit. nelles/e to is god/howe holpip & inthly(that noman coulde blame bg) we be haued oure feines amoge pou that belene/ag pe knowe howe that we exh ted ad caforted/ad befought energon of you/ag a father hig chyidie/th wold walke worthy of the love which hath catted pon buto his high & glosy for this caufe thake we god without cealinge because that whe pe receaned of vg the worde wherwith Bod was preached/pereceased it not agthe wor te of me:but ene as it was in bete/the worde of god / whych workethin you

hat belene, kroppe biethie bib folo-

We the congregations of god in tempy whych are in a hist Jelu/for ye have fusered lyke things of your kynime as we out clines have infered of the tewes/which as they hylled the lorde Jelus ad their owne prophetis/euclo have they perfecuted by/ad Bod they please not/ad are cotracy to all metal forbid by to preache but the gentyls that they might besaued/to fulfil the is surprise on them/enents the bemoken

for as moch brethie as we are kept to fre pou for a lealon/as coceeninge the bobily prefece but not in the herte we enforfed the more to le you perfonally with great delyte/ad therefore we woll be have come but you/I want once at agayne/but sata with the beston what isoure hope or tope/or croune of retophinge; are not pe yt in the prefens ce of oure lorde Jelus Christat his comminger per ye are oure glory and tops

Mct. pbj.a

1120

Che.itl. Chapter.

Derfoze fith we confie no
ienger fozbeare / pt pleas
fed by to remayne at fle
theng alone/and fent Cie
motheus oure brother ab

laboure felowe in the golpel of Chill to Bablythe you/and to comforte you Che.tif. Chapter.

thorw oure farth/that no man fulfe. Be moved in these afflicerous. For perone selves knowe that we are even apoputed there buto. For berely when 3 was with you I tolk you before that we shall suffer terbulation even as ye can to passe/ad as ye knowe/for thys cause/who I could no lenger forbeare I sent that I myght have knowledge of youre farth/lest haply the temptes had tempted you/ad that youre labour had bene bestowed in barne.

now elately when Timotheus came from you but obs and declared to be your fairh/and your love/and howe that ye have good remembrance of by allwayes/defiring to be before of your following the population of the following the fol

Sob him fife ouve father/g oure lopbe Jelus Chiff gybe once to mey buto you/ab the lothe intreace you/and mahe you flowe oner indone one to warde

To the Tellalonyand.f. mother/ab towarde all me/ene as we De towarde pou to ftabliffe poure her us that they myghe be with out ought to be coplayned on) m bolynes before god oute father/atthe compage of out torde Jeins Christ/with all his fayntis Che.titi. Chapter. 4

Urthermore / we beleche g pon brethe/e erhorte pon in the losbe Belus/that pe increace mote e mole/ent as pe haue receauebofbs howe reought to walke

to pleafe God . pe remember what cos maundmetis we gave pon in the name coff. rif. a of the Loute Jefu. for this is the well sabe.b.b. of Bod / whych pe poure fanctifpinge that pe thuide abstance from founça cion/that enery one of you Chulte ino we howe to hepe hyg bellell in fancti fringe and honoure and not in the full of concupiteece/ag to the beiche which anowe not god/that no ma go bepande Ab befraute bis brother in bargaynym ge/be canfe the lorde is a benger of all fuche thinges as we tolk youbeforety me/ab teltified buto pou. For god hathb not called by buto buclennes/bur buto Cancerfyinge we cherfore that befrieth belppleth not ma/but god which hath Cent his holy fpryte amonge pou.

Butas touchrige botherly lone ye

Che.tiif. Chapter. nebe not that I wayte bute pou. fot pe foa. riff. b are taught of god to lone one another. and. rb.b. per a that thonge berely pe bo buto all j. Joa. 11. b brethie/which are thorowout al Mace and, un, b Coonia. We befeche pou brethie that pe entreace more ad more / ad that pe Que by to be queet ab to meble with poure owne buffnes/ab to worke with youre owne bondes/as we comaunded poul that re maye behaue youre felues boneftly to warte the that are without an that nothinge be lathinge buto pou. 4.1 welte not bietine bane you tono. faunt ag concernynge them which are fallen allepe/that re folowe notas wo ther do which have no lione. I or pf we belene that Jefus bped & role agayne/ ene to then also which depe by Jefus! wil god brynge agapne with him: And thys lave we buto you in the worde of the lorde that we which foue ab are remaphynge in the compage of the lord Chainat come ere they which flepe. For the loade bim alfe Chal Defcete fro heas uen wytha Chute and the boyce off thef.co., th. archangyll/ad teompe of god, And the dead in Child that apple frad, the that we which type and remayne be caught oppe with them also in the cloudes to mete the losde in the aper. And sofhall we ener be worth the lorde. Utherfore comfort yours felnes one another with Manuel.

Co the Tellalonyand.f. TThe.b. Chaptet, a shele wordes. f the tymes & lealons be the pe baue no nete that ? watte buto you/for pe you Children and Children te feines mowe parfecti that the paye of the losbe Chall come euen as a thefe di.pe.tij.cinthe nyght. tahe they hallaye pes Apo.tij.a. ce ab no batiger | then cometh on then And, poj, clode befraccio/ag the transfpige of woma with chylee/s they fhall nat fra pe.But pe brettue are not in Darchue chat that baye Chulte come on you as it were a thefe. It pe are al the childre of bright ab the childre of the daye/we are mot of the nyght nether of barchnes. Cherfore let by not Repeas to woth er but let by warch & be fober forthe that depe depe in the night a they the be bronken/ are bronken in the appl Ela.lir.c Butlet be which are of the baye be Eph.bi.c ber armed withthe breft plate of fa s lone/s with hope of health ag an met. Forgod hathnot apoputed bebt to wlath but to obtaine health by the meanes of our elobe Jeft chiff which byed for his ithat whicher we wake of flepe we foulte lyne to gether with him Wiberfore coforte poure felues tog there edifie one another ent as pew ! Webefeche pout brethië that ye kno we the which indones amoge you and

have the overlight of you in the lotte to grue you exhortacton/that ye have the themore in love. For their works lake and be at peace with the. Hue delive you bethien warne them that are but ruly/coforte the feble mynded/ forbeate the weake/have cottinual pacifice to warde all me. So that none recopence puer. phis envil for envil but oney man / but ever rom. rij. D folowe that which is good/both amonj.pet. iti. b ge poure leines/and to all me. Keioyce eccl. rbiff. ever/playe cottinually/In all thyngis la. rbiff. ever/playe cottinually/In all thyngis la. rbiff. grue thanks for thys is the wyll of bod in Chief Jelu towarde you.

The first pittle buto the Testalos syang wayten from Athens.

The Seconde Spille of paults the Tellalonyans.

The fyrit Chapter.



Anl/Silvanus/Ad Timo a thous. Unto the cangrega cion of the Tellalomans/ which are in god oure facther/and in the Lope Je fus Chile.

Brace be wyth you and peace from Bod oure father / and from the Lunde

Jelus Emilt.

We are boude to thake god alwayes s for you brethren as yt is mete/becaule that poure farth groweth excedengly ad every one of you laymmeth in love to warte another betwene your felnes to that we reto pee of you in the congr gactons of god over youre pacifice and tayth in all youre perfecucios and the bulaciós that pe fuffre/which is a tok of the righte wes ind gemet of govithat pe are counted worthp of the kyngwin of god/for which ye also suffee. It is be rely a rightewes thinge with goo to re (copence terbulacyo to the that trouble you/ ab to you which are troubleb rea with bus whe the lorde Jelus thall to we him filfe feo benë with his myght theels in dammynge fpe/renberpage bengeance buto them that anowe not

The, if. Chapter.

Bod and to them that obeye not but the gofpell of oure Lorde Jefus Chill which fhalbe punnpaped wythenertas finge dampnacion/from the prefence of the losbe and from the glosy of his power/when he Chal come to be glosts fred in his fayntis/ab to be mabe mare neloug in all them that belene/becaus le oure test prionye that we had buto you/ was beleued even the fame days that we preached it. Wherfore we prareallwayes for you that oure god mas he you wonthy of the callynge/and fulfyll all delectacion of goodnes / at the worke off fayth wyth power/that the name of oure lorde Jelus Chill/maye be glosifyed in you and pe in bim/tho rowe the grace off once food and off the lorde Jefug Chia.

Che.H. Chapter. H

theleche poublethe by De Jeln Chift / aben that we Chail affemble bute bi that yebe not fotenly mo ned from poure mpube/

and be not croubled/nether by spipee/ nether by wordes inor yet by letter which foulte feme to come from by/ap though the days of Chill were at how ephs. b.1 Let no ma receaue poubpenpmenues folibe lorde cometh not/excepte these

A.m.un.

To the Tellalonvans. if. come a tepartinge fielt/a that that fynful ma be opened the forme of perdicio which is an abuerfarte and is eralted abone all chat is called God or that is worthipped/fothat helbal at in the te ple of god/ad the we him file as god.

Remember pe not/that when I was pet wyth you / I tolbe you thele thyn-gest ab no we ye kno we what withhol-beth/Enen that he might be bittered at bistyme, for afreby the millery of inte quitte worketh. Only be that belbeth let bym no we bolde/butyll pt be taken out of the waye ab then that that will hed be betered/who the loadelhal con Ela. Fl. &. fiame with the fpipte of his mouthlan that bettope with the apparece of bi compage. Je Enen bym whole compa C ge is bythe workinge of Satan/with all lyinge power/figneg and wonters and in all beceanablenes of burygote welnes/amoge them that perillhe/be caufe they have not receased the lous of the truet b/that they might haue be ne laued. And therfore God thall fende them Aronge beluffon/thatthep Chulm belene lyes/ that all they myght be die med whych beleued not the trueth / but had pleasure in buryghte welnes. Use are bonde to grue thans alway

pe to Bob for you bretten beloued of the losde/for because that god bathfri

The Hill Chapter.

the begynnynge cholen you to health? thosowe lancustyinge of the spate and thosowe belenynge the trueth/ where but he called you by once gospell /to obtaine the glory that cometh of our lord Jesu Chist.

depends bethe floude fall and kepe the ordinaciós which ye have learned/Urhether yt were by oure preachynge/or by oure pythe. Once Lorde Jelu Christ hym filte/and god oure father/which hath loned by ab hath gruen by enerlastringe consolacion / and goode hope thorowe grace / comforte poure herris/and stabilyste you in all layinge/and goode bornac.

The tiff Chapter.

Cirthermore brethen place ye for his/that the worde of god mape have fre palage/and be glorifyed/as ye is with you/ad that we maye be delynered from

burefonable and envil ms. for all men have not farch. But the lothe is farthfull/which shal stabily the you/and her peron from envil. We have confromte to those who lothe to you warde/that ye both no/and wyll no/that which we commaunde you. And the Lothe gree youre hereis bute the love of god/and pacience of Chits. H

Cothe Tellalonyang.if. Blonce lorde Jelu Chitt/ that pe with Drawe poure Celues fro euery brother that walketh morbinatly/ ab not after the inditució which pereceaued of by pe poure fetnes ano we howe pe ought to follow bs. for we behaued not once felnes morbinatly amoge pou. Mether

Actu.rr. gtoke we breed of enyman for nonght/C f.cos.fiff.c but wrought with laboure ab tranaple s.tella, is myght and baye/becaufe we wolbe not

be greuous to eny of you / not but that we had auctoritte but tomake oure fel nes an enfample bute you to felow bs For when we where with you/this we warned you of/that pf there were my which woldenot worke /that the las

me thuibe not eate. tite hane herte laye no wut that the

re are fome whych walke amonge you morbinatly/ab worke not at al/but are belybodyes . Them that are loche/we comaunde and exhorte in the name of oure lowe Jefn Chill/that they worke mpth qupetnes / and eate theyr brech. Brethie be not wearp in well boynge/ la.bj.c If eny ma obey not oure layingis/len. be by worde of him by a letter ad hane no copanye with bym/that he maye be my/but warne him as a brother.

The very Lojde off peace grue foll

Cinto Timothe.i.

peace alwayes by all meanes: The logbe be with you all. The falutació of me
when with myne owne honde. This is
the token in energy pyfile/So I wipte.
The grace of ours logde Jelus be with
you all/Amen.

CSent from Athens.

The fyelt Epythe off paul puto Cimotheus.

The Frit Chapter.



Ain an Apolite off Jelus Chiff/by the comauntemet of god oute lautoure and of the lotde Jelu Chriff/whych is oute hope. Cluto Cimothe his na-

tyrall fome in the fayth.

Brace/mercy/ab peace fro god oute farher/and from the loste Jelu Chift.

Ephelus when I departed into Mace, acin. rhi
Doma/eue lo bo/that thou warne lome
that thei teache no nother wple/nethes
gene hebe to fables and genealogies/
which are emblede/and breeze boutes/
moare then godly edifyinge whych is
by farth. For the ende of the comambonment is love that cometh of a pure

Unto Timothe:f.

Berte/and of a good conscience and of sapeh unfapried fro the which through some have exped and have turned buts barne sangelringe because they wolde be wetours in the scripture ad yet but berstode not what they speake uether where they afferme.

Both, bij.c

yf a mā ble pt lawfully budethendpuge this/howe that the lawe is not gpuen bute a ryghteous mā/but bute the
buryghteous and disobediet to the bugodly ad to symmets/ to buholy and buclean/to murtherers of fathers a mus
therers of mothers/to māquellars ad
whommongers/to them that desple the
selues with mankynde/to mēstrealess
to lyars/ad to periured/andso forthys
there be eny wother thynge that is chtrace to holsome docterne accordings
to the glosious gospell of the boly god
which gospell is comitted buto me.

and I thanke hym that hath made one Eroge in Chift Jeln ours low/for he counted me true/and put me in office/when before I was a blasphemat/and a persecuter/and a triant/persecuted I obta pued mercy he cause I delete I obta pued mercy he cause I delete I obta pued mercy he cause I delete of ours Loide was more aboundant/wyth fayth and lous/whythys

in Chie Jela. Hand mathe to

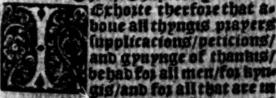
Che.H. Chaptee.

Meanes worthy to be receased that chief Jelus ca into the world to faue mat.ie. Chief Jelus ca into the world to faue mat.ie. Chief Jelus ca into the world to faue mat.ie. Chief Jelus Chief Jam chefe Mothwithmar.i.c. dondring but me was mercygruen that Jelus Chief fulls frit shewe on me al longe pactece but the ensample of them which shal in tyme to come be leue on him eternal lyfe. So then but

god/hynge eurtlaft page immortal/inuifible/and wpfe only/be bononre and prayle for euer and euer/Amen.

Chys comaundement compt I buto the lome Tymotheus according to the prophetes which in tyme pat we re prophetyed of the that thou in tyme foulded fyght a good fyght hauyuge fayth of good conficience/whych some have put a wape fro them/and as concernyuge faith have mate thip whacke of whole noumber is by meneus and Alexanter/which I have telepared but to Satan / that they myght be raught not to blasheme.

Che.if. Chapter. 4



preemmece/chat we maye line aquyes

Unto Timothe.i. and a pealable lyfe/m all godinesan honelite / for that is good ad accepted in the light of God oure laucoure which me bate the Buowledge of the trueth fitim. i.c. forthere is one god/andonemebiato bitwene god and ma/whych is the ma Cincit Jelus/ whych gaue bym fylle a raunfom for all men / that ye fonibe be preached at hys tyme / where buto 3 am apoynted a preachet/and an apole. St. (3tell the truethin Chill / and lpe not) beginge the teacher of the gentyle en faythand beritte. H I woll therfore that the men praye enery where tylepage by pure bonus with out wathor argupuge. Lykwyle allo the wemen that they araye them felues in manerly aparel with thatale nes/s hones behaueour/not withmor bieb beare/other golbe/ or pearles/or collip arape/but with fuche as become Roet. filia meth weme that professe the workspe pringe of Bod thosowe good worker Let the woman learne in fileme wyth cop. ritif all fabicction . 3 fuffre not a woman to teache/nether to bane auctorytte oues Bene. f.b. a ma/but for to be in filence. for Abam gene.iij.b was fira formed/g then Eue. Ailo Aba was not beceaued/ but the woma was deceaned/ ad was in trafgression flot Withkodinge they spathelaned those w The.iii. Chaptes. bearpnge of chyldie/yf they cotinue in the faith ad in loue/ad in fanctifyinge. The.iii. Chaptes.

ma conerthe office of a bie single of the maconerthe office of a bie single of the property of the particle of

owne house/howe shall be care for the boungregation of god? We maye not be a young man/lest be swell and faule in to the indigement of the envil speaker. De must also be wel reported of among them which are with our forth/lest be fall into rebuke/and in to the snare of the envil speaker.

Lykwyle mut the beacos be hones bot bouble tonged /not gyne bato moche dayackynge/nether bato fplthy lucterbut hanyage the mytery of the fayth in pure confcience. And letche fyith be proued/and then ter them mynises:

If they be founde fautlelle.

Cinto Cimothe.f.

Euenlo must their would be done that empti speakars/But sobre/g taut Call in all thengis/ Let the beacomb the unsubtases one wife and facte a cale their cupible wel/and their own pout holdes, fros they that miniber was get them felues good begreet to great libertie in the faith/whichis in Children. There expends whyte I but the centinge to come frontly buto the A of a come not /that thou mays pe behauethy lylfe in the house of which is the cogregatio of the ling. God. The pyllar and groude of true and with out nave great is the myll off godiynes. God was frewed int fellpe/was multified in the lptyte/wh fene of afigels/was preached buto gentple/was beleneb on inerth/ab er ceaued bope in glosy.

1), tim. tij. 11. pet. iii. Zude. j.C. the lift. Chaptes,
the spatte speaketh enther
ly that in the latter symple
some shall beparte fed the
fatth/o shall grite hew on
to sprytes of erroure/and
benylystes of erroure/and
there speake falce thoso we proceedly

which speake faice thosow proceptyl and have their coldisces marked with an hat peron forbidd page to mary/and comaund page to addague fro mestes The, Ittl. Chaptes,

which god hath created to be recenned with quantify thanks of the which
belene; and have knowed the trusts:
for all the creatures of God are good/
and nothings to be refuled: pf yt be reteauch with thakis grunde/for pt is
fanctified by the words of god/ad praper/pf thou (half put the brethield remembraunce off these througes / thou
fall be a good mounter of Jein Chast if. fring,
which has bene notylibed uppe in the
words off farth; and good doctrine/ Cpt.111.6
which doctrine than has continually
followed. But cast a wave bigothy and

olde wones fables.

Crercyle the splite bute godines for botely crearle profeserbly rell. But godines ps good outo all theugis/as a theuge which hath promptes off the let that is no we/g of the lefe to come. This is a live sayinge/and of al partise worthe to be receased for therefore we laboure fuffer rebuke/because we belete in the springe god which is the sample of al merbut specially of those that beleve. Such educates of the language of a merbut specially of those that beleve. Such educates amande an teache Let no made prie the bouth/but be but o them that beleve an ensample/in worde sim convertació/milane/in spre/m sapeh/ad in pureness.

Dynge/to expertacion/ad to doctryne.

Unto Timothe ft

which was grue the that ps in this which was grue the thosow prophely to with levinge on of the hobes of an eider. These things exerciple ad grue thy filse but o the sthat all men mays se thou proffecial. Take here but thy filse had but learnings se continue therm for is how shall so without half lane thy sylle and them that heare the The.b. Chapter.

chuke not an elber/bit exholte hym as a father/a and the ponges me as bechien/the elber wemen as mothers the yonger ass.

troure widowes which are true wind wes / pf eny wphowe have chilher of neues/let the learne first to rule their owne houles godly / and to recopence their elbers, for that ys good abacte peable before Sod. She that ys a bery wphowe / and frendlesse / putteth his trust in godiad continueth insupplication ad prayer nyght ad daye / but the that spueth in pleasure / is tradent you a lyne. And suche thynges comained that they maye be without faut; if the new the proupoeth not for his daye / the same deep that of this houled deep the same deep the fay that you would continue the for the of his houled deep the same deep the fay that you would continue the for the of his houled deep the same deep the fay that you would continue the same deep the fay that you would continue the same deep the fay that you would continue the same first of the same deep the fay that you would continue the same first of the same deep the fay the same possible the fay the same people of the same pe

The.b. Chapter:

Let no wybowe be chofen butte this lime yere olte/a foche a wone as was the write of one man/ad well reported of in good workes/pf fpe hane notelled chyldren/pf the have bene liberall to fraungers/pf The hane wallbed the faynctis fete/pf fipe have ministed bu to the which were in advertitie/pf the were continually grue buto all manes good workes. The panger wywwes re fule/for when they have begonne to were wanta: to the bifhonoure of criff then will they mary/banyinge Damina tion/because they have Despyled their full fauth and alfo they learne to go from house to boute pole pe not pole only/but also replyinge ab buly bodies speakinge chingis which are not colp. will therfore that the ponget wee men marp and beare chylbren/and gpa bethe bouffe/and grue none occasió to theaduerfary to Cocake envil. For mas upof the arealt red prurned bake/and are gone after Saran. And pf eny man or woman that beleueth have wydowes/lecthem minister baco chem/and let not the congregacion be chargeb) that pt mape bane luffictent for them that are wordowed in bebe.

The femoure that the wel/are worth the off bounds bonoure most specially they whych laboure in the words and

P.H.11.

Unte Tymothe.f.

Deu. 22'b a fit teachynge. for the freipturefarth: f.col.fr. a Chou Chairnot mofeiche mouth of the Mat.r.b, ore that treabeth out the come. And Luce.r.b che tabourer is wojehp of his rewarts Agaput an elber cereauenoneaccula. cion but buder two or the wimelles. Chem that fynne rebute openly/that

wother mave feare.

3 tellifpe before goo lab the tope 30 b fug Criffe the elect augels/chatthou observe these thruges with outhally indgemet/a to nothyinge partially poor thy hodes fobenty of no ma neth be partraker of wother mens (Kepethy alfepure. Dipakens water/but blea litel wpne/forth makis labe: and thone often biles

Some menes Comes are ope before hombe ab go before bnto tubgemetilo me mennes finnes foloweafter. Lyk wife allo good workis are manifeli be fore honde an they that are other wi

Che. by. Chaptee.



ipple them not be cause they are bu

Che.bj. Chapter.

the/but lo moche the rather to feenice foras moche as thepare beleninge ab beleued ab partrakers of the benefice.

Thele thyngis teache ab exhorter pe eny ma teache other wple/ab is not co tent wyth the hollome worden off the loide Jelu Chiff/and with the boctrys ne of godines/he ps pufte bp/ab kno. weth nothynge/but wafteth hes bray. nes aboute queltions/ & acpte of wor dis/wherof fprpnge enute/ ftepfe/ray. glingis/ eupil furmpfpngis Cuperfiuns disputingis in featig of me with cortie pte mynbes/ab belittute of the teueth whychthpunethat incre ps godlines. fro locheleperate thy fylte/ Goblines Job. 1. 0. ys great riches/yfama be cotent with ecct, b. 6 that he bath. for we brought nothinge into the westbe and pt is a playing cas

lethat we can cary nothynge out. When we have fore ab sayment/let be therwyth be cotent They that well be tyche/faule into teptacion/and fnares ab into many folyllhe ab noylome luftes/which broune men in perbicion ad deffenction. For conetoulnes is the rote of all enyll/which whyle Come lin-Red after/they exced fro the fapth/ an tanglyb the felues with many forowes But thou which arte the man of gob/ fire fothe thingis. Followe eighte wel-nes/godlines/loue/pactence/melines

Pining.

Cinto Timotheit. righta goodfrant of faith Larehol be on eternall lyfe /where buto thou arte called / and haft profelled a gool profession before many witnesles. 3 gpue the charge inche fightof ent which quickneth all thyngis ad before Jefis Chiff: which buter forming to plate witnessed good witnessynge that thou kepe the comaunic met with one fpot/fo that noma finte faute with ebe/bacutt the aperpuge of outelob Jelus Chift : whych aperpage (when

apo. rbijo che cyme ys come) he fhall the weith and. ririe po bieffed and mpgihp only honges

Joan J. b hath immortalitie / Gowellethinigi 1.308.j.c that no mancan attapne/ whom neu ma fawe/nether can le/bnto whem ponouce and tate euerlaftinge Amer

Charge them that are epche in thi woulde that they be not excedying em fer and that they truft not inthe bucet ta pue cyches but in the tpuyinge god Joan, j. b. which gructh be aboundantly gis to entope the/ ab that they m good and be spetje in good werken:and red to grue Ad to diffribute/ layinge bppe tu flore for thom felies/a good fome bactonaga put the tyme to come; that they mape obtains creenall lyfe.

O Timothe laue that which the to hepe and anorth buso

ties of boyces/and oppositions of stisence fally so called/which stiere why be some professed / they have excel as concerninge the fapeh. Scace be with the Amen.

Sent from Loadicta/which is the che fell cite of johnigia joacaciana.

The Seconde Epille

The frid Chapter.

Ant an Aposte off Jelu Chief/by the wyl of god to preache the promes of tyse whych lyte ys in Crist Jelu. To Cymothe bys beloned some.

father/ab fra Jelus Chiff oure loide.
I chanke god/whom I lerue fro myn elters with pure confeience/that with out cealings I make mencion of the in my prayers nyght and daye belyipings to le the/mindful of thy teares: so that I am fylled with tope/whi I calto remediate the business fatth that is in the/which dwelt fyrit in thy grammo ther Loigisd in thy mother Cunica/s amailuered that it dwelleth in the sila.

Unto Tymothe.if.

ce bypethe gifte of godwhich is in the som. bill e by the puttyings on of my bonder. for god hath not guen to by the farte of teare: but of power/ and of lone/ and hones behaucour. Be not a fhamed to get pfpe of our elopbe/ nether be a fair med of me / whych am boundefor hys

Cit, tij. b. Cake:but luffre aduerficte with the golpelallo thosow the power of god whi th fauchbs / and called by with an holy callenge / not after oure bedeg but

for hyg purpole and grace/ which grace was gruen by thosowe Chill Jelu before the world was/but is now be clared openly by the apear rage of our te fautoure Jelu Criff/which hath put awaye weth/and bath brought lyfean immortal pre/buto lyght thosowe the grafuell / where buto Jam anounce is

golpell/where buto Jam apoputeba f.tifi.tj.b pfeacher/and an Apolile / abaceacher of the gerpist for the which cause Jak so littre this/neverthelelle Jam nota Chamed. For Juno we whom 3 hane bo leved/and am sure that he is able to ke pe that whych 3 have comitted to hys kepinge agapus that daye.

So thou haute the enlample of the pholome word is which thou hette of me in fayth and love which you million the was committed to the keypage here in the

The.ft. Chapter. bolr goell which Dwelleth in be. This thou kno well howe that al thepw hich are in Alia be turned fro metof which fore are jobigellos and bermagenes the loste goue mercye bato the houfe of Onefiphosos / for he ofte refrellheb meland was not a fhamed of my chay. ne i but when he was at Kome he lought me out bery biligently/and formite me. The loade graume buto tim that he maye fpude merche wpth the loade as thacdaye. And in howe manythengis heministred buto me at Ephelis chou knowed bery wele. Its it has an war The.f. Chapter.

Я

Boutherfore mplofie be Aronge inthe grace that ps in Chuft Jefn. And what thyngis thou has berte of me many bearm ge witnes/thefame belt

uce cofagehfull mé/whychace apte to teache worher. Chou therfore luffre afflicció as a good fondier of Jelucrift Noman that warreth/entangipth him fplfe weth worldelp bulpnes/ and that becaufe he wolte pleafe him that hath thefen tem tobe a foudier Andthough s man Groue for a mattery / per pu be not crouned/excepche fryue laufully. The hufband man shar laboreth must fyrt recease of the feures. Confedes Unto Timathe.if.

what I lave. The loste gouethe buters Bondonge mall thonges. La Kemember that Jelus Chuft beyn-ge of the few of Danid vole agayne fri Deeth accordyinge to my golpell whete in Iluffretrouble ag an enplocat/ent onto bontes/but the worte of god was not bounde. Unherfore I suffer althing is for the electe fakes/that they my whit also obtains that the which is in Child Jefu/with eternall glosp.

Je ps a true lapinge/pff we be bead with hom/ we also that four with him/ pf we be pacient we that also rayans with him 3f we demehim/he alloli benpe by: pf we beteue not/pet about he farehful. The cannot benpe him alte Of thele thingis put the in remebiant ce/ab eelife before the loste/chae the Atque not about wordes whychest

so proffet / but to present the heates.
Study to thewe the folie laubable but gods working that never note to be affiamed / binydynge the works of truethingly. Ungolly ab barne hopees palle ouer. For they shall encrease buses of the state buto greater bugodimes fåb their wol Des Chall fret enen as boeth a cantert of whole nobje yan pineneos/e40 his letos which as cocerninge the trueth/hane erreb/lapinge that the relivered tion is pall all cop/supo tetrope the The. ii. Chapter.

farthof binersperiones.
Butthe fure grounde of gob remay, page 12 ag. 12 weththem thatare bys/ and letener manthat callethouthe name of bepartefrom iniquitie, forwyl beparte from iniquette. Not wythom beneden greate house are not and bescheles of golde at of filuers but also of wood at of exthe. Some for honor retail one but a billion ourse by a man pourge by a stife from suche fesowes be spatibe a bessell sanctiped but a poet noure meteto; the loste/and prepared buto all good working.

Lutes of pout haun poe and folome tyghte welnes/fapth/loue/ and peace/ which them that call on the loade which them that call on the loade which them the frement make that they be but make arife But the fernature off the loade, must not stepue; but with be peafable bate all men/and ce. the eupli in meanes / and can informe them that erealt/pf that god at enp tp me witt gpue them repentaunce for to knowe the trueth: that thep maye was he out of Repe agapne out of the inace of the maple, which are no we taken of bym at bys wyll.

f.tunittija di.pe.itj. a Jube.j.f



Into Tymothe.ff.

Bys budersond/that in A
the last dayes shal come
parcious rymestifo; the
meshalbe louersoftheir
owne selves/Cenetous/
Bosters/Advouce/Curi

fediptakers/bilobedient to father/ab mother/buthkāfuli/buhoty charlishe Aubbien/faice acculars/raytours/fedate acculars/raytours/fedate acculars/raytours/fedate acculars/raytours/fedate acculars/raytours/fedate acculars/raytours/fedate whych are good/craytours/heddy/byg hmynded greby bpon boluptoulines more then the lowers of God/haupuge a symilitude of godly lyuinge/but have unyedthe power there of. Soche abhore, for of Bthys sorte are they whych entre in to boules/and brynge in to bouldage we men laben with symme whych wemen are ledde of dyners lustes/ener learninge/abnener able to come but the knowledge of the runcth.

Ero.bil.b

3,7,8199 79

As Jannes and Jambies withhobe Effoles/eue to we there redit/the trueth men they are of courupt myndes/ and leaw be as concernying the fapth; but they fall prenaple no lenger. Forthere madnes that be breezed but all men gas there was; but thou half fene the experience of my portrine/ ordinance/purpole/fapth/longe inferringe/lone/pactence/perfecucions/ab afflictions/ which happened but meas Anthiothe

Che.tiff.Chapter.

at Iconium/abat Liftra: which performations 3 fuffered pariety/And from them all the loade belivered me: pe and all that wyl lpue gobly in Chus Jein mult luffre perfecucions. But the enpl men and difceaners/ Chail were worke and worffe/whitthey beceaue/and are

Deceaned them felues.

But continue thou in the thyngis D whychthou half learned whych alfa were committed buto the fernge then knowed of who thou halt learned the ao for as mochealfo as thon had kno wen holy feripeure of a chylbe tabpet ys able to make the wyle buto health thorowe farth whych ps in Chiff Jefu.for al feripture gyuen by infpreact, 4.10 et.f.b! en of gob / pg profptable to teache/to implone/to informe/and to inftruct in rightewelnes/that the ma of god mape be perfect and prepared buto at good working. Them The last

The this Chapter.

Celtifpe therfore before god and before the lorde Jelu chuft/whichfhal inb aperpage in his ayagom preachethe worte/befere nent/be pt in featon / 03 out off featon. Improne/gebuter/exharte with allow

ge fufferinge, fai the come well

Unto Timothe.ffi

who they wat not littler hollome bots tryne/but after their owne luften thall they (whole eaves probe) get them an heape of teachers/ab shall turne their eaves from the trueth/ab shall egyno bnto fables/But watch thou in al thu ats/ab fuffre aduerfitte/ab bo the wor ke of an enangelith/fulfyllebyneoffice onto the bemode distribution as

For Jam nowe reby to be affered D and the tyme of my bepartuge vs at honde: I have faughta good fight/and have fulfitled my courte/ad have kept yzomyle. From hence forthis layte by pe for me a cronne off ryghtewelnes w bych the loade / that you a ryghteom subge Chat come me ar that dape mot to me only/but bute all the that love by commynge, Stake frede to come but me atonce, denoted and a panday and

Goli HH.D

for weman bath left me and hath C loued this prefent worlde/ad in departed into Cellatonica. Crefcens is gone to Galacia/and Citus buto Walmacca Only Lucas is with mer Cahe effarhe and bringe trym with the for he ponts cellary buto me forto mmiller/ab Tre chicus have I fent to Ephelus/the clo he that I lefte at Evonds worth Care pus whe thou comes bringe with their and the bokes but specially the parts chement. Aterpadce the coppersmyth

byb me moche eupl/chelordesemarbe bym accordynge to bys bedes/of who be thou ware alfo. For he wythstobe oure preachynge fore:

At my forth antwerpinge for my lylfe no man attited me/but all fortone me. I praye god/that ye maye not be lapse to their tharges is not withfrondinge the lorde attited me / and trengthed me/that by me the preachinge shulle be fulfylled to the bimon / and that all the gentyls shulbe heare/And I was belivered out of the mouth of cholyon And the lorde shall belivere me from all environge fad shall be me but o his beneally hyngdom. To whom be prayle for ever and ever Amen.

Sainte prifea and Aquila/and the houffholde of Onelphorus. Eraftus abow at Chorinthu. Trophimos 3 lefe te at Afletum acke. Make (pede to come before winter, Eubolus gretit)

the and Ondes and Linus and it Claudia and at the brethen and it is brethen and it is brethen and it is because the brethen and it is because the beca

The seconde eppfile writenfrom Loame but was seconde the ferande time bone, before the Emperouse Account with the conference of the Confer

fyelt Biltle of Baul

The fyrd Chapter



Aut the feemannt of god/ critico preache the faith

of goddis electe/and the two which trueth is in fetution of eternal lyfe/which fe god the tone cannot lye / hath prompte efore the worlde began / bur bat at the come apopined opened his wol be by preachinge / which preaching es committed buto me: by the commit undement of god oure fancoure.

To Tiens his natural Conne inthe commen fapely, Grace mercle ab peut from god the father/and from thelop be Jelu Chatt oure laucoure.

Sop ebygequie left 3 the in Creta B that then fouldest performerhat whi ch was tackinge a funively orcepie by f.tiffi.tific Chops in euerp citie as Japopured the pf enp be loche ag no ma can complap ne on 1 the halbande off one wyfe/has upuge fayebfull chyloten/whych are not letable of copete/nesties are bilo behint. For will hope mut be foche as noman car coplayne on/as re beco meth the miniter of god nor subbal

The.f.Chapter.

ne/not angrye/no dioharte/no fighter not gyue to fylthy luces but herberous one that loveth goodnes/of hones be baucour/righteous/holy/teperat/and fuche as cleueth buto the true works of boctstne that be maye be able to ep. house with hollom learnpuge ab to implone them that laye agayoft pt.

for there are many briobedient/and talkers of bantties diffeauers of myn tes namly they of the circuition hole monthesmuft be ftapped/whych perwert whole houses teachynge thingis which they ought not/because of fleby lucre. Uton bernge of the felues which was a poper of their owne laybe. The Cretayus ate alwayes lyars enyl bea Epimes hes/and do we belies. This wornes is nybes.

true/wherfore rebuke the Charply that they mape be found in the fatthind not takynge hebe to tewes fables and camaundementis of men / whych turns from the ceneth. Unto the pure areal Romafi. thringis pare / but buto them that are pitij.b. berpleb/and bubeleupnge/is nothinge conficiences of them are defpied. They proceed the process of them are defpied. They proceed they know good but with beles they benge bun and are abbomi nable/and disobediát/ád unto aligoot worked bilcommendables 1 41 24

Che. il. Coapter al sale le

Cinto Titus. Ce fpeake thou that why g

nyinge Chat the elerinen be fober/bone@/Byfcrete/ founde in the farthinione and in paciece. And the el erweme ipnewple that they be in lo the rapment/as becommeth holynes not falce acculars/not gruento mothe diyakinge/but teachers of hones the gis/that they nacter the ponge wemi for to lone their hulbabes/to lone the n chylogen/ to be of honell behaueou re/chatt/hufwpfip/good/and obenien buto thepr owne hafbandes /thatti worde of God be not enpil Cockens ponge meniphemple exhorterbatthe be of bonet mannees.

Abone all thengis thewe the tile b an enfample of good worker mitte to ctrine thewe bucorruption panelies the holfome work which cannot be re buked/ebat he which with Bondetoni pe be a Chamed / haupnge nothyng

ephe.bi.a pon that he maye disprayle. The fer colol.iii. Duntiger horre to be obedice baro the 1, 10et, ij. comme malters fad to picale mallton gis not answerpinge agapue/nether pychers/but that they shewe all go tapentulaes / that they make both our geonre in allehyingis.

Che.iil. Chapter.

pealch but a di men / hath apered and teacheth bs / that we shall be enve bas godines / a worldly lustes ad that we shall intend to that we shall be enve bas godines / a worldly lustes ad that we shall intend the honestly righteously a godina shall be seed to the myghty godinad our laucoure of the myghty godiand our laucoure of the myghty godinary beautiful for the shall commune of the shall commun

Che.tij. Chapter.

Arne them that they laborate them lelues to rule/ ad power/to obey the officers that they be propt but all good works/the at they locake envil of no

man/that they be no fyghters/but lofte/chewynge all meknes but all men/ for we oute felues allo were in tymes pati:buwyle/disobedient/deceaued/m dainger/toluties and to dyners manners of bolupteties / lyupuge in malicioulnes / and enage / full of hare/patynge one another.

H But after that the appones at lo. if. tiff. j. a peof oure faucoure to manwarde ape

0,0,11

Unto Titus.

sed and that not of the deder of righte weines which we wrought/but of hys mercye be faued by / by the fountains of the newe birth/that is to wete/with the rempinge of the boly good/which be (bed on by aboundantly/thosow je fug Chift oure lauconre that we out auftifyed by bis grace fhulbe be hepres of eternal lyfe thesowebope. L'Thu te a true layinge.

Of these thynais I wolbethou this to it certifie that they which beleue gob f. tiff. ij.b. goode workis. Thefe thingis are good i, tim. ij. Dand profitable buto men. folpfhe que Cions ab genealogies/and braulyngi and Gryfe aboute the lawe above to they are buppofytable and superfluid. Ama that is the auctor of fectes after the fyift and the fecondelamonicion on morte/cemembringe that he that is for the is pernerted and fynnethene bam ned by his owne indgement.

tribe 3 that fente Artemagontothe of Cichicus/be biligent to come to m bitto Michopolis.for 3 bane beterm ned there to wonter. Bypnge senanth lerned in Moles lawe and Apollog their torney biligetly that nothyngeb lackpinge binco them. and let oures t to learne to excell in goode worked fauforth as new requirerhebatther b

tinto philemon. not bufeuteful. All that are with the fa inte the . Grete the that love be in the fapthe. Grace be with you all/Amen.

Cupyten from Atchopolis'a

The Epittle of Paul/

Auli the presoner of Jesu Chief and brother Timo theus. Unto 10 hilemo beloued/ad oure besper & to the besoned Appia/and so Archyppus oure felowe

fondier/and to the cogregation of thy boule. Grace be with you and peace/ from God oure father and from the

Lorde Jelus Chuft.

I thanke my Bod alwayes makinge mencion of the in my prayers when I beare of thy lone ab fayth/which thou halt towarde the lorde Jelu/ab towarde the lorde Jelu/ab towarde that the fayth/is frutefull that then halt in the fayth/is frutefull thotowe knowledge of all good thy gis/whych are in you by Jelus Chill. And we have great tope/ab cololacton over thy love. For by the brother, the laynces better are comforted.

Uiberfose though I be boite in chiff

Tinto wbllemon.

to informe the/that which becomment the/yes for lones fake 3 eather befeche the/though 3 be as 3 am/enen paula ged/and no we in bontes for Jelichi ften fake. 3 befeche the for my lonni Onefimus/whom 3 begate in my bonbeg whych in tyme palled was to the buppofptable/but nowe profptablebu th to the and also to the whom I ham Tent the home agapne. Thou therefore recease hym/that is to lave mone own ne bowels/ whom I wolde farne bill recapied which me/that in thy debe he myght haue myniftred bntome in the bondes of the Bolpell. Meuerthelelle wythout thy mynde/wolde I bo noth puge/that the goode which ipipuget of the foulde not be as pt were of no cellitte/ but wyllyngip.

Daply he therfore separted for a leage for that thou shulbest recease hymfor enermot no we as a sernastifut about a sernaunt/3 mean a brother beloned specially to me/but howe mother more but o the/both in the desthe/and also in the lorder 3 fehou cose me a felower cease hym as my sife. If he have hur the or oweth the ought/that lapers my charge. I want have write pr with my neowice hade. I want recopence pt/set that I wont save to the bow that thou owed but one enemby neowine spife.

HE G. CO

The. j. Chapter.

Then to bother / let me into prethe in the lorde. Comforce my bo well surthe 2 orde. Tend progent by we obed pence/
I wrote but o ebe/knowpage that thouse well to more then I speke fore. Elioseo ner prepare me lodginge for 3 trus tho towe the helpe of your e page 23? The albe gruen but o you. There lainte the Epaphras my felowe present in The ris Jelu. Eliatens/ Arisarcho/Demas

Lucas/mp helpers The grace of sure low Jelu Chiet be with ponce ippytes/Amen.

Cent from Rome by Onte

The fyrit Epylile off.

Chaft to themthat Dwell to the them that Dwell to them that Dwell to the the that Dwell there and trade gets thoso we out to the trade for the

by the formowledge of god the father those we the lanctifyinge of the lanctifying of the lance he with blomb of Jelug & brite. Grace he with yoursub peace he multiplied.

0.0.111.

The.f. peter of. S. Weter.

W.cop.ff.a Bletteb be gebebe father of onte los Epbe.j.a. De Jelus Chill/which thorowe hygabofibant mercye begate bu agapuebnto a lyuely hope/by the refurrection of Jelus Chull fro deeth/to entopeanim heritafice immortall and butefpleb/ab that putrifyeth nor/ referred in heans for you whych are kept by the power of god therow faith/buto belth/which helchis prepared alredy to be thewed in the last tyme / in the whych tyme pe that retopre/though nowe for a featon (plf nede vegupte) pe are in heuynes/ thoroughe manyfolde temptacpons that ponce faith once trieb beynge mo che more precpous then golde that per rillhed (though pr be tryed wythfrie) myght be founde unto la wde/glory/ad honoure/when Jefus Chain thatt apo re/ f whom pe haue not fene ab pe yet lone bim/in whom enertiowe/though pele him not/pet pe beleue/and refar ce with tope meffable/and gloriounte ceaupings the ende of poute fayth/th beith of poure foules.

Of whych health hauethe prophetis enquyred/ad fought/which prophetis enquyred/ad fought/which prophetis of the general fought/which prophetis of the general which was in them the forte of Crist which was in them thinks dignifye/whych spayee testified before/ the passions that shutte come

the f. Chapter.

buto Chiff / and the glosy that fulle
folowe after/buto which prophetts ye
was beclaved / that not buto them felnes/but buto by they fluide mynthes the thyngis which are nowe theweb buto you off them whych by the holy good fent boune fro beanen bane pies thed buto you the thrugis whichethe

aungels belyze to beholbe.

Wheefore gyade bone the lovnes of pouremyndes/belober/and truft parfectly on the grace that is brought buto you/in that Jelus Chill is opened/ as obedient chylppen /not fallioninge pourefelues buto youre olde lules of ignorancy/Butag be which called you is holy/enen fo be ye holy in all maner of connectacion/because pe is waytens

And pf to bethat ye cal on the father ziz.a.zz. which worth out respect of person tub. wence. b. gethacordynge to enery manes worke Kom. n.b. le that pe patte the tyme of poure pel Bala. it. d gremagem feare. A foras moche as ye knowe howe that ye were not rece ined with corruptible golde and lyines

from youre barne convertacion/which pe receaued by the tradicpons off the fathers/but with the pretyous bloud of Chill/as of a lambe undeffied/and withouten spot/which was orderned j.com.bl. v before the worlde was made /but was and bij.d,

The fiftille of Gipeter,
1. Joan. j. b beclared in the last tymes for youreld Apoca. j. b kes/ whych by hys meanes have beloned our God that rayled him fro beeth/and glorifyed him/that ye myght hand farth and hope to warde Cod.

and foras mothers to have purity obeying the trueth for to lone brother. It withouten farninge/le that pe lone one another with a pure here fernetly/for pe are borne a newe/not of moral fred/but of immutall feed/bythe way be of gob/w bith lyueth/and latter for ever/because that all deline is as graffe/and slittle glory of ma is as the field wer of graffe/ the graffe is wythered/and the flower is fabed awaye/but he

Clay. ri. b worde of the Lorde endutetheuer. he eccl. rittie. And this is the worde which bythe gold Bacob. J. b pell was preached amonge you.

rom.bj.a. eph.iiij.a. colol.iij.a bebs.zij.a



he which is with out corruption/that pe maye growe everin. If to be that pe have plefaunt the lowest to who perome as buro a lipuringe for me which is distaloned of me/bureless

The.ff. Chapter. of Soband precious and year tyupus

ge ftoneg are made a fprytualt house, the and an holy prestione/top to offer bype fprytual facepfyce acceptable to God by Jefus Chain.

Utherfore pt is cotayned in the Ceripture:beholde/3 lape in Ston an heeb ela. rrbiif comer frome electe and precpons and Rom.ir.g he that beleueth on bom fhall not be a. Thameb. Unto pon therfore which bele ne is he precions/but buto them which beleue not / the fame Cone whyche the pfal.crbif bylters refuled/is mate the beeb Bone mat.zri.b in the comer/g a fone coftombleat/abactu.itig.b a rocke to offende them which Comble Ela.biij.c at the worte/ab beleve not that where Ero, rir. t on they were fet . But ye are a cholyn generacib/a royall prefitod/a holynation/ad a peculiar people/that pe thule to the bestues of him that cal. Osee. fl.b. led pon out of darchnes into bys mar. Roth, ip. c nelouglyght/which in tyme pall weet not a people pet are pe no we the people of god/which were not bubermer Gala.b.c. cy/but nowe have obtayned mercye & com. giil

H Dearly beloued 3 heleche youas Grangers and pylgrems/ablanne tro fiell hip luftes / whyche fpght agaynt the foule/ g te that ye have boneft con-uerfacton amoge the getyls/ that thep whych backbyte you as eugh boats/ maye le poure good workin/ and prays

The.f. walleof. S. weter le God in the Dave off bificacyon. fom.till a Submyt youre feines buto all man: mer ordinaunce of ma for the lores la ke / whether pt be buto the trunge as buto the chefe heed/other buto mars as buto them that are fent of bym / for the punnyfibment of engli board / but for the laube of them that well bo. for for the the well of god/that with wel bornge pe thulbe doppe the mouthes of tguojaft men/ag fre/and notag though pe tohe libertie for a clocke of ma-lictoufnes? but even as the fervauntis om.til.c off Bob . Se that pe honoute all men. Loue brotherly felpfhippe/feare gob/ ep be.bl. a bonoure the kynge. colof.iff.b Servautis obey poure matters w Cytt.tj. c. thali feare/not only pff they be good/ of.cop.bif c and courteous / But alle though the be frowarde. For it cometh of grace | pfaman for colcience towarde god en bure grefe/fufferpage mongfully/for what praple is pt / pff when pe fuffte Dutand pft when ye do well/pe fuffte wrongeand take pt pactently/ then is Ela. Hif. c. of Child also suffered for oure laked 1.308.14.b lengage be an enfample that pe fpulbe folowe bys deppes/which byb no lynachiether was there arle found in his

Che.lif. Chaptee. mouth / whych when be was reupled/ renpleb not agayne/when he luffereb/ he threatened not / but commptteb the Ela.liff cause to him that judged epghteoully/ which his owne life bare oure france in bys boby outhetree/that we fulbe be belynered from fynne and Chulte lyue in righte welleg. By whole frappes pe were healed / for pe were an thepe which go aftraye/but are nowe returof youre Coules. H

The.iil. Chapter.

The wple let the weme be colol.iff.e in fubieccion to their buf. Epbe.b. badis/that enethet which beleue not the worde/mas pe with out the worde bes

wonne bythe conerfacton of the wrues/whyle they beholte you re poore couerfacton coupled with fea re. Luhole aparell fhall not be ontwarbe with bro phied heare/and hangyngej.tim.tj.c on of golte other in puttinge on of gos giong aparel/but let the byb ma of the perte be bncoreupt/with a mehe and a quyet fpryte / whych fpryte is before bod a thringe mothe let by . For after three manner to the olde trme byb the holp wemen which truffed in god trie them (elnes/and were obediet to their hufbandesfeue as Sara obered Abrai geff. rbill

The tapille of Silveter. bain ab catter bim lotte/whole bough serg pe are as longe as pe do well and be not afrappe of enery [badowe. cop.bij.a Zphewylepemen dwell with them acordinge to kno wledge/apunge hos noure buto the wpfe/as buto the wea-her belieft/ and as buto them that are be presiated of the grace of lyfe/that poure mapees be not let. 3ncoclufton be pe all of one myn pro.pbif.c bejone fuffre with anotherlone as ble and. rri. D thie/be petiful/be courteous/not tem roff. rij.b Derynge engil fog enpil/ nether rebuhe atella. b. D for rebnite/but corrary wple/blelle/res pfal. rrxiif mebunge that pe arethere buto talled energat pethalic be hepres of biellym ge.froz who to lyfteth to love lyfe/ and to le good bayes/let bym refrayme his tonge fed eupliad his lyppenthat they frenke not gyle / L et hom elcue eupli ad do good/let him leke peace ad enfue pt. for the eyes of the 2 orde are ones the rpubleous and his cares are open buto their prayers/butthe face of the lorde beholdeth them that do eurli. Moreover who is it that wil having pou/pli ve folowe that which is good not with thond prige happy are ve it to that, b. a. luffce for eighte we welled to be. Dener thelette feare not thoughthep lemette rible buto pou/nether be croubledib fanctifye the losde god in youre betti

The fill Chapter.

to energman that afteth you a relon of the hope that pe hane/ab that with mekneg and feare bauynge a good con (cience that whe they backbyte you as enyl bones/they maye be af hameb/for ag moche ag they baue fallely acculed poute good couerfacton in Chift.

It is better (pf the wpl of god be to)

that pe fuffre for well bopnge/chenfor Deuril bopnge. A for as mocheas Ch. hebs.fr. b. rill hath once luffered for fpines/the Kom. b. b fulte for the butulte/forto bipuge be to Bob: and was hylled/ as pertaynyage to the fellhe but was quickened in the Spipte : In whych (pipte/healfo went and preached bato the farptes that we re in prefon / whych were in come pake fed bylobedient/ when the longe life. rynge of God abobe ercebynge paciet. ly in the dayes of Moe whyll theathe Geff. bl.b was a preparinge/wherin feame (that mat. rriff is to laye. bin. foules) were faned by Lu. rbij. water/ whych agaifyeth baptym that nowe fanerh be/notthe puttynge a wape of the frithof the fletthe but in that a good conference confenteth to god b the refurrecció of Jelug Chill/which is on the epight honds of Bod & and is gone in to beans/anngels/power/and in the hones but of the control of th

chest with ear states. fielihe/arme your lipkewyle worth to mynder for be with the mynder for be with from spine / that he hence for the lipke as mache spine as the spine sp after the wyll of the general / making to in wantames/fulles/bloments in cat puge/blymb ruge/and is ablem nable ybolatere.

And referreshes the a graing the ge that pe chite not also with to the lame excellent space/et speake thereuplof rou/which is an a copies to them that is ned a set of the copies and been from the party was the golden present the period the been from the period the been from the copies and the copies and the period the copies and the period of the copies and the copies are copies are copies and the copies are copies and the copies are copies are copies are copies are copies and the copies are copies mer. z. b. than eb. pig.s monge you, for lone of it, b, entude of Cynneps a

The till Chapter.

that with our gradginge. As every tend hath recented the grees / minputer the came to another a spood ministers of the many folde grace of god. Heny man speake/let hym talke as thoughe he speake the wordes of God/Heny man minister let him do yt as of the as bilitie which god ministers i but o him That god in all things more be glosse tyed those we Jesus Ctill. He whom be prayle the woodle stonbeth Amen.

merely beloved/be not cronbled in this heate/which nowe is come among pout of true pout as though fome fraungechange? had happened but a you/but retopce in as moche as peare parte takers of Crifes pastions/that whe his clow apereth po maye be med

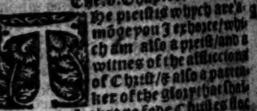
ry and alabbe.

happy are ye who pe luffee reville for the impression the impression of glaps to the lippression god reflect be pon you. On their parte he is earl that he of four on your parte he is gloriflet.

Se that none of you full read a mue theres/or as a thefe for an envil board of an envil beautiful envil envil beautiful envil envil beautiful envil envi

the house of gan. If it fant beginst his what shal the ende be of the which be what shal the ende be of the which be deveralized the trighteous least the same aperer takes the bagodly a the same aperer takes but spill, of sooles will of woolcomit their soules to bum with weld boyage/as onto a sayth full creator.

The.b. Chapter:



be opened/fe that ye fede Chifles loc.
be which yo amonge youttak pinge the
oner fyght of them / not as though ye
were compelled there to / but writing
gly/flot for the defyie of fylich intribut of a good mynde. Not as though
ye were lordes ouert be parishes/but
that ye be an enfample to the flocke/fit
when the thefe shepherbe shall apers
ye shall recease an incorpup tible crow
me of glory.

Lykwple pe ponger lubmit poure le lines buto the elver. Submpt poure le lues euery mã / one to another/knet poure felues to get her in lo wines of aroute, for god refifreth the proude la

The. b. Chapter:

graeth grace to the huble. A Submpt poure felues therfore buber the mpgs bty bonde of God / that he mave erait you/whe the tyme is come Call al pour te care boon bim: for be careth for you

Be lober ab watch/for poure aduer Mat.bj.e fary the benyll as a rosynge lyon wal- Luc. rij. e beth about/leh page whom he maye te Rom.rif.s noure/who reut tredfatt in the farth/ wfal.litte. remembryinge that ye wout fulfyl the fame afflictions whych are apoputed to youre brethren that are in the worls be. The God of all grace/which called you bute bys eternali glosy by Chill Jelug/shall byg owne spife after a tytell afficcion make pon parfet / Chall fettle Grengthe/ad Cabiliffhe you. To dym be glory ad domimon for euer/ad whyle the worlde endureth Amen. Ki

D By Siluanus a faythful brother one to you (as I inppose) have I write bee nely/exhortinge and teltifyinge howe that this is the true grace of god/whee rein pe fronde. The congregacion that is gathereth to gether at Babilon/

Caluteth pouand Marcus mp fon: ne. Grete pe one an other wyth the holle of lone, weare be with you all which are in Chift 3e. fug Amen.

The seconde Pisteof

S. Peter. The fruit Chapter.

Imon peter a fernaunt a and an Apostle off Jelus Chus/to the which have obtaqued lyne precious faith withbom therighte welnesthat cometh of on

brace be with poulad peace be multiplied in the knowledge of God/and of Jelus once low According as his godly power bath gruen / but by all through that percapte but lyfe abto ferne god with al ithosowe the knowledge of him that bath called baby ber the and glory / by the meanes where are gruen but observed are gruen but observed and mode greate promeles/that by the belpe of the pe shulte be partakers of the god ly nature / m that ye size the corrupts on of worldy lust.

And here onto gone all diligence/ind poure fapth minister vertue/ad in bet tue knowledge/ad in knowledge tape, taky/a in taperacy paciace/in paciate godlynes: in godlynes biotherly kindues/in biotherly kyndnes lone. For these thynges be amonge you/and are plenteous they woll make you that pe mether shalby yole not buffut full data

Che.l. Chapter

the knowledge of our love Jetus Ch. rift. be that lacketh thefe thyngis pe blynbe and gropeth for the wave with bys bonde / and bath forgoten that be was pourged from his olde lynnes.

Wherfore brethren grue the moare biligece forto make poure callinge ab elecció fure for pf pe bo foche thingis pelhal neuer erre:pe and bythis mea-nes an entringe in thalbeminifred bn to you aboundarly into the euerladin ge kyngbom of oure lotbe and laucous

re Jelus Chift.

Unherfore 3 wil not benegligence to put youalwapes in remebrance of for the thingis/thought bat ye knowe the poure felues and be alfo Cabliffed in the prefent trueth Not with kondinge 3 thyuke yt mete (as longe as 3 am in thes tabernacle) to fere pou bppe by puttinge you in remembraunce:for as mothe as 3 am fure howe that the tp me pa at honde that I mut put of this my tabernacle / euenas oureloide 3e, 30a. pri. ? lus Chill bath fbewed me. 3 well enfoarce therfore/that on enery fybe pe myght have wherwyth to fere bppe the remembraunce of thele thingis at ter my bepartonge.

Diffor we followed not beceauable fa bles whe we opened buto you the po-

wer/and cominge of oure lorde Jefus

10.p.111.

The. if . 10 ille of. S. Weter. Crifi/but with ours epenwelawe his majellie. Ene the berely whe he reces med of god the father honour a glosy/ mat.phija fed that ercettet gloste this is my tre beloved fofie/in who I have wlite/this bopce we herde whe pt ca from heave beyinge with him in the holy mounte.

Wie have allo more fure weibe of prophely/where buto plye take hebe/ placetye Do wel/butyt the Dape Dawne and the daye flarge atple in poure her g.tim.fifd teg. & Sothat pe fyill knowthis that no prophely in the larpeture buth eny prinate interpretacion for the fcriptu re ca neuer by the wil of man/but boly men of god fpake as they were mouth bere were falce prophe

tig amoge the people eut 2 ebergamonge pon/which prenety Chaibinge indie mable fectes/eue benyin

ge the lorde that bath bought the/and bipage on they owne beaded swyll Danacion/and many that folowe their Damnable wapes/by whych the ways ofteneth (halbe eupl spoke of iab those owe conetonines shall they with fay neb words make marchadyse of you

The. H. Chapter.

whole inbgement pe not farre off/ant

their bamnacton Gepet not.

B for pf god fpared not the aungeld iaco,iffilb that finned but call the boune into bel o put the in chaines of barbnes/there to bekept bato inbgemet/nether Charedebe olte moribe/but faued froe the Beff.bij. anghte preaches of rightemefnes/and brought in the fland intathe worlde of the bugodiy/e tuened the cities of so. bom ab Bonios into allhes / ouerthe Geff. gir. we the Dammed the /ab mate the an en-Cample buto all that after Chulbe tyue bugodly. And tud Lot bered withthe butlenip connerfacion of the wickeb/ belinered he. frat he bepngerighteoug and Dwellynge amonge them/in feyn geand bearpnge/bered his righteons fonle from daye to daye with their bit epahteous bebes. The torbe hno weth howe to belines the godly out of tepta cronad howe to referue the butul buto the rape of tudgemet fer to be putte millhed mamly them that walke after the fletthe in the luct of bucleunes/ab miptlethe rulars. Drefumpteous are they/ab thubborne ab feare not to fpea he engli of them that are manctonte. Whentheaungele which are greates bothe in power ab myght/recease not of the loade raplynge indgement aga-10.p. titt.

Che.ff.piffle of. S. Heter.

maturally make to be takeng refropen
fpeake emplof that they knowenot/an
fitall periffue through their owne befirst ction/and recease the rewarde of
burrantem effers.

They count pe pleasureta line telica outly for a season. Spottes they are in spitch ynes/ab of you they make a more kyngstoke feathynge to gether in their beceauable wayes; havinge exessual admontrie/ab that cannot realeto spin ae/begylynge/bustable soules. Hettes they have exercised with conetoning they have exercised with conetoning they are cursed chyldren: ab have souled chyldren: ab have souled waye of Balam the pe folowynge the waye of Balam the De of buryghte welnes/but was rebused.

hed of his iniquitie. The tame ab dome beatl/speakinge with mannes borce 3mb. j.d. forbabe the folithines of the prophet.

These are welled with out water/p and cloudes caried about of a tempeh/ to whom the mpt of darknessis releaned for ener. For when they have spoken the swellynge wordes of vanytie/ they begyle with wantannes thorowe the luftes of the fleshe them that were clene escaped / but nowe are wrapped in excepts. They promps the libertie,

ok.biff. b and are them felues the bonbe fernalis. Com.bi c tip of corrupcion, for af whom former

Che.iff. Chapter.
Cmanis onercom/buto the fame is he beb.bl. at
in bondage. fros pf they/after they has Eljat. \$40
we elcaped from the tylthpues off the worlde thorowe the knowledge of the

lorde and of the fautout Telus Chitl/ they are pet tangleb agayne therin/ab ouer comerthen webe latter ente worl le with them then the begynninge. For pt had bene better for the/not to have bnowe the wave of erghteoulnes/the after ther have knowe yt to turne fro the holy commannement gruen buto them. It pe bappened bito them accos byuge to the true plouerbe/ The wage 1010. Ext ps turned to byg bomet acapney and the lowe after the is wallhed/is retur

ned to her walls wringe in the myre.

The.fit. Chapter.



Wis ps the feconte pille that I nowe wayte buto pou/my derely beloued! wherwyth 3 fere bppe/ & warne poure pure min bes/to calico remembia.

unce the worden which were tolde before of the holp prophetes / ab allo the commaundement of bethe Apolites/ of the lorde and faucour.

Chys frit biberttonbe/that there j Cim.iii Chall come in the last dayes mothers/ which will walke after these ownels. des and fare: Unbere is the plomes of

The 11-10 mirof S. peter. M. Tim. Mibis comminger for fence the fachers Jude. f. f. Died all thomass continue in the lame Eze. pij. f. elate wherin they were at the begyno nynge. This they knowe not (and that wplfingly) how that the beaues agrea 5 te whyle ago were /and the erth that wasin the water/appered oppeant of the water by the worde of wobiby the which things/the world that the was periffeboner flowen wiehthefinbbe But the beaues bereipad erth wipeb are nowe/are kept by the fame washe in flore/ab referued buto fre/agaput the bape off subgement and perbicion of bngodipmen. Dereip beloued be not ignoralitoff this one thingehowe that one Dayers C with the loade/as a thousande peace/ and a thouland yeare as one baye. The lorde is not Habe to fulfpl his promes as fomemen coult flachnes: butts pa cient to by warbe and wolbe baueni manloft/but wolbe receane allmento f.tella.b.arepentaunce. iftenerthetelle the baye reue: til.aof the torbe will come as a thefe in the and. zbj.cupght/in the which bape/the heanens Chaliperishe worth cereible nople/and the elemetis Chalimett with heat. And

the each with the workis that are ther in that burne.

Pf all thefe through thail pecilibe, what maner perfous ought ye to be in

The.fff. Chapter. boly conerfacio/ad godinesilahrage fore/ad hallynge buto the compage of the baye of Bob/in which the heauen Thall periathe with fpie/and the eleme tis Chalbe cofumed with heate Meuer rene. rr thetelle we loke for a newe heaut/and Ela. Irb. a newe erth/accordinge to his promes and. irbis where in Dwelleth rightewelnes. Wherfore weely beloued/feinge tine Dre loke for loche thyngis/be byligen that ye maye be foube of him in peace with out fpot and bnbefpleb. And fuppole that the longe lufferyuge off the loade pe belth/euen ag oure berely beloued brother Daul/accorbyngeto the wylbem gyue bnto him/wate to pout re falmoft in enery pille fpeakpinge of foche chingis:amoge which are ma ny thyugis harde to be buberfonde/ which they that are bilearneb/and bil Rable peruert/as they Do wother freis ptures buto their owne teffruccio:pe therfore bearly beloued fernge pe are warned/Beware left pe be also pluce hed awate with the erroure of the wie Bed ad fal fro poure owne ftedfattnes But growein grace/and inthe hno.

But growe in grace/and in the know wiedge of our eloide/ad fancous se Jelus Chill. To whom be glory bothe nows.

and for eners.

Amen,

The fyell puttle of. S. 3bonthe Apolie.

The fysh Chapter,



wat thynge whychwas a fro the beginnyng teclate we bato you / whych we have berbe / whych we bane Tene with oure eves/ which we have lo-

ed bpon/and oure bondes have band. lediene that fame thing which is lpfe. for that lyfe apered/and we have lene pt/wherfore we beare wrines/adfber we buto pou/that eternall lyfeimhich was with the father: and apered buto bs. Chat fame thong whych we haue fene and herde beclare we buto poul that ye maye have felloushippe with bs/ab that oure felloulhippe mape be wyth the father | and hys fonne Jefus Chita. And this wayte we buto poul that poure tope mape be full.

Goa. biti b

And thes pe the tybingis which we B have berbe of him/ab we beclare buto pomithat god is light/and in hymis no darknes at all/pf we fave that we has ne felloufhippe with hpm/ab per wal he in barknes/we lye/# performe not the trueth/but ad pf we walke in light ebre.ix d even as he is in light/the have we fel-Det. j.d. loufhtppe with hym/and the bloud of

Che.ff.Chaptes.

Crift his lonne clenleth by tro al fime

3f we hall fave that we have no fine
ne/we becease oure felines/ab the trn. Apo.f.b.s.
eth ys not in by: pf we knowledge ou. sij.te. biff
te fynnes/he is fapthfull ab int/to for ij.par. big
grue by once fynnes/ and to clenle by plo.rr. big
from all but pinte welnes i pf we fave Eccle. bij
we are no funers/we make him a lyat
and his worde is not in by.

Che.n. Chapter +

p iptell childie/thele thing gis white Ibuto pou/that pe foulde not finne; and pf enpman finne/pet we have an advocate with the father/Jelus Criff/white

chis reghteoustad he ptis that is the fatylfaction for ourelynnes:not for our te finnes only but also for the finnes of

all the worlde.

Land herby we knowe that we have ne knowen hym/pf we kepe his comasundementis. He that fayth I knowe him/ad kepeth not his comaundementis ps a lyar/and the beritie ps not in hym Wholoeuer kepeth his worde/in hym ps the lone of god parfet in bede and therpin knowe we that we are in hym. He that fayth hebydeth in hym/ought to walke evenas he walked.

Brethen 3 wipte no newe commas, untementanto pourbut that olde come

The f. wille of S. Thon.

Jos. riff. d begynnynge. The olde comaundement and, 20.b. is the waste which pe herbe from the begruninge. Agapne anewe comman. Demet J witte bitto pon/a thyinge that is true in hym/and alls in pourter the Darknes is pad/and the true lpghtnos we (prneth. I be that farth howe chat be re in the true light and pet has tech hig brother/ig in barkneg eue bn. eptithis tyme the that loueth his bio. ther abibert in the leghe / and thece pa none occasion of entil in hym. we that hateth his brother is in barines and walketh in barknes ; and camot tell whyther he goeth because that bath. nes hath blimbeb his epes.

poure spanes are forguen pou for his names lake. I wrote but o pour fathers howe that pe have knowen hym that was from the begrunging. I write but to you pouge men I howe that pe have onescome the wicked I write but o pour lytel childre/howe that pe have nethe father I write but o pour fathers howe that pe have mas fro the begrunging. I write but you pouge me/howe that pe are from you pouge me/howe that pe are from you pouge me/howe that pe are from grand the worde off God abydeth in you/a pe have onescome that wicked we that pe lone not the worker workers.

The.ti. Chapter.

the thigist hat are in the worldeiffeny man loue the worlde/that loue off the father ig not in brm. for all that is in the worlde (as the laft off the fleffhe) the full off the eves and the pape off goodes) is not of the father/but of the worlde. And the worlde bannyabeth awaye/and the lut therof/but be that fulfilletbebe will of gob/abybethenes Lytell chylbren pt is the laft tymeanb as pe have berte howe that Antichit Chall come/enen nowe are there many Antichultes come al reby/wherby we knowe that pt ps the last tyme. They went oute from be but thep were ust ofbs:for pf they had bene of us/they welle no bout have continued with be But that fortimed that yt myght apes re/that they werenotofbs.

And pe have an opnimet of the holy good/a pe knowe at thingis. If I wo tenot but o pou / as though pe knowe not the trueth: but as though pe knowe we pt/and kno we also that no lipe com meth off trueth: who ys a lyar but he that denyeth that Jelus ys Chile' he ys Antichile that denyeth the father and the some. Who so ever we neeth the same hath not the father. Let therfore abybe in you that same which ye besde from the beginninger that when ye herde from the beginninger.

The f. ptale of S. Ibori. spanyings shall remarks the pour pealls that estinews in the somerand in the father. And this is the promest hat he hath prompted before eternal lyfe. He chief have I write but o yourse con a compage the that befream your And

the anoputpinge whych ye have recens ned of him Dwelleth in you. And yenes de not that empmanteache pon/but as that and putpinge teacheth pon althu-gis/and is true/ad is no lye:and as pe taught pon/ene to byte therm. And nowe babes abybe in him/that when he Challapere/we mape be bolberanb not be mate a Chameb of him at his comm ge. If pe knowe that he ps eighteaus; knowe also that he whych foloweth erghteweines/is borne of him.

The.ttj. Chapter.

Cholbe what tone thefa ther bath Cheweb an bal Athat welbuibe becalleth B chelones of god. For this cause the worke knowed weth you not be cause pt

bath not knowe him. Decely beloned nowe are we the somes of god/ab per to bath not apered what we shalbe/but we knowe that whe pt shalapere/we shalbe sphe him for we shall se him as be pn. Andeuerp man that bath thys hope in the pourgery him (pife/guen Che.tif. Chaptes.

as be is pure. Utholoener committeth Come/comitteth barightewelnes allo/ and frime is buepghtewelnes : and pe knowe that he apered to take awape Ela. Hif. e oure fpines / and in hym is no fpine. f. pet. ij. d. As many as bybe in hom / fonne not t-wholoeuer fonneth bath not fene hom

nether hath kno wen bynt.

Babes/let no man beceaue pon. De that weth rightewelnes is righteous/ enenas he is ryghteous. De that com: Joa. bid. F mitteth lyfie is of the wuyl/for the beupl fynnethlence the begynnynge. for the purpole apered the forme of God to lowfe the worker of the benyl/who foeuer is borne off 600/fynneth not/ for bys feebe remaynech in bym / and be cannot lynne be cause be is bome of Bod. In thes are the christen of Bod knowen and the chylozen of the Deupl/ wholoever boeth notrighte welnes/18 not of Bod/ nether he that loueth not byg brother.

C for this is the typingis/that pe bee Joa riil.b be from the begynnynge that ye fhulte and, rb. b lone one another/not as Carn/which was of the wyched and flewe his bio gen.titl.b ther. And wherfore flewe be bom: becaule his owne workis were eupland

hys biothers goode.

H Marueple not my brethen pf the world hate your the hino w that we are

0.9.

The.f. totale of. S. Ifon. eranflared fro berthonto lyfe/becante welone the bethe be that louethnot ent. rir. b his brother/abpteth in beeth. Wholos ner batech big brother/tg a ma fleyar. And pe knowe that no man devar bath eternal lyfe abybynge in bym. 30a.rb.b Wereby perceaue we the loue of an in that he gaue his lefe forbs. And we ought alfo to grue oure lynes for oure brethen / Wholoener hath thes work bes goobe and feeth his biother in ne cellitie/and thetteth bove bys compass fpon from hym/ bowe Dwelleth the los ne of god in him? Alp babes let be not ione in words/nether in toge/but with debeland in berite. L

And her by we knowe that we are of being berite and wyll before him/put on the hertes out of dont. For (pfoure her tes condemne bs) god is greater then oure hertes/and knowethall thyngis. Tenderly beloued/pfoure hertes con-

Joa.rb.a bemne be not/the have we trult to gob warte/5 what foener we alke/we shall recease of hym/because we kepe hyd commundements/ ab do those thyugis which are pleasinge in his fight.

Joan b. d And thes is the communderet that ad stip, a we believe on the name of his some Je sure Charle and love one another as be gave commundement. And he that ke peth by scommanne mentis dwellet

the liff. Chapter. hipm and he in hom. And herby we god riff. b hnowe that there aby death in by of the And. ro. b force which he gave by.

Che.tin. Chapter,

Errly beloned beleve not senerply ite but prove the finites wether they are of bod or no for many faice prophetis are gone out in to the world. Herby fhall

pe knowe the sprite of god. Euerp sprite that confessed that Jesus Chist is come in the sellhe/is of God. And energipipte which confessed not that Jesus Chist is come in the sellhe / is not of God And they is that sprite of Antichist of whom we have herde howe that he shulk come and even nowe all sedy is be in the worlde.

Lptell chylbie peure of god/ab ba- Joa. bill.

neouercome the/for greater is he that is in poul then he that is in the world. They are of the worlde / therfore speake they of the worlde / and the worlde heareth them. Use are of god / the that is not of god heareth by not. herby know we wethe spapee of besite and the spip te of errouse.

Derely beloned/let be loucone another /for lone commeth of Bob / Andructy one that loueth/is borne of god/

0.9.11.

The Aprile of S. 3hon.

Joa. rij b hath not knowen gob/ I for god is to ne. In these apered the lone of God to be ward/because that god sent his only begoten some in to the worlde that we myght spue thorowe him. Herm is some/not that we loned god/but that he loned bs/and sent his some to make a

grement for oure Cyunes.

Derely beloned off God lo loued by we ought also to love one another/so Joanis. b. man hathlene God at enytyme. If we settle, bj.c love one another/God dwellethin by/ ad his love is perfecting. Herby knowe we/that we dwell in him/and be in bs/because be hath gyne bs of his sprete. And we have sene/and do tellifye that the father sent the some/which is the sautoure of the world. Uthosomes confessed that Jesus is the some of god/in him dwelleth god/ad he in god And we have knowen and beleved the

lone that god hath to by.

God is lone/and bethat dwellething lone/dwellethin god/and god in hym/ werin is the lone parfet in by/that we hulbe have trul in the days of indgement/ that as he ps/ enen to are well thus works. There is no feare inlant/ but parfet lone cafteth out al feare/for feare hathpaynfulnes the that leareth

is not perfect in lone.

The. b. Chapter.

the loue hom/ for he loueb be fritte If a man laye/3 loue God/and yet has teth his brother/ be is a tpar. Bowe ca be that loueth not byg brother whome be bath fene / loue god w ho be hab not Cener And thes commannbement haue Joa, riti. b we of hpm/ that he whych loueth god/ And. rb. b shulde loue his brother also. & ... Ephe.b.a

The.b. Chapter.

And wholoeuer beleueth! that Jefus is chrift is bot ne of God/and euerpone Chat loueth him which be gate/loueth him alfo/who Tych was begoten of hym/

guthis we know that we tone the chil bien of gob/when we tone gob/and hepe hys comaundmetis/This is the lane of god/that we kepe bis comaunte. mētis/and his comaundmētis are not grenoug. & foral that is borne of gob (.cot.zb. onercomerhebe worlterandebisische bictorp that ouercommeth the worlde even oute fayth / who to yt that oues cometh the worlde but he whych beles neth that Jefug is the fonne of gob!

Chys Jelus Chieft is be that came by water an blond/not by water only/ but by water and blond. And prische foryte that beareth wytnes / be cante the fpapte is the trueth . for there are the whyche beare recorde in beauen?

Q.q.111.

The findiffe of Sighon. the father/the worde/e the holy good. And thefe thre are one . And there are the which beare recorde in erth/ the Coppte/and water/and bloub/and thefe thie are one, 36 we recease the wyt nes of men/the wymes of Godis gree Joi rill dater. For thes is the wetnes of God! which he cettifped of his fonne me the at beleneth on the forme of God/ hath ebewytnes in him fife. I be that beleueth not God/ hathmabe bym alyate / becanfe he beleueb not the recoide that God gave of bys forme. And this (s that recorde/howe that god hath gr ven buto be eternal lufe/And this lyfe is in typ fonne. We that bath the forme bathirfe and he that bath not the fou

These thengis have I wreten but go pour that belove on the name of the son we of God, that he maye know howe that he have eternallife, and that he make belove on the name of the some of God. And they is the trust that we have in hym/that he we alke enpthymes accordings to the well be heareth by. And off we knowethat he heareth by whatsomer we aske, we know the at we shall have the pericions that we

belpred of opm.

If enpman le bys brother fynne a fynne a bat yn not buto beeth / let bym

The.f. Chapter.

Alke/and he that grue hym lyfe for the that frame not but o deeth. There is a frame but o beeth: for which laye I that a man thulbe not praye. All buryghter welnes is frame /ad there is frame not but o beeth.

of God/spineth not/but bethat is begoten of god kepeth him alse/and that
we ked toucheth hym not. Use knowe
that we are of god/z, that the worke is
altogether set on wickednes. Use knowe that the some of God is come/and
hath gruends a mende to kno we hem
which is true / and we are in him
that is true / through his some
Jesus Chief. This same is be-

efus Chift. This same is bety god ad eternal lyfe. Babes hepe youre selves from ymages/ Amen...

The Seconde Epistle



the telephone to the te

De elder buto the electe lady and herchildren whoch 3 fone in the truethy and not 3 only/butalio at that have knowe the trueth / for the truthes lake O.Q. lill. The if is file of S. 3 hour which remayneth in by and shall be in by for ever.

ace from God the father/and from the lorde Jefus Chiff the forme of the fa-

thet/in trueth and loue.

I recopfed greatly/that I founde of a thy chyldre waitlyings in trueth/ as we have receased a communication of the father. And nowe before I the Lady/ not as though I whote a newe comma undement but the / but that same which we had from the begynnynge/that we shulde love one another. And thy is the love/that we shulke after

byg comannbementig.

These commanuement is (that as ge have here from the begenninge) pe thulbe walke in yt. Hot many becauses are entred in to the worlde/why chantelle not that Jesus Chink ys to me in the flesse. These ys a because and an Antechist. Loke on yours felius / that we lowfe not that we have wrought/but that we mave have a full tewards. Uthose ever trasgresseth and abydeth not in the doctryne of Chist/bath not God. He that endureth in the bottryne off Chips/ hath both the factorial and the source.

ge not ches learnynge/him receaue und

The.f. Chapter.

to house/nether bid him god speek for he that by deth him god speek/is party taker off hys envil bedes. I had many thringes to wrote but you / neverthelese I wolde not wrote wyth paper and ynke/but I crust to come but to you / and speake woth you mouth to mouth/that oure ione mape be full. The somes of thy electe

Speek greet the/

The.iii. Pystle of. S.

med Gapus/whom I lone in the trueth. Utelibelos ued /3 wyshe in all thymoges that thou prospere a bell/and farebell well/es

nenagethy foule prospered. I resopled greatly when the brethren cam and teatifyeth of the trueth that is in the/howethou in trouth walked / I have no greater tope then for to heare howe that my sonnes walke indecitie.

whatfoever thou boeft to the brethen and to fraungers/which bose writes

The.th.wille of. 5. Thom of the love before all the cogregation/ Little brethe when thou bryngen for wardes on their toiner (as et pleafeth God) thou thate bo well / be cause that for his names sake they wetforth/and toke nothringe off the getyls. We therefore ought to recease soche/that we all so might be helpers of the crueth.

I wive but o the congregacion/but Diotrephes whych loueth to have the preeminece amoge them/receaued by not/wherfore pf I come I will beclare has deden which he doeth religing on be with malicrous wordes/netheris there with content. Not only he him file receaueth not the brethre/but allo be forbibly thehem that wolde at thus fleth them out of the congregacion.

Derely beloved follownot that whip this eupli/but that which is good. he that docth well is of God/but be that doeth eupliferthnot God. Demetrus hath good reporte of all me/and of the trueth, pee and we oure felnes allo beat the fectibe and pe knowe that oure testoide is true. I have many thenges to write/but I well not with peu ad punc write/but I well not with peu ad punce write buto the. For I trust I shall show

to mouth, to eace be with the.
The loners fainte the. Ore.
te the loners by name.

The Epytle of Paul

The fpit Chapter. H

Od in tyme past diversly and many waves / spake buto the fathets by prophetis / But in these last dayes he hath spoken buto by by hys some / whom

whom also be made the worlde. Urbich some beinge the breakings of his glo sy/and bery ymage of his substance/ bearings been all things with his might worde/ hath in his owne person poneged our spines /and is spiten on the right honde of the mapele on high/and is more excellent then the aungels/in as moche as he hath by in-bergraunce obtepued an excellence name then have they.

For buto which of the aungels lap. Mal. il. be be at enytyme/Thou arte my lonne is, reg bif they daye begate I the: And agapne/I will be hys lather/and be thall be my lonne. And agapne whe he bryngeth in the frist begoten found in the worlde/ be larth. And al the augels of god that plat. rebic worthippe him. And buto the aungels/ be larth. the maketh hys aungels lorge tes/ab bys ministers dammes of type, plat. etil.

Unto the bebuted.

feate that be forme he layth / Gob thy cleate that be for ener and ener. The cepter of thy kyngtom is a right cepter/
Thou halt to ned righteweines y hated aniquitie/(Liherfore hath Gob/which is thy god/anounced the with the ople of gladnes abone thy felowes.

And thou Lorde in the beginninge

Plat.cf. d half laybe the foundation off the erth/
And the heneng are the worker of thy
bondes/ They shall perythe/ but thou
thalf endure / They all shall were albe
as doeth a garment / and as a besture
shalt thou chaunge them/and they shall
be chaunged / but thou are the same/
and thy yeares shall not saple. I thus
which off the aungels saybe heat eny
plat.cig. a tyme: Syt on my eyght hode tyl I mad
s.cop.rb.d he thyme enemyes thy fote sole: Are

forto mynister for their lakes/ which thalbe beyres of the health? The. it. Chapter.

berefore we ought most to the moreto attende but to the thrugus / whiche we have here/lest we be such which was spoke by any

they not all forpres to bo fernyce / fent

sels was Bedfaß / and enery träfgrei-Lon and disobediece receaned a infi recompense to rewarde / bowe shall we Che. H. Chaptee.

estape off we bespese to great helth? which at the ford began tobe preached of the loade hom spite/and afterwarde was cofermed but o baward/by them that berbept / Bob bearpnge wpines there to/ bothe wyth fygnes and wonders also:and worth dyners mytacles/ and gyftes of the holy good accorbynge to byg owne wyll.

the bath not buto the anngele put in Subteccion the worlde to come/wherof we fpeake. But one in a certayne place witnelleb/layinge: What is man/that plal.bij.&

thou acte mynbfullof bym other the forme of man/ that thou bilytest bym? After thou habbelt for a leafon mabe hym le wereben the augele/thon eron. nebft bym wyth glospand bonour/and halt fet hym aboue the workes of thy bondes / Chon haft put all thonges inj.coj.pb.1 Cubieccoon binder byg fete / In that he putall thyngis buber hym / he left no. thyuge that is not put buder bpm. Me philip.if nerthelede we pet le not all thingis lub dued buto hom but that Jelus which for a lealon was made lelle then the angels we fethorowe the punnyfomes of beeth cronned with glory@ honoue/ that he by the grace of God/foute tall

C for ye becam hym/for whom are all thyngis/and by whom are all thyngis

of Deeth for all men.

Unto the thebues. after that be had brought many fonnes bute alory/that befould make the los-De of their belth parfet thooweafflice crong. For as moche as he which fancrifped/and they which are lancufyed are all of won. for whych canfeg lake/ be is not afhamed to call them bet he plal. rri. c lapinge. 3 wyll Declare thy name buto my bethen/in the mpbbes of the comgregacion well 3 paple the And agay

plat rbif a nell world put my tenk in hym. And a Ela, biti. D gayne/beholde beream 3 and the chiple Tallet la

ben whych god bath gynen mel

for as moche then as the chylinen b were part rakers of flethe & bloud/be alfo bim fife ly hwyle to he parte with osee. riff d them/for to put boune thorowe beeth/ 1.col. pb.g him that hablord fhippe ouer wethehat is to fave the Denyt. and that heinight Delyuer them which thosowe feare of beeth all their lyke tyme were in bahe gerof bondage for betakethnot bpo him the aungels/but the leete of Thas ham takethbeen bim. Wherfore mall thingis it beca him to be mate lyke bit to his brethe that he myght be merch fult ad a farthfull bre prefe in thingis cocecupage god/for to pourge the proples lynes. For in that he him life lufe fered/and was tempted / begsableto wicker them that are tempted. Coe.iu. Chapter.

The fil. Chapter. merfore holybrethre pare tetakers off the celetiatt cattynge/colpbertbe ems balleatour and by ghorels of oure prefellpon Chil Jelus bepnge faithfull to bym that lent him/ene as was Bloles noe. ril.bl mall big bouffe. Anothig man was co. unted worthy of more glory then Cho. feg/ 7mag moche ag be which hab pies pared the houte / bath mot bononce in the houle. Enery houlle is plepas ved of Come ma. But he that orberned Ball thingis is Gob. and Gloles berely was faithfull in all bis boulle as a mis unter to beare wytnes of the thynais which foulde be fooken afterwarde. But Chuft ag a Conne bath rule oues the house/whose house are we/pf we sepe Gebfat confibence and reloyfpus ge in the faveh bnto the ende. ttiherfore as the holy good farth/ to baye pf pe fhat heare his boyce/har-pfal. reiti Den not poure berteglas when pe plo. noned in tyme of tentacion in the wyle detney where youre fathers tempted me proned me / and fawe my workys. C tl. yeare longe . Utherfore 3 was gres ued wyth that generacion and laybe They ener erre in they hertes / they berely baue not kno wen my wayes/lo that I sware in my weathe / that they

Unto the hebnes.

Course not enter into my selt. Take be be brethre that there be in none of you an eupl herte/in bibelene that pe (hub be beparte from the lyuyinge God/ but erhoste one another bayly/whyle pt is called to pape/left eny of you were has De berted/and be weenned with fonne. We are parte takers of Chill/lo that we kepe luce buto the ende the begynupage of the substancial farthsolous geasit is faybico dave of reheare bis bopce/herde not poure herres/as who re proudked hym. For some when they berde/prononed/but not all that came out of Egypte buder Moles. But wis restwas be not priplealed with them that fynned / whole bodyes were ones extiti, febrowen in the defact? To whom twee re he that they shulbe not enter into bys red / but buto them that beleved not: And we le that they confie not enter in be cause of bubelene.

The.tit. Chapter.

spatcher been the worm because they

to be feare therfore/led a enp of be forlowinge the promes of entryinge mio his rea/shulbe seme to come behande. For but o be was to beclared as well as ue o them. But propostyret b not them

The fiff Chapter

which herbe pt coupled pt not with fapth. Use which have beleved/bo enterinto his rea/as cottary wife he so you co the wother as I have swome the my wrath/they shall not enterinto my rea. And that spake he berelylonge after that the works were make/fro the soundarion of the world sappe. For he spake in a certaine place of the seneth daye/on these wyse/and God ded reach the senenth daye from all hese works/And in these place agapne / They shall

not come into my rell.

Gepage therfore et folowed that forme muste enter there into/and thep to who ye was frust preached/entred not theren for divide leues sake. Agayne he apoynted in wantd a certa pur present days after so louge a trine / sayinge/as pt is rehearled/this daye of pe hearthys doyce: be not harde herted. For pf Josue had grue them rest/then wolde he not afterwarde have spoken of a nother days. There remayneth therefore pet a rest direct the people off god. For he that is entred into his rest with tease from his owne workes/as god did from his.

Let be this proceed to enter mea that cellifett enyman faule into foche an entampte of pubelefe/for the world of god to appearable mygbey moperas

K.F.

Clato the Bebanes.
elon/and tharper then enperso ebged.
Ewearte/ad entreth though / encubnto the Dyurdynge a fonder of the fonk and the lpapee and off the to pares and and the mary/and indgeth the though tes and the incentis of the berte. De ther is there enpereasure muliphe in eccl. rb. b the lygbe of pribut all thyingis are na ked and bare bato the eyes of bym/al whom we speake.

Maimo. SESTIL.

The.b. Chapter:

d Epnge then that we have a great hrgh piel which hathenered bene Imean Lecus the fonne of God) fet be kepe oute protelli Conforme hanenotanbre

4.coz.tti B

preft/which cannot hanecopallion on oureinfranties | but wagin all popul tes tepted/in lphe maner:but pet with out frine. Let be therfore go bolbele buto the feate of grace/ that we mape recease mercy/and fynte grace to bel

peintymeofnebe.

A for every hye prefit that is taken fro amonge men/is ortepned for men in thyngis pertayapage to God/to the ter gyfres and factyfyles for fynnes which can have copation on the sa taunt and on them that are out of the wayerbe cause that he him life at

The.b. Chapter:
which infirmities lake the isbounde to
offer for lynnes as well for hys owne
parte as for the peoples. No man ta. j.pa.pris
heth honourbuto him filfe but bethat
ys called of God/as was Aaron.

Quen lo lyke wyle Chill honoured nothim fife: that be myght be the bye med / but be glerifred bym that laybe buto him/thou arremy forme thes bas plat.if.b. pe begate 3 the . As bealfomanother place (peaketh/ Thou arrea prett fore plat,cir, b Uthych in the dapenet bisfiethel byb offer oppe prayers ab fupplicacions/ with Bronge cryinge and teares, buto bym that was able to faue bym from bethe was also berte/be cause be hab bod in renerence And though he were gobbeglofe:per learneb he obebtence by the thyngis whych be fuffered/ and was made pactapte / and the cause of eternall beatth buto al them that obey him/and is catteb of God the hpe pres afterthe order of Afelchisebech.

Usherof have we many thyragis to lave which are harbe to be bitered the cause pe are bull of hearynge. For whe beconcernynge the tyme: ye ought to beceachers pet have penede against that we reache you the systematics of the work of god/ad are be come for the ap have nede at mythe/and hot part

B.E. 11.

Cinto the bebrues.

Bronge meate/for euery manthates fed with mplke is enerperemthe wol e of righte welnes/for beis but a bai be. But frage meate belongeth to the that are parfect/which thosoweculo me have their wittes erercifed/to ind ge both good and envil allo.

Che.bi. Chapter.

perforelet be leane the wettine pertapningeto the beginninge ofa Ch reffen ma/and let bs qo bnto petfeccion/and no. we no more lave the fon

Dacion of repentauce fed wad worked and of farthtowarde god /of baptim/ of Doctrineiad of layinge on of bondes and of refurreccion from weth/and of eternall fudgement, And fo well we w H.pet.ijb pf God permpt. for pt ps not pollible charchep/which were oncelyghened/ and have talted off the heavenly apti/ ad acebe come partrakers off the holy goof and have tafted of the good wo be of god ab of the power of the work bets come of they faule/soutbebets nueb agarne bute repentance/golas moche as they have (as conternrage the felnes) centifeed the fonne off god a frethe:makenge a mocke of bein. forthat esth which paymeth mehe b

earne whech cometh of sponge/all

Cheibf. Chapter. hipageth fourh erbes mere for the that bielle pe receaneth bleffpinge off Bob/ but that grounde/which beareth those negad bipars/is reploned/and is npe bute entlynge whole ente is to be but neb. Meuertheleffe beare frendes/we trul to le better of poule thingis whis ch acopany belch/chough wethus fpeabe. for god po not buryghteous that he thuibe forget yours worke and inboure that procedeth of lone/which to ne pe fhewed in his name/which hade mimitred bito the fapites / aD pet mis C nyfter. pe and we befyre that every os ne of you thewe the lame biligence/to the encreace of the farth/ene onto the ende/that pe fapmenot/but folowethe

which thosowe fayth and pacience the heret the promples.

for whe god made promes to Abia ha/be cause he had no greater thyuge to sweare by the sware by him site/say inge: Surely I will blesse the/and multiply the in dede. And so after that he had tarped a loge tyme/he emoped the promes. We no berely sweare by hym

that is greater then the feluesiand an dothe to coffirme the thinge/is amonge the an ende of all arpfe. So god wyllings bery aboundantly to thewe buto the heries of promes/the ablenes of his coulayle: he aboud an othe/that by

H.E.19.

Unto the hebrued:

was bupoffible that god (in which per was bupoffible that god (hulte ipe) we supply have feel that god (hulte ipe) we supply be forto bothe fall the hope that pa fet forth before oute faces i which hope we have as an ancre of the fouler both fure an Aedfast. Which hope allo enteeth in/into tho thyngis which are with in the baylein hicher the fore the ner ya for his entred in / I mean Jelus that is made an hipe prest for ener after the order of effectiveled the

Che.bis. Chapter.

Seg titilo Sala

bis Welchilewch kynge off Salem (whych bepninge prest of the most hygh is god met Abiaham/as he returned aga pue fed the saugther of the kynges/

and bletted hym/to whom allo Ababa gave cyches of all thyngts) fyit is by interpretació hyuge of rightewelness after that kynge of Salem/that is to taye kynge of peace/wythout father/with out mother/with out kynne: and bath nesher be gynnynge of his tyme/nether pet ende of his lyfe/but is lyke ned buta the forme of gad/and remay netha prett for ener.

Confeder what a man this was the to whom the patriacke Abiaham gain tythes of the Cooples, And verely the

The.bil. Chapter. be chylore of Leny/which recentle the offee off the preftes / have commaunbemet to take accordinge to the lawer tythes of the people/that is to lavelot their bethien/ per though they forom ge out of the loynes of almaham. Bus he whole hynred is not counted amon gethem / receased tythes of Abiabam and bleffeb him that hab the promplag: and no man benpeth but that be why th is leffe/receaueth bleffynge of hym B whych ps greater . And bere men that bye recenue tythes. But there be recen anethtythes of whom pt is witnelleb! that he lyueth. And to (ape the trueth) Leap bim alfe which receaned tythes paped tythes in Abraham. For he was pet in the lornes of bps father Abjaha when Bielchrlebech met bym. pfino'we therfore perfeccion cambe the prefthod of the Leutres (for butes that prefithed the people receased the lawe) what neded pt furthermoze that another pred Chulbe tyle / after the ore

ber of Effelchilebech/and notafterthe order of Maron: flowe no bont/pf the prefthod be translated/then of necellis tie muft the lawe be translated alle.

for off whom thele thengis are thos Che/perta pueth butyl another trybe/of which neuer man ferned at the autre. Got pr is enyder that our elothe futous

H. F. 1111.

anto the thebines. reof the cepbe of Juda/of which tribe ake Moles no thruge as concernyn e piethod. And pris pet a more eupdet thruger

off after the Completude off Gleichiles

Dech there atyle another preft/which is not mabe after the lawe of thecar. mall commann bemet: but after thevo wer of the endlelle lyfe. for he tellify plal.cipic ethic bou arte a preft for euer /after the other of Aleichisebech. Then the comauntemet that went aforejis bila mulled/be cause of his weatnes to buproffitablenes, for the lawe madeno thynge parfect but was an introduccion off a betrer hope by which hope we drawe nye buto gob.

And for this caufe pt is a better hope b that ye was not prompled without an othe. Those preftes were madewyth out an oth/but thygpielt with an oth/ plat.cir.b by bym that laybe buto hym / Thelor-De Cware / and well not revent / Thou arte a preft for ener after the order off electifebech: And for that cause was Jelus a Cablillber of a better tellamet

And amonge them many were make ptelles / because they were not suffred ta endure by the reason of beeth. But cops man / be canfe be endureth euet/ bath an enerlationge pretiodicibes

The.biff. Chaptee.

that come buto god by hom/leringe he enertineth/to make intercellin for be.

Soche an hygh prett pe becomments by to hane/whych pe holy/harmlefle/sontefpled/leparat from lynnes/ab ma be there then heavens. Urbych nebeth not dayly (as those the prefles) to offer the pe factifice / fyrit for the owne fyrmes / ab then for the poeples lynnes for that dyd be at once for all when he offered dype hym fylfe: for the lawe maketh men prefles/which have indicated the worde of the oth that call lence the lawe/maketh the sonne pres which is parfect for ever more.

Che.bitt. Chapter.

the thingis which we have looke this ye the pyrh that we have looke bye prede that is acted on the cight house of the lease of matere in heaven/and ye

a minifier of holy thynges / and of the beep tabernacle/which wod pyght/ab not man. For every the pick is other neb to offer gyfres ad factifies/where fore pt ps of necessitie/that thys man have fome what also to offer. For he wernot a picke of he were on the exty where are pickes that according to the lawe offer gyfres which pickes the laws offer gyfres which pickes frue but othe enlample ad shawe of

tinto the hobries.

bekenly thingts even as the answerst
eto.rrb.d God was gruen buto Etioles when he
Actu.vij. fwas about to frumpilhe the tabernacle
for take bede (lark he) that thou make all thrugis accordings to the patologic flowed to the in the mount.

Dowe bath he obtained a more excellent affice/in as mothe as he is the

relient office/in as mothe as he is the mediator of a better consenant/whych was made for better promples, for pf shat frift testament had bene so the won that no man coulde have founde fault with pr/the shulle no place have bene sought for the seconde, for in resource some sought for the seconde, for in resource some some second will come (sayth the said) and 3 well frings be bonde of Juda a new requenant not sphe the coverant that 3 made with they fathers at that the said when 3 to be them by the hondes/ so see they coutinued not in my couse mant / and 3 regarded them not / sayth the Lorde.

for this is the covenant that I will neake for the house off Israel. After those dayes (layed the love) I wil put my lawes in their mynus/and in the mineral I wil white them/and I will be them God/and they shallow people. And they shall not teache/every

The.fr. Chapter.

man bys neyghboure / and enery man bis brother/fayinge: knowe the lothe. For thep shall all knowe me from the lest to the mose of them: For I wylbs mercyfull oner they iniquipies / and on they symmes / and on their buryghe tewelines wyll I not thinke eny more. In that he sapth a newe covenant / he bath a brogar the olde / slowe that why pehis disamiled and were olde / is to by to bampshe awaye.

Che.ix. Chapter.

mat frist cabernacie bere ip had instifringis ad fero upingis of God/s wouldly holynes. If for that fris Ero. revi fie tabernacie was mate/and. rrbu, where was the canble.

which is called holy. Unjeth in the legand baple was the tabernacle which is called holyest of all, which had the golden lenter/and the arche of the co-uniant/overlapde rounds about with golde/whetin was the golde pot with manna/and Antons rodde that spinings/a the tables of the covenant. Over the Arche were the cherubins off glory shadowings the seate of grace. Off which the spinings we will not nowe speake perticularly.

Unben thefe thringis were thus op

Lintothe mebinesi

beyned/the preftes went all wayes in-to the typh tabernacie which executed the fernice of Bob: In to the fecounds went in the hee pred alone/once every peare: but not with out bloud/ which pe offered for bim alfe/ ab for the igno rannce off the people: The holy good this frantipage/that the ware of boly thengis was not per openneb whylas petrbe fpift tabernacle was fonbings which was a umilitude of this prefent spine/in which gyfres & factifyces are offereb/which cannot make them that mpnpiter parfect as pertapapage to the confcience/ wyth meates onlyand bunches fad biners wallhongis fab iu-Atapagis of the dellhe/whichwere of e pneb butpl the tyme of refounacion

A But Chift bernge the hpe prett m of good thingis to come/ca bya gretes and a moare parfayet cabernacle not made with honces : that ye to laye/not ofthesmaner bylogngenetherby the bloud of gotes/ad cantues: but by hys owne bloud/be entred once for all into the holy place and founde eternali re-Bent, rbj. e bempriott. & for yfthe bloubof oren and of Botes/abthe allhes of an hepfer/when pt was forpnehled/putifyed the unclene/as touch pugethe putifyed 1. Wet. J. D. puge of the flesche/wowe mache more Joan, Dipattebe blond of Chitt (whichthose

Che.r.Chapten

wethe eternali (papte/offered him lyl. Rene. f. b. fe worth out foot to God) pourge oure 1. pet. ifi. g conficiences from Dead workis / for to Rom. b. b

ferue the linpinge god?

and for this caufe pe be the mebina tor of the newe couenant/ that as fone: as his weth was fulfilled for the rebea ption of thole trafareftions that were in the foolt conenant/they which were called myght reteauethe promegof es ternallinheritaunce. Le ot wherloe, gala,tij. uer pga tellament / there mut alfo be the weth of him that makethebeteffa. ment . forthe teftament taketh aucto. ritte when me are tead/for yeis of no. balue ag longe ag he that mabe pt is a & lyne. for which caufe allo: nether that fyilt tellament was ortevned with out bloud, for whe allebe comauntemetis were redbe of Moles buto all the peosgefier ple/be tohe the bloud ofcalueg:and of Botes/with water ad purple woll and plope and furynkled both the boke ab aithe people/fayingethis isthe bloub ofthe tellament /which God bath as poputed buto pon. Moreonerihe fpren kled the tabernacle with bloudallo /ab al the ministryinge bestels. And almost allthynges/acotopinge to thelawe are clenfed weth blond: and without effus don of blond/ig no remillion.

It is then nedechas the fimilitude

Unito the brebmes.

heanely thyuges be putified withte chethyngis/butthe beauenlythyngis the felnes are purified wyth better laerifles the arethele. For Chill is not entred in to the holy places i thatare mate with hontes/which are but unit-litudes of tenechingistant is entred in to bery heane/forto aperename in the foatt of Sab for bg . Dot to offer hom Tylfe often/asthe bye preft entreth into the holy place enery years withfra tinge bloud for then must be have ofte futtered lence the worke bega But no. 6 we in the ente of the world hath he a. peteb once for all to putlyune toffpe, ghe:by the offeringe bope of him file. And as ye ps apoynted butomen that they that once bye and the commeth

Rom.b. b the indgement lenen to Chiff was one pet.tif. cce offered to take a waye the fymes of manyand bate the that lake for hym/ thall beapeare agayne/with out frine

bntothetr bealth.

Che.r. Chapter.

Or the lawe which hath but the Chamme of goobe thengis to tome and not thethinges intheir owne famo/con neuer with the facultices whychehepofe fer yeare by yeare cottinually make the

eni.poj. comers there buto parfaite for wolk

not the those incresples have cealed to have bene offered? be cause that the offerers once pourged shulte have had to no more coloreces of sinnes. Acuera therefore in those sacressles is there men cion made of spanes energy yeare. For year buposible charche blond of oren

abol gotes fontoe take a wave Annes. worlde he layth Sacrifice and offeren plat pris gethen weldelt not have thut a bodre had thou orderned me/holocautes ad factifice for finne thou half not alowed Then 3 laybe / Lo 3 come / 3n the be-10 las. 11 granpage of the boke pg pt wapten off me/that 3 (bulbe fulfill the will/o Bob Abone when be layet facrifice and of ferpage/and bolocaudes/and faceifice for frame / chou wolded not baue inco ther balt alowed (which are offered by the lawe) then he lapde/ Lo 3 am redp to bo the wello God be takethawape the frit to fabliffe the latter 16 pene which well we are fanctified by the offerenge of the body of Jelu chall ous C tefotall.

And every preft is redy dayly minta frynge / and ofte tymes offereth one maner of offerynge/which ta neverta he awaye fynnes / but thys man after he had offered one factifice for fynnes fat bim mune for ever on the right hom.

Unto the behines. be of god/ ab from hence forth carret plat.cig. a tpt histors bemate bis fotelloleife .cos. rb. d with one offerpage hath he made paefect for enepthem that are fanculped And the holy good alfo bearethi corbe of chig/even when be la re. This is the conenaurebae I wi Dier. rrr kebnto che aftenthole Dayenfarth forte. Sub 7 wei put my lawes units herres ad irriber myhdes Jwill m terbe and their france and iniqueties wil I comember nombare. And whe remillion of thele thrugis is/there is no monce offerpage for lynne, Sepuge beetheen chat by the meanes of the blond off Jelu / we mape to bolde to enter into that holy place/a the neweard linginge wape/why bath prepared for be/through the ic/that paro lave by hys fletthe. At ringe allo that we have un breptet hich is ruler over the houle of God 1 tet by brawenpe with a tone herre in a ful farth frienkled in oure herres fee an empilicollience / ab walkieb moure

bodyes with oute wateriand leeby he perhe profession off oute hape (with our waneringe (for he is fayible) shat prompled) and let by confider one an

other to provake but o loverad to good worker and let by not for lake the fels ly hyppe that we have amonge out

The.r. Chapter. Temes/as the maner of fome (s/butlet be exporte one another: ab that to mothe the more/because ve le that the ba

re biameth npe.

for pff we frame wollyngly after that we have receased the knowledge of the trueth/there remayneth no morefactifice for synney but a featfull longing for subgemet/and biolent from 1 where some the abusely see where that become the abusely stes/ we that bely feth Moles lawe was purposed the of mat. evil by the wythests. Of howe mothe sate Jos. wif. e pump symmetes. Of howe mothe sate Jos. wif. e pump symmets suppose ye shall be be so: 11. cosine with the worth of the sate of the tote the forme of god and counterb the bloub of the testament as an buboly change t wherwath he was lancityed modoeth dylhonouse to the spapee of grace? For we knowe hem that hath lapte/verigeaunce belongerh buto me/ten.rrrif.
Twyll recompece lapt behe lorde. And rom.rif.b agapue/the lorde thati indge his peop ple. Trip a fearfull thynge to faule into the hombes of the lynyinge Gob.

Call to cemembrance the dayes that bre palled in the which after perceas ned tight/po about a greate fight in adverted tree /partly while all mit wonbred and greate tham and tribulation that was bone but o you/and partly while ye becom companions of

Unto the Webrued. them which to patted there tyme. for 6 pe fuffered allo with my bandes/ad to be a worth the sportinge of your good begab that with glabnes/remembirm ge in pourefelues howe that pehadin benena better/and an endurpnge finb Bafice. Cal norawaye therfore yours confedence which hath great rewards for recopence. For pe have nebe of pas sience/that after pe have bone the wif of god/ye myght receaue the promen. For per a veryiptell whyle/and he that that come wpicome/and wylnot tarp.

Abac.ff. a But the inft fgall lyne by fayth. And pl Koma. 1. bbe wytholawe hpm fplfe/my foule fhal Bala, iff b haue no ptealure m hym. Ule are not wohrhe worthbrawe ouve felues buts bammarion/but partayne to fapth/for

to wyune oure fouleg.

Che.ri. Chapter. April 18 a fore confroming of thonges which are he ped for ad a certaputte of chynges which are notice ne. By pethe elberg were wetrepostebot.

Bene.j.a. Thosowe fapth we buberfibbe th the worlde was orderned by the worlde of god/ That by the meanes of this gis whych apeare/thouges whych are imulible mights be knowen.

betilitis By fayth Abell offered bate Bell

Che. ri. Chapter.

more plenteaus lacrifyce then Carni by which he obtained wythes that he was right cous 600 tellifyings of his Watthell gyftes by whych allo he beginge dead; priis.d.

pet fpeaketh.

By faith was Enothtranslated that Bek. b.c. he shulde not se beeth / nether was be Ecclesas founde/for god had taken homewaye. plists. Le Before he was taken awaye/he obtament tecorde/that he had pleased god/but wythout fayth yt ys buyostyble to please hym. For he that comethto god/must believe that god is/and that he is a rewarder of them that sehe him.

By faith fae honouved God/after Geh.bj. c that he was warned of thyngis which Ecclehas were not fene/ and prepared the arche pling.c. to the faurage of his houtholde/eboto- we the which arche/he cotempned the worlde/and becam hepre of the rights.

welnes which cometh by fayth.

By farth Abraha/when he was cal Bell. 14.8 led/obered to go out into a place/whith he thulbe afterwarte recente to enheritaunce/and he went out / not hus-

wynge whyther be fhulte go.

Byfaith he removed into the londe that was promyled him/as into a firaunge contre/and dwelt in tabernacles and to dyn Isac / and Iacob / hepres with hym of the fame promes. For he loked for a citte haupinge a foundation

S. S. 11.

Cinto the hebnes.

Gen. exita Chosow fayth Sara alforeceaned Arengthe to be wyth chyloe / and was belynered of a chylor whe she waspall age/because she indged hym faythfull

which bad prompled.

Men. rbit. And therfore iploge there of one (ab and, rbiti, of one which was as good as dead) is many in multitude as the flavers of the fape/ and as the lande off the fee those

which is mnumerable.

And they all byed in fayth/ad received not the promples/but lawe them a farre of/and belened them/and faluted them/and cofelled that they were first ungers a pylgrems on the erthe. They that laye those thynges / beclare that they seke a courte. Also pithey had been empublished they had leasure to have they cam / they had leasure to have they cam / they had leasure to have they cam / they had leasure to have the turned agapue. But nowe they dely a better that is to sapea celestial. When to be called they God/for he hard prepared for them a citie.

gen. rrija In faith Abraha offered bppe Ilaki/
ecl. rliig D when he was tempted / and he offered
bym be puge hys only some/in who he
had receaned the promples/Of whom
gen. rrj. b pr was sayde/In Isaac that the seable

able to raple bppe lead agapue from

The.xf. Chaptee. beeth . Ulberfore receaned be bym/as an enfample of the refurreccion.

In faith Ilaac blelleb Jacob & Clan gefi graff.

as concernynge thyngis to come.

By farth Jacob when he was a bp.gen. zibti inge bleffed both the founes of Joseph and fyll bowne before the mayelle off byg ceptre.

By farth Joseph when he bred re. Bene. I. . membred the Departynge of the chylbien of Afrael and gaue comaundemet

of byg boneg.

By fatth Moles whe he was bonne Erob. if. was byd thie monethes of bys father and mother/because thep sawe he was frobi.j. a proper chylbeinether feared they the

Aynais comaundement.

Byfayth Moles when be was of a ero. il. be greate age/refuled to be called the fon ne of to bataos boughter and choferas ther to fuffre abuerficte with the peos ple of god/then to enione the pleaturs of fynne for a ceafon ab eltemed the rebuke of chara greater ryches/theuthe treasure of Eappt. For he had respecte buto the remarbe.

Byfapth he forloke Egypt/and feased not the fearcenes of the Bynge for be enbured / enen as be babfene byur

which is muffble.

Chesow farth he orderned the effer \$10.16. lambe/and the efficient blend/les he S. S. 14.

Unto the Bebmes. that bettroped the fyrit bosne / foune touche them.

ero. zitije By fayth they palled thorowe the reed fee / as by bip ionde whych when the Egyptians had affared to botthey were browned.

folue.bj.c By fapth the walles of mterico felle wine after they were compaled about te/leuen bapes.

15 y fatth the barlot Raab periffheb iolite.bi.b And.ij. a. not wyth them that beleueb not/aftes the had receased the fores to ladgree

ge pealably.

And what that I more fape the tyme wold be to their for me to tell of bede on/of Barach/ab of Samplon/and of Deephthe/Allo of David and Samuel and of the prophetts /- which thosow fayth fubbued kyngoog/wonght righ teoulnes/obterned the promples/flop ped the mouthes of trons queched the biolece of type/elcaped the edge of the fweatte of weake were mate Bronge ware balieur in fyght/turneb to flyght the armees of the alrances. The weini seceaned their bead fro tpfe agapne.

Some were tacked fand wolve not be belpuered/that they mpght receant rather the better tofe mother chaffel of mackyngis / and frauegyngis/mo requer of bontes and preforment/w re Coned/were beamen a funder/wer

The. 21 Chaptes.

tempted/were flapne worth [weardes] walked bype and nounce in thepes flapne neg/in gotes flapnnes/in new/icibulaton/and becation/whych the worlde was not worthy of . They wandled in wyldernes/in mountapnes/in demys and caues of the erth.

And thele all those we fayth obtapuringe good reposte / h receased not the plames / God plonybringe a better thringe for bis / that they with our bis

The rut be made parfect. The ru. Chapter.

M

werfore let by allo (fept. Rom. bl. a ge that we are compared colof.in.b with fo great a multitude ephe. title of witnesses) lape awape j.pet.ij. a all that prefect by want And. title and the synne chat ban-

its its its its its its its

geth on bs/and let bs runne with pacience but the bataple that is let before by loking but Jesus / the auctor and frunysher of our faith/which for the 10 pe that was let before him/about the crosse/and despred the lyame/and is let doune on the right hone off the trone of god. Conspher therfore howe that he embured suche/speakings agapus him of spines / les ye shallo be weeyed and fapine in poure myndes. So, ye have not per cessed but diend spines. So, still.

Unto the Debues.

which speaketh but o you as but o the source. If b been dip some bespreamethe chake. Seuc. If b bren dip some bespreamethe chake. The bou arre rebuiled of them. For whom the lorde loueth/him he chaseners per aud he scourgeth sucry some that he

receaneth. Men yf pe fhall enduce challening god offereth bym filfe buto you an to formes . What forme ps that whom the facher chafteneth not? If pebenot buter corcection (where of all are parce takers) then are ye ballardig ab not formes . Moreover lepnge we had fa: there of oure flellhe whych corrected bs/and we gave them reverence/fhall & not we moche rather be in inbrecepon buto the father of fpapenall gyftes ab Challique: And they berelp for a feame Dapes nuetreb be after their owne ple afure/but he learned by buto that wh teh is profitable/that we myght recess ne of his holpnes/po maner learnyn Be for the prefent tyme femethto be to peous/but grenous. Meuertheleffeale terwarde pr bryngerhthe quyer frute of righte welfies buto them which the se in are egercyleb.

Stretch forth therfore agapte pour be bouden whych were let bowne and rouse weaks kneep / and fe that ye be

The.rii.Chaptee. ne Brayght Geppes buto youre fetel bell eny haltynge turne out of the was pe/pee/let pt rather be healed. Embla. Rod ce peace with all men/and holynes wis th out the whych no man fhall le the Loibe . And fe that no man be Deffptis te of the grace of God/left eny rote of bytternes forynge bppe and trouble/ and therby many be defoled. That the ve be no fornycator/or buclene perfoul as Clau / whych for one breakfall fol geff. grb. be hyg ryght that belonged buto bym/ in that he was the elbeft brother. De gefirthi knowe howe that afterwarde when that be wolde have inheryted the bleflynge/he was put by. Wis repentaunce founde no grace no though be Delyjeb that bleffynge with teares. for pe are not comebnto the mouth dro.rig.8 te that is touched / and buto burnynge And. IL. 6. fyle not pet to mpl and barchnes and tempel of wedder/nether buto the lounbe of a crompe and the bopce of wea des whych boyce they that heede yel wellbed pt awaye/ that the comunicas tion foulde not be fpokento them. for was Spoken. If a bealt had touchebthe Ero, rir. mountayne/pt mulle baue bene Coned of tang thorome with a paste / enen fo terrible was the lyght whych apered/

Moles layde / I feare and quake/But

Unto the Demnes.

pe ate come bote the monte Syou and to the citte of the lpupnge Gob/thece. lettial Jerufalem/and to an innumerable fyght of aungels and bute the con gregacyon of the fyill boine formes which are warten in beaue/and to gob the image of all/ and to the farytes off Just and parfect men and to Jelusche mediatopofthe newetetamet / anbto the fprincklinge of bloud that fpeaketh better then the bloud of abel.

So that re belipple not him that

speaketh. If or pff thep escaped not who peh refufed hym that fpake on earth. Bijoche moze Chal we not elcape/pf we turne awaye from bym that fpeaketh from beauen/whole boyce then thuse the erth/and nowe beclareth/fapinget t.ff. b pet once more well 3 thate / not the co arth only/but allo beane. To boutthat fame that he fapth/per once more/ugni freth the remourage aware of thol thyngis which are Chanen/ as of thyn gis whych have ended thepe courle! that the thyingis which are not fhaheil mayeremapne. Wherfore pf we rett aue the hyngbom which is not moueb we have grace / wherby we mape fen itij. D cennb gobly feare, for oure Bob is co

lummynge fyre.

The stiff Chapter.

The. zill. Chapter. Et brotherly loue conty, toff, tif. newe/be not forgetfull to f.pet.by. be tribe to Graungers. for thereby hane byners receased angels into the prhoutes buwares. Ee. member them that are in bontes/euen as though pe were bounde with them. Be mynofull of them whych are in abnerfitie / as ye whych are pet in poure bodyes. Let weblocke be had in papee all emong / and let the chamber be bro befyled/for whose keperg/and abnous trace God well punnyabe. Let poure connerfacton be with out conetouls neg/and be content wpth that pe haue alredy. for he verety lapd/3 wyll not Jolne.f.at fayle the nether forfahe the /that we pa.crbis mape boilly fape / The Lorde is my helper/and I well not feare what man boeth buto me . Remember them who peh have the onestraptof you / whych hane beclared bato pon the worde off Bod/confperthe conerfacion of their lyupnge/and folome their fapth. Jefus Chill peter Dape and to Dape ab the lame cotinueth for ener. Be not at drauge learnynge, for pris a good thinge chat the berte be fabliffheb wie th grace/and notworth meates/whych haue not proffetebebem that haue hab

Cinto the bedines

they pattyme in the . Use have an antitre wherof they mape not eate which
ferue in the tabernacle. For the bodies
of thele beates (whole blood is brought into the holy place by the hye pick
to pourge lynne) are bournt wythout
the people with his owne blood/lufte
sed with out the gate. Let be go footh
therfore out off the tentes / and luftes
sebuke with him. for here have we
no cotinipinge cytic/but we leke a cytic to come.

for by him offer we the lacrifyce of 6
Lawde alwayes to God/that is to laye
the frute of those lyppes / whych tonfelle hys name. To bo good/and to biArybute forget not / for wythluche la-

erifpres Bob is plealed.

ight of you / and submyt your lesues to them/forthey watche for your sould less / even as though they shulbe grue a comptex for them / that they mape bo yt with tope / and not with grefe. If that is an unprofitable things for you. Drave for us. Use have confidence be tause we have a good conscience mall abyngis / and despresso spue honestly. I before you therfore somewhat the more about any / that ye so do / that I may be restored to you quythin.

Che.pitl. Chapter,

The God off peace that brought as gayne from deeth oute Lothe Jesus Chick/the great shepherde of the she pe / thosowe the blond off the energy is the part of the she is the she worky of the day perfet in his good worky / to do by wyll / and bipuge to passe/that what soener ye do maye be accepted in bys syght / by the meanes of Jesus Chick. To whom be prayle for ever whyle the world emboureth/Amen.

I beleche pou brethren | lustre the wordes of exportacion. For we have newrote buto pout in feawe worded. Under the brother Tree mothe /who we have lent from by / which whom (yf he comethortly)

I will e pour. Savinte them that have the or needight of pourand the lapites

They of Italy/
Lainte pour. Grace

CSent from Jealy by Cy-

be with you all/Amen.

normal lands each received a service of the

The Pyttle of Saynt James.

The fyra Chapter.

Ames the fernant of Goba and of the lorde Jefus Ch att / fenbeth gretynge to the rijerphes which are Centered bere and there. A Cay brethien count pt

ercedunge tope when perante into byners temptactés/remembapage bowe loth, b. althat the tryinge off ponce fayth wyngeth pacpence / and let pacpence have her parfect worke that he mape be par fect and founde/ that nothenge be lace

apage buto pou.

If em that is amoge you lake wpli bom/let byin afte of God (which gre ueth to ail men with outen boublenes/ and catteth no man in the terh) and pt Thatbe gynen bom / but let bom afte in

nat.bif. a fapthe/and waner not. For he that wu And. rri. c teth yo hake the wanes of the fee toll Mar.ri.a of the wynde/and carped with bioleus Luc. 11.b. ce: fetherlet that manthynke that be 30a. rbj. bihali receaue enp chinge of God. Awar MD. This energinge mynded man / ys butable in all hyg wayeg.

Let the brather of lowe te gre retop. B ce in that he is exalted an the ryche in that he pamade lowe. For enen as the Sewer of the graffe fhall be bannythe

The.f. Chapter.

awaye. The fanne is tylen with deate ett. riffe and the graffe is wybbered ad his ho. Elay. ir. b wer is faulen awaye, and the beautyej. Det. j. b. of the faffyon of ye is peryfibed / enen to that the tyche man peryfibe in hys aboundance.

happy is the man that endureth in Job.b.c. temptacyon: for when he ps tered he half recease the crouse of lyfe/which the Lord hath prepared for them that

toue bem. &

Let no man fave who be is tempted that he is tempted of god/for god tempted of god/for god temptethnor buto enplishe tepteth no mā. But eneryman tepted is hawne awa pe/ād entyled of his owne cocupiliece Then who lust hath coceaned/for bryingeth forth frame/and frame when pt is framythed bryingeth forthe deeth.

Erre normy deare wethie. If Europe good apter and energy partage got is from a bone and cometh doune from the father of light/with who is no bartablenes/nether is he changed but darknes; Of hysowne will begate he be with the work of lyfe/that we little be be the fyrit of hys creatures.

Unherfore beare brethen/let enery pro.phil. manbe fwpfre to heare/flowero fpea. he/ab flowe to whathe. for the whathe of ma worketh norther which in sigh

teons before Bob.

The 10the of S. James.

all superfluite of malicionshes/and excesse whether metices the worde that ye graffed in your mobile by able to fine your foules have and sectionshes have been atest of the worke and sectionshes have some selections for he are many deceanings pour eowns selections, for he amin brave the words and do principle is lyte with a man that be before with bodyly face in a glasse. For as some the bath so hed on him fifte he quet his wape and both immediatly forgoths what his fautor was. But who exert loked in the partage laws of special and continues to there in (yf he he not a songetful beaver/but a war of the wope by he shalls happy in his bede.

If eny in amonge you seme because te/and researce not his tonge/but by

If eny ma amonge you teme better te/and refearmenat his tange/But be cease his a wase berte/this mannes be notion is in vapue. Dure benotion ab bubefiled before god the father is this To byfit the frendlesse / and wybowes in these advertise/and to kepe him alse

duspotted from the worlde. A

enf.ch. c Doute.j.c nn.chj.d no. stig. nt.zig.a



Religionate not the faith of once losts Jelus a mis che loste of glosy intelest cte of persons/Jelustero me into pour company a man with a golden sprige.

The.if. Chapter.

and in goodly a parell and there come in allo a pose man in byle caymet and pe have a respecte to him that we areth the gape clothyinge and saye but o him Syrthou here in a goode place is saye but the pose should then there of service but the pose should the saye but every fore the learn penot eusparcials in your selves and have tude ged after en plishoughtes?

barkening beare beloned brethrem but not wob chosenthe pore of these worlde/which are tyche infarth / and hepres of the kongdom/which he prompled to the that lone him. But ye had no despress the pare Ace not the specie they which oppresse you/s they which brawe you before images in a not they speake enpi of that good name that is

called on ones pous

If pe fulfil the rapallawe according leni. ris. be de to the scripture which sapely. Thou mat, rish shall love them neghbour and the splie mar. rish speeds will share the regards one per Gala. v. speeds will share the regards one per Gala. v. speeds when another/pe comprisional leni. ris. comb are reduced of the laws as trails. Deute. It gresoups. Unholoeuer shall bepe the and. rish who same/a per sayle in one popul be Alac. v. singulate in all. for he that sayle: Thou shall not commer somication/ Sayde also some shall not reduced the sayle show shall be no some says. Thou shall be no some says.

T.f.

The wife of S. James.

So fpenke ye / and fo do as they that Shalve subged by the lawe of libertie. For there Chalbe lubgement merciles to him that theweth no mercy ad mer

cy retoyleth agaynt tubgement. F ugha man lape be harbfaith/when be hath no bedes ? Can fayth laue hym? Ifa brother or a fpter benaked or ber Attute of daply fore and one of youlape buto them / Departe in peace | 600 fende pou warmnes ab fore not with Ronbynge pe gyue the not tho thingis whych are nedfull to the body / what helpeth pether Enen lo farth of rehaue no bedes pe bead in pi fpife.

But one Chail Cape (Thou had faith) ab 3 haue bedes. She we me thy fayth by thy bedes and 3 well the we the ing fayth by my betes. Belevet thou that there is one god? Thou does wel The Deuply also beleve and tremble.

Will thou buderftone othou baynes manithat fapth with out whes is bead Was not Abrahaoure facher fuftifped of bys bedes whe he offered plaat his forme boon the autre? Thou fept ho we that fayth wought in his wors/in through the bedes was the fayth mas gefi.tb. b to perfet. And the feripture was fulfle com.iti a led which fapth/Abraha beleved Son a.in, a go pe was reputed but o bem for syab

The.iii. Chapter:
fewelnes/and he was called the frenche of God. Here le then howe that off bedes a man is institled/and not of farth only. Lykewyle also was not him. Joine.ii a at the harlot institled when the recessued the medengers/and tent them out another wave? For as the body wyth out the spring pead; even to tayth with out dedes process.

p bretipen: be not enery mat. Fr. a mana matteriti emebryn ge bowe that we shall receane the more banacion.
for in many thyngis we spane all. If a mansymme

not in worde: he ys a perfect ma gable to came at the body Beholte we put bit. tes in to the borles mouthes that they foulbe obeye by and we turne aboute al the body. Beholte alfothe Chipped/ which though they be lo greate ab are Dipuen of featce wyndes:pet are they turned aboute with a bery final beime whitherformer the violece of the goue ners will:ene fo the tonge is but a lpt. telmember ad bolleth greatethyngis. B Beholte howe great a thinge a lyttel fyre hyndleth / and the tonge pa tyre/ and a mostde of wickednes. So ps the tonge feramongeoure members/that pedeflethebe whole boby/and Cetteth

T.t.H.

The pottle of S. James.

The all that we have of nature all the second of hell.

petylfeler a tyre/enen of hell. Affehenames of beatesiad of byte beg/ab of feepentes/ab thyngis of the feefare menebab tameb of the nature ofman. Birthetonge can no matame It is an burnty eupt fullof trebla pop on. Therwyth bleffe we Gab the far ther/abtherwitheurlle we men which are made buto the fymilitude of 600. Out of one mouth proceadeth blellynge ab curlinge. Elly breementhefethm gesought not lo to be both a fountag ne lembe forth at one place fwete water:ab bitterallo: Canthefpagettet) my beetpen/beareofine berpes/other a byne beare frages: So canns fom. tapue grue bothe falt water ab freihe alfo. Who is wyle and endueb with to arnynge amonge you. Let bim fhewe the workis of his good conerfacton in meanes that is coupled with wyldon

pou/ad trepte in youre herrest retopce not/netherbelyarsagaput the trueth this wyloom rescendeth not fro about the but is erthy/ad naturalt/ad dulps she/for where empinge at trepte ys/chere ps but ablenes / and all manner of enyth works / but the wyloom that yo from about 198 fpill pure / the pease lable/gentle/ and easy to be entreased

Che.tiff. Chapter

Init of mercy ab good fruted/with out indgyinge/and with onthinulacion/ye ab the frute of rightewellies is fower in peace/of them that kepe peace.

Che.tif. Chaptes.



Rom wheeecometh ma reiad fyghepuge amonge pon : come they not here bencer eur of poure boin-prouines that tayqueth in youre members/yeluit

ad have not/pe enute ab have inbiguacion/ad camportome by pt/ ye fyght ad warre / and have not / be cause ye ashe not/ye ashe yane not/because ye ashe a mylle / for to confume pt bpon poure boluptoulues : pe aduoutrars/ ab wee menthat breke matrymonie/ know ye not howe that the frenofhippe of the worlde is enmitte to god warer (tibo. Bloener withe a frende of the worlbeits mate the enemie of god to peluppole that the Ceripture fayth in baynes The fprytethat Dwelleth in pon/inteth eue catrary to ennie but gyne thmoje grace

Submit poure feluen to ged/abrerephe, lit ? fpå the dupli ab be will i pe from pou

Diame nyeto gob / and he wyll biam Cupeto you/Clense poure bontes pe and ners/and pourge poure herres pe was nerpinge mynded. Suffre afflictions to low pe and wepe Let poure laugh

E.t.111.

The Wiftle of. S. James.

f.pet.b. b tope to benynes. Cat wane youre ues before the tope /and wane youreles ues before the tope /and he fhat lyft you bope. Backbyte not one an other/bie thie. De that backbyteth hys brother/and be that subgeth his brother/back byteththe lawer and subgethehe lawer but at one anobierner of the lawer but a indige. There is one lawe gruer/which is able to fau eand to diffrope: what arte thou that indgelf another man.

com.zitti

Boto nowe pethat fapes to bare to morowe let by goth to foche a cytte ab continue there a peare and bpc/and fellab wynne / ab pet cannot tell what that happen to motowe. for whatthin ge is poure lyfe. pt ps euen a bapoure that apereth fora lptell tyme/ab then banpatherb awaye/forthat pe ough to lape pf the loade will ab pf welput let be bo this or that. But nowe pe ter to pee in youre bott pages. All fache tetoyange is enyll Therfore to himeba knoweth howe to bo goodiand bethy not/pe is fpnne. & Che.b. Chaptes.



Oto nowe pe k pehe men/ Urepe ab howle on pours wrete bednes that that co-me do pou/poure riches is corrupte/poure garms, tys are mot eaten/ yours

The.b. Chapter.

golbe and poure filnet are cankred/ab
the ruft of them Coalbe a writing but o
you and Coall eate youre fleshe as pt
were frie: pehaue heaped treasure to
gether in poure last dayes / Bebolde
the hyer of the laboures which have
eeped donne youre feibes (which byes
is of you kept backe by frants) creeth/
and the crees of them which have teped / are entred into the eares off the
load of Sabaoth, pe hane lined in plea
sure on the earth/ad in wantames, ye
have norpshed poure hertes / as in a
daye of sanghter, pe have codempned
and have kylled the inste/ and he hath
not resysted you.

the campuge of the torde. Beholde the hulbande ma waptethfor the prectous frute of the erth/ad hath longe pacten ce there bypon / butyl he seceance the erly ad the latterrayne. Be pe also pacten therefore/and lettle poure hertest for the communac of the loste draweth upe. Gurdge not one agaynst an other brethen/lest pe be dampned. Beholde the tudge stonderth before the die. Cake (my inethen) the prophetis for an ensample of insterpuge advertice/and of longe pacieces which spake in the mane of the losde. Herebolde we counted the happy which endure, ye have here

C.t.1111.

The Wille of. S. James. of the pactence of Job / and baue him wen what ente the loste mabe/forthe losbe ve bery pityfull : and mercyfull.

Bat. b. f But aboue all thyngis my brethene fweare not/ nether by beauen / nether bperth / nether by eny whotherothe. Let poure fapinge be/pe pe/nape nape left pe faule in to procepty . Is there ex my amonge pouthat is envil bered flet bym praye/Is there enyman amonge you that yomery let hym lynge plat-mes. Is there eny man belealed amon ge you. Let hom call for the elberg of the congregacion: and let them praye oner bym/and anornte bym withoyle in the name of the loade / and the piar per of fapth Chall faire the fiche/ab the loade that eaple bom bope land yfhe bane comitted frines/thep Chalbefore arnen bym.

Attnowledge poure fautes one to b an other / and praye one for an other/ that ye maye be healed The praper of a ryghteoug man a bayleth moche/ yf pt be fernent. Delpag was a man in ba ungerto tribulacion as we ace/and be played in his player/that it myghtnot j.regum rayue / and picapued not on the erthe biij. by the space of the peaces ad fire more util, b nethes. Ind agapue he prayed/and the beauengaue rayue / and the erth brought forth her frute.

chtti.

The Wille of. S. Judag. Brethen pff enp of you erre from mat. pbill

the trueth / and another convert bymi let the same knowe/that he which con nerted the synner from gopnge alraye out of hys waye / shall save a soule from deeth/and shall hybe the multptude of synnes.

The ende of the popule of Saynt James.

The pittle of Saynt

Chas the fernaunt of Jes (us Chiff/the brother of James / To them which are called and fanctiffed in God the father/ad preserved in Chaff Jefus.

Mercy buto you/and peace/and loue be multiplied.

Beloned/when I gave all diligence to write but o pou of the comen health pt was nebful for me to write but o you to exhorte pou/that pe foulbe contravall plaboure in the faith/which was once gine but o the laputes. For these are certapue craftely creptun/of why the twas writen a fore tyme but o locke subgement/They are bugodly/and turne the grace of ouce losde god but

The pittle

wantannes / And benye Sob the only

sorde/and ours lorde Jelus Christ.

Elpmynde is thereore to put you in

remembraunce/for as moche as pe on the knowe this/howe that the look after the that the look after the that the bab white the people out the people out was be beloued not: The aungels also which kept nosthers fru effact i but lefte their owne habitation he hath re seemed in enertaily nige charnes but darkness buto the indigement of the gre

Defi. rix ete baye/euen as solom/ab Gomes/ and the cities aboute them (whych in the maner bestied them selves/with formication and folowed braunge selfe) are set forthfor an ensample/ ab suffee the bengeaunce of eternali spre. Lybe wyse these dremers bespie the selfe despendence of the selfe selfe besperars bespie the selfe bespie entars/and speake envilosity that are in auctoritie.

sacha.tifa per Aichaelthe archangell (when secle.pr) be from a gapult the benyll/and being ted about the body of Aidles during gue raylynge fentence/but fapuil he loide rebuke the : Butchele speake a wyll of those thyugis whych they know mot. In the thyugis which they know maturally (as beatles which are wythout reason) they corrupteth selves. Uso be but they for they have before they have a constituted by the but they have selves and they have a constituted by the but they have selves they hav

of. 9. Jubast

fortin the erroure off Balamia in file: Frii

trealon of Core.

Thefe are spotted whyth of youre kindness feat together with out feare fedinge them selves. Cloudes they are with out water/carted about of wind with out water/carted about of wind with out water/carted about of wind with some water carted about of wind twyle wad/ab plucked by the rostes. They are the ragyinge waves off the see / sompuge out they wave soft the see / sompuge out they wind some. They are wands yinge shares / to whom is reserved the myst of barkings so they ever.

Enoch the feuenth from Abam pro- Rene. J. b.

phefied before of suche laying: Beholic/the love shakcome with choulandis of laying/to grue subgement agayith all men / and to rebuke all that are bugodly amonge them/of all their bigod ip bedes whych they have bigodly comitted/and of all they cruel speakyings/ which bigodly synners have speed

Ben agapuft bym.

Thele are murmuvers complayners walkinge after their owne luftes/who fe mouthes freake proute this is They have men in greate reverence be cause of anauntage. But ye bereip beloued remember the works which were spotted our loof. Ciff. its be Jesus Chis / howe that they tolbeth. Ciff. its

The pottle of. S. Judas!

you that there shulve be begylers in the last tyme/ whych shulve walke at ter theyrowne bugodly lastes. These are makers of secres/natural/haugu-

ge no fpipte.

li.pet, ttf

But ye berely beloned/ediffe your felues in your most holy fayth/playing in the boly good/ and kepe your felues in the love of God/ lakying for the mercy of oure Loide Jelus Chill but o eternal lyfe. And have compasy on on lowe/leparatinge them/and wo ther fane worth feare/ pullyinge them out of the fyie/and hate the fylehy because of the flethe.

that pe faule not/and to prefent you fautleffe before the prefence of hys glory with to ye/that is to faye/to God oute faucous whych is only wyle/be glory/matefite/wminton/and power/

euer/Ame.

tentemple and the comment of the present of the first of the present of the comment of the comme

Educational as Education of the

The recelation of, S.

The fyst Chapter,



eh God gaue buto bym / forto theme buto bys fernanntis thyngis which muse thortely come to palle H And he fent ad themed by his aungell bue

to his fernaunt Ihon / which bose rescoide of the words of God / and of the tell mony of Jelus Chille / and off all things that he fawe. Happy is he that rebyth / and they that heare the words des of the prophely and kepe tho things which are written therein, for the time is at honds.

B Thon to the. bif.cogregacios in Ana. Gracebe with you and peace/fro by a whyches/and whych was/and which you come: and from the. bit. [payies which are prefent before bys trone/ab from Jelus Chall which is a farthful

The Renelacion of S. Than.

Colloc. 1.e witnes/and foul begoten of the beabl Les. gb. e and losbe querthe hyngis of the erth. peb.tr. b. Unto him that loued by ab wallhed by 1. Det. j.d. fro oure symnes in his owne bloud. Is 3. 302. j.d. and make by kyngis and prefles but Cla. in. c. god his father/be glory/and whinton mat extin for enermore amen Beholde he compute. j. c., meth with claudes/and all eyes shall bym/and they also which peetled him And all hynredis of the erthibal ways le/enen fo amen. Jam Alpha ab Omes ga/the begynnpuge a the endpuge/la-yth the losde almy ghey/whych is/and

which was and which is to come.

3 bon poure brother and capanyon C in eribulacion/ and in the hyngbom ab pacièce whychis in Jelu Chille/ mas in the ple off wathmost for the worde of God/ad for the witnellpuge of Jela Christe. I was in the sprote on a londape/s herbebehpnte me/a greatbopice/as pt had bente of a trompe sayings I am Alpha and O mega/the spit and the latte. Chat thou seyte wapte pt m a bohe/ãb fenbe yt bute the congregas cions which are in Ana / buto Coher fins/and buto Suppua/and buto 1046 gamos / and buto Chiatica / and buto Sarbis/ and buto 10 biladelphia / and buto Laobicia.
And I curned bake to fe the boyceb

that fpakero me, And when I was ture

The.f. Chanter.

ned. Ilawe.bir.golbe cabelfpchis/ab in the mpbbis of the cantelfichis/one iphe buto the lone of ma/ clothed with a lynne garment boune to the ground and gest aboute the pappes with a gold tengyable. his headle his heares were whytelas whyte wolland as knowe and byg eyes were as flamme of fyje/ ab his fete lphe buto baffe/as chough they brent in a formace / and bys boyce as the founde of many waters. And he hab in his right bonte. bu. farres and out off bys mouth went a two ebged fwearbe . And beg face fhone euenast the funne in bis Brengthe.

And whe 3 lame him/3 felat his fete/eue as wab. And be lapbe his eight houde bpon me/layinge buto me: fearenot. 3 am the fpiff/and the lafte/and am a ipue fab was teab. And beholte J Ela. rij. b? am a lyue for ever more / and have the and. rittil haves of hel ab of weeth, unite therforethe thing is which than hade fene the thongis whichave, ab the thongis which foalbe fulfiled bereafter/ethe mikery of the bij. Carres whichthon lawelt in mp ryght honde/and the bis. golden candellipekis. The bis. Rarres are the aungellis of the bis. congregations. And the bis. cantellickis which thou lawelt are the bis. congregation.

She,ij.Chapter.

Che Renelacion of. S. Thon,
Collos, ewitnes and spil begoten of the beath
s.cop. pb. c and lotbe over the hyngis of the erth,
web.tr. d. Unto him that loved by ab wallhed by
s.wet.j.d. fro ourse spunes in his owne bloud. He
s. Joa. j. d. and made by hyngis and prefes buto
Ela.in. c. god his father/be glory/and buminion
mat. pritti sopenes more amen Beholde he comJude. j. c. meth with cloudes/and all eyes shalle
hym/and they also which peetled him
And all hymredis of the erths hal wayle/even so amen. J am Alpha ad Omer
ga/the begynnyinge a the endyinge/far

Ibon poure brother and copanyon of the techniacton and in the kyngdom ad paciece whych is in Jelu Chille was in the yle off pathmos for the worde of God and for the witnessynge of Jelu Chille. I was in the spryte on a low daye the herbe behynne me a great boy te /as yt had bene of a trompe saying I am Alpha and O mega / the syst and the latte. Chat thou seyle write yt in a to he /ad sende yt that the congregations whych are in Ala / unto Appeading and but o Smytma and but o satisfamb but o Smytma and but o satisfamb of and but o Chianea / and but Sarbis and but o Phanea / and but o Sarbis and but o Chianea / and but o Sarbis and but o Chianea / and but o Sarbis and but o Chianea / and but o Sarbis and but o Chianea / and but o Chianea /

prh the loade almp ghty/which is/and which was/and which is to come.

And I curned bake to fe the boyceb that spake to me, And when I was ture

The.f. Chapter.

med. 3 fame. bir.golbe cabelfipchis/ ab in the mybbis of the cantelfichis/one tphe buto the lone of ma/ clothed with a lyune garment boune to the ground? and gertaboute the pappes with a gole ten gyable. His head/f his heares were whyte/as whyte wol/and as knowe and hys eyes were as flamme of fyre/ to bis fete lyke buto balle/as chough they beent in a fornace / and bys boyce as thefounde of many waters. And he hab in his right honte. bij. farres and out off bys mouth went a two ebged (wearbe . And bpg face Chone euenas the funne in bis Brengthe.

And whe 3 lame him/3 felat his fete/eue as mad. And be laybe his eight houde bpon me/fayinge buto me: fearenot. 3 am the fpift/and the lafte/and am a ipue ab was teab. And beholte I ela. rij. b? am a lyue for euce more / and baue the and, phillis haves of hel ab of weth. Write thertore the thingis which than have fene the the thrugis which are a fine thrugis which shalbe fulfilled here after/s the mikery of the big. Aarres which thou lawell in my erght honde and the big. golden candelfrenis. The big. Karres are the sungellis of the big. congress cions. And the bif. cancellichis which thou lawelt are the bij congregacion.

Che. U. Chapter.

The Renelacion of. S. 3bon. Oto the aungel of the gregació of Epbeling n te. Thele thingis lapri that boldeth the bu f ces inhis right hobe/a dwalketh in the mybbes be bij golden camblefler kis. I ingon the worker/and the labour/and the center of the control of the control of the center o nebit them which fave they are Ap les and are not and bad founde ib ipars/and bafte fuffered/and baft ou cyence/and for my names lake ball la boured ab hall nor farnted Menerth lefte 3 haue fumwhat agaputt the / to thou hade lefte thy fich lone. Kemer ber therfore from whence then att fien/and repent/an Do the fers with Or els I wel come paro the fronte a wyll remove the candicarche out of thy place/excepte thou sepet. Butthu thou bake be ranfe thou hause pater the bedeg of the Accolaytang/whyel care heare. Let bem that half cares heave / what the (papte layed in to the congregacions). To how that of descounted have I grave to cate of the ness of apte/which is methe myodes of stabyle of God. mothe aungel of the coart tion of Smythe payee. Thefethyngis

Tayth he that is first /e the laste/which was beade is aloue. I knowe the work his/s eribulacion/s powertie/but thou act eprhe/And 3 knows the blasphemy which call the felnes tewes and er not/butare the cogregació of fach fease none of the thingis which then that coffee. Be bold the denpt that calle of you into picton to tempte you ab ye (half have tribulation. r. dayes. Be farthful buto the beeth/ad 3 wyl grie the a croune oflyfe. Let him that bath eares heare / what the fpipte fapth to the coaregaciós / the that onercometh that not be burte af the fecombe beeth.

And to the aungell of the congregas tion in idergamos whyte This layd he which hath the Charpe (weathew prh two edges/3 knowe the working whe te thon owellefte/eupu where Sathan leate 18/aud thou hepeft mp name and half not bengeb my faythe . And in my Dayes Antipas was a faythful wirnes off mone / whych was flayne amonge pou where Satandwelleth. But I have a feawe thengist against the that the ou has there they that mayntayne the bocteyne off Balam/whychtaught in Balake: to put occasion of spn before the chyloge of Ifenel/that they fontbe eate off meate bedyrat onto pholles/ finmers and to compt formeacto. Luen to have pringer,

U.b.

thou them that mapmapne the docted me of the Micolattans/whichthinge? Hate. But repent of elles? wilcome but the Chottly and will fry he against them with the swearde of my mouth. Let him that hath eares heate what the Cripte sayth but the cogregations. To him that onercometh will? give to eate mana thatis hyd/and wil give him a whose Cone/ad in the Cone a new mame white/which no maknoweth

faupnge be chat receaueth pt.

And bnto the aungel of the cogrege cion of Thyatyia witte/This layththe forme of god/ which hath his epes like bnto a flame offpre/whole fete arely he malle/3 knowe thy workis and thy loue/Cernyce/and fayth/and pacience and thy bedes/which are moare at the lat then at the fpit. Notwithtonbyn ge 3 hane a feawe thingts agapult the that thon foffered that woma Jelabel whych called her fpife a propherento teache and to becease mp fernauntis to make them compt fornycacion/and to eate meates offered bppe buto pol tis. And I gaue her foace to repent & herfompeacionand (he repented not Beholde/ 3 well cafte bezincoa bech and them that compt fornicacion with ber into great aduerate/excepte the repent of their dedes. And 3 well hill

The. iff. Chapter.
her chyldren with weth. And all the edgregacyons shall knowe that I am be which searcheth the repues at hertes and 3 wyl grue buto enery one of you hie, phistacrondynge buto poure workis.

Canto you I sape, and buto other off them of Chiatiza as many as have not this learnynge, which have not know

them of Thiattra as many as baue not this learninge/a which have not knowen the depnes of Satan (as they law pe) 3 wil put by you none other burthe/but that which pe have alredy hold be fast this come/ad whose ever over esmeth ad kepeth my works but the ende / to him will 3 give power over platific actions/and he shall rule them with a todde of peron/and as the bestels of a potter shall be breake them to shewers then as I receased of my father. And I will give him the morninge state.

Let him that hath eares heare / what the springe sations.

The.in. Chapter.

B

of the cogregació of Sarbig/chis fayth he that hash the spirte of godad the bij. flarres. I knowe thy workis/thou hast a name

that thou frue Hand thou art tead. Be awake and drighte the things which remapre/that are teby to bye for I ha be not founde thy works partage be-

11.b.11.

then them that marntarne the botter ne of the Micolattans/whichthinge? date. But repent of elles? will come but the Chortly and will fright agapult them with the Cwearde of my mouth. Let him that hath eares heate what the Coppe Cayth but o the cogregations To him that onercometh will? give to eate mana that is hyd/and wil give him a whose Cone/ad m the Cone a new we name witte/which no maknoweth

faupnge be that receaueth pt.

And bnto the aungel of the cogrego cion of Thyatyla witte/This fayththe forme of god/ which hath his eyes like buto a flame offpre/whole fete arely he malle/I knowe thy working and thy loue/Cerupce/and farth/and pacience and thy bedes/which are moare at the lat then at the frit. notwithftonbru ge 3 hane a feawe thingig agapult the that thou foffereft that woma Jelabel whych called her frife a prophetesto teache and to beceaue mp fernauntis to make them compt fornytacion/ and to eare meates offered sppe buto pol lis. And 3 gaue ber foace to repent of her formpracion and the repented not Beholde/ 3 mpll cafte berincoa beed and them that compt fornication with her into great advertise tercepte they repent of their bedes, And I will byll

the this Chapter.

her children with treth And all the the gregacyons shall knowe that I am be which searcheth the repnes ab hertes And I wol grie buto enery one of you hie phil according buto poure works.

Cinto pou I sape and buto other off them of Chiatten as many as have not this learninge which have not known the bennes of Satan (as they say

them or Chiactea as many as baue not this learninge / which have not known the bepnes of Satan (as they law pe) 3 with put by fou none other bursthe/but that which he have alredy hold be fall this come and who so ever over cometh ad kepeth my workes but o the ende / to him will 3 give power over which account and he shall rule them with a rodde of peron/and as the bestels of a potter shall he breake them to shewers then as I receased of my father. And I will give him the mountinge starre.

Let him that hath eares heare / what the sprice sayther the cogregations.

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18

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Che.in. Chapter.

of the cogregació of Sarbig/this fayth he that hathe chefpipte of god ab the bij. Carres. I knowe thy worked/then hast a name

that thou frueff and thou art tead. We awake and dreghte the things which remayne that are reby to bye for I have not founde thy works partage be-

U.b.11.

The Revelation of. S. Ihon.

fore God. Reméder therfore now thon has receaued ab hearte ad holte fake!

Lella. b a and repent. Iff thou shalt not watche!

the pe.th. a mylcome on the as a thefe and thou shalt not know e what houre I was come been the. Thou hase a feawers mes in Sardis/which have not befuled their garmetis and they shall wake with me in whyte for they are won thy. He that overcommeth shalle clothed in whyte atape ad I will not put out hys name out off the boke of lyfe, and I wall cofelle his name before my facher a before his annuality. Let him

that bath eares beare what the fupts

farth buto the congregations.

And ware buto the aungell of which Ela, eris. I labelphia. These sarthe that is boly 300, ris. I and true / whych hath the have of war with which openeth and no man speneth at how teth and shutteth and no ma openeth 3 knowe the workis / Beholde 3 bane ser before the an open bore and no ma can that pet for thou hake a speel strength and hake kept my saying is and hake not benyed my name. Beholde 3 put them of the congregation of Sathan/which call them selves Jewes have not but be specifical come and worker are not but do specifical come and worker a specific and shall be weethat 3 have sound the.

.

theilf. Chapter.

Becaule thou hall heprthe weibes of my paciece and 3 well kepe the fed the boure of temptació: w bich wyl come bpo attthe worthe/co tempte them that bwel boonthe erth Behole 3ro. me fhostly, wolve that whych thou had te/that no ma take awaye thy croune. Dym that ouercommeth/ wyll 3 make a pyllar in the temple off my God/and be Chall go no moare oute. and Impli wiptebpon bym the name of mp Gob/ and the name of the cite of my god/nes we Jerufalem/w bych commeth bonne oute of heaven fro my god/ and 3 wyll wipte bpon bym my newe name. Let hom that bath eares heare what the fpipte fapthbuto the cogregacions.

and buto the aungel of the cogregaeton which is in Laodicia wipte. This
farth (amen) the farthfull ad true witnes/the beginnings of the creatures
of God. I kno wethe workis that then
artenether colle not hot. I wolke thou
were colde or hotte. So then because
thou arte betwene bothe / and nether
Drolle ner hot. I will spew the oute of
my mouth/because thou says their arte eyche and increspo with goods and
have nede of nothings / and knowes
not howe thou arte wietched and mise
rable/pore/blynde/and nakyd. I couled
the to bee of me goide treed in the fire

Z1. D.111.

The Renelacion of S. Thoni that thou maple be tyche / and whyte capment/chat thou mapte be clotheb/ that the felthenahebnes bo not apere and anopaethone eyes with epetalne

As manyas Itone Irebuke ab chaden Be fernetrherfore andrepet Be holde I Conbe at the bose & knocke. Il enyma beave my borce & opynthe do re 3 wpl come en bato him & wpl fappe with hom/so be with me. To him that ouercometh woll 3 graunte to fit with me in my feate/ enynas 3 ouercam ab haue frete with my father in byalcate Let hom that hath cares heare what the fpipte lapth buto the couregacios. The.titj. Chapter.

fter this 3 lokeb/ambbe holte a dose was open i beauen/athefpile boy ce which I herte/was as ptwere of a trompet rak synge withme/which for

oppe byther ad 3 wet theme the thonges whech mufte be fulfpilet ere after . And immediatly 3 was in the fprpte/ab beholde/a frate was put in heane/and won fat on the feate. And de that lat was to to he vpo lyke buto a talpis Bone/e a latbyne Bone. And the se was a rapue bowe aboute the leate/ to to be boon / lyke buto an emeralle. The itti. Chapter.

and about the feate were . rritti. featig and I lawe on the feates. rriff, fentanes fyttynge clothed in whyte rapmet ab hab ontheir bebrescrounes of gold

And out of the leate proceded lyghte nynges/and thoundringis/ab beptes/ and there were bif lapes of the birm nynge before the feate/ which are the bif. lpryces of god. And before the feate these was a fee of glaffe / lyke buto eryftall/and inthe mybles of the feate and counde aboute the feate were.fiff . beattes full of eyes before and bebyinbe. And thefpite beat was inte a ipof the leconde beatt lyke a caulfe/and the thpibe beat had a face ag a man / and the fourthe beate was lyke a flyinge egle. And the titt beattes had eche one of them. by. wongis aboute hym / and they were ful of eyes within, And they bab no refte bape nether npght / layin Ela.bi.a geibelpf boly/bely/lorde gob almightp which was and is and is to come.

And when thole beattes gaue glosp and honour/and thakis to him that fat on the feate / whychipneth euermote/ the. rriff. feniourg fel wune before the trone/ before hym that fat on the trone ad worlhipped him that lyueth ener fe fib catte their crounes before the trone Capinge: thou arte worthy lorde to re-Ceaue glosp/ab bonour/andpower/to

U.b.titt.

the Revelation of. S. Ihon. thou hall created all thyngis/a for the wylles lake they are a were created.

Che. b. Chapter.

Ind I lawe in the right ho go of hym that late in the trone/a boke writen with in/and on the backfibe/les lyb wyth. bij. leales. And I lawe a tronge aungell/

which exped with a lowbe boyce. Whe es worthy to open the boke/and to look to the feates thereof. And no man in he nen/ner in erth/nether bother the erth/was able to apen the boke / nether to loke thereon. And I wepre mothe/he cause no man was founde worthy to open / and to rede the boke/nether to

loke there on.

and one of the lenyours layer but of me/wepe not: Beholde/a lyon beying of the trybe of Juda/the vote of wand hard obtained to open the boke/ at to looke the, bij. leales therof. And 3 behelde/and lo/in the myddis of the least te/ and of the, iiii, beattes / and in the myddis off the fenyours flott a lambe as though be had bene fylled / which had, bij, howes/land, bij, epss/ which are the spring of God/sent into all the worlde. And he cam and to he the boke onte off the right home off by metal steepons the sease.

Che.b.Chantes.

And when he had cake theboke/ the titt.beaftes ab, pritty. Centours fel bone ne before the lambe/ haupnge harpes/ and golde brattes ful of obures/whi chare the prayers of farntis and they fonge a newe longe layinge/thou arte worthy totake the boke a to open the feales therof/for thou walte kolleb an halte redemed by by the bloud out of all hynreddis/and tonges/ and people and nacions / and halte made by buto ouce God/ hyngis and preftis/ and we

Challeapque on the etth. of manpaungylles aboute the trone/ and about the beattes an the fentours Dafi, bif. an I herbe thouland thoulantes/laying gewith a lower boyce/ Whosthy is the lambethat was holled to receaue power/ad riches and wploom ab fireng. the/and bonoucand glosp/andblyffyn. ge. And affereatures/which are in beuen/and onthe erth/ab biber the erth and in thelee/ and allehat are in them herd Mapinge/blpffpnge/bonont/gloeplad power/be buto him/ that lytteth ponthe leate/and buto the lambe for euer mote. And the tiff beattes lapo/ Amen. And the rring leniours fel bpi their faces and worhppped him th pueth for ener more.

The bl. Chapter

The Henelacion of. S. 3hon.



pd I fawe when the lam a be opened one off the leastes/and I here one of the tip beates faye as ye were the nople of thoder/come and fe, and I fawe / at be-

bolde there was a whyte house / ab he that late on him had a bowe / a crowner was gruen but o hym / and he went forth connerproge and for to overcome and when he opened the lecontributed the feether the feether beathe laye / Come and fe / And there wet out another house to hym that late ther on / to take peace from the erch / and there was gruen by one another / And there was gruen by one another / And there was gruen by to by mag great feether.

And who he opened the thyrdelenie of 3 here the thyrde beate lape/come ab le. And 3 behelve/and lo/a blacke hors and he that face on hym/had apapre of balances in hys honde. And 3 herbe a boyce in the midwes of the till, beates lape/A measure of wheate for a penyl and till, measures of barly for a penyl and till, measures of barly for a penyl

and, in measures of barly for a penyland of early for and whe he opened the fourthe least of the fourthe beat despectome and fel and Hoked/and beholde a grene borste/and bys name that sate on bym was deeth/ad hell for

Che.bj. Chaptee.

lowed after him/and power was gone buto the ouer the fourthe parte of the earth/to hyll wyth fweathe/ and wyth bonger/and with weth/that commeth

of vermen of the earth.
And when he opened the folte leale?
I lawe under the auttre the foules of them that were kylled for the worde of God / and for the tel pmonp which they had and they caped wytha low De boyce layinge / mowe longe earlett et ou lorde boly and true/ to inbge and to avenge oure blond on them that Dwell on the eeth: And longe whyte garmen. tis were goue buto enery one of them And pe was lapde buto them that thep Chulbe velle for a iptelifeafen batpl the noumber of theyr felowes/e brethien and of the that thatte be hylled ag they were/were fulfpiled.

d. Hirr

And I behelde when he opened the arte feale/e lo there was a great exthe quake / ad the funne was as blacke as facheciothe mabe of beyare : And the mone wered eue as blond/andthe tat ves of yeaven fell unto the erth/ene as a fpgge tree callyth from bee/ ber fpg. gis/ when the ps (haken off a myghty worde. And heans bamps the awape) of a secold when pt ps colled eogether. And all montayon and ples were moned oute af their places, And the hypothesis.

The Revelacion of. S. 3hou. aid of the erth/and the areat men/and the tyche me and the chefe captayned and the myghty men/and every bound man/and enery freeman hyd them leb ues in bennes i ad in cockis of the byles/and tachis Cla.ij. b fall on bs/ad hydebs from the pielendree.r.b ce of bym that fytteth on the leate/and from the wath of the Lambe/ for the CEIH.D greate bare of bra wlathes come/and who can enduce per any warmen and o time and The but Chapter, and

Luce.

AD afterthat 3 lame, fiff, q aungels Conte on the.iii). comers of the erth/holden ge the, fiff, wendes of the erth/that the wentes shill be not blame on the erthe. nether on the fee/nether on eny tree.

And I fame another aungel alten from the epipage of the funne/which bad the feate off the irupnge God/and be cryed with a lowde boyceto the.iii aungelie (to who power was grue to burtebe erth and the fee) faying. ibutt not the etth/nether the fee/nether the trees/tyll 3 have lealed the feruauntis of oure god inchete forhebres.

And 3 beene the notifice of the which were lealed there were lealed. C.ab little all the trybe of the chylose of Itabel, Of the trube of Judg mers Che.bif. Chapter.

fealed.rij. A. Of the tepbe of Rube we te fealed.rij. A. Off the tepbe of Bad were fealed.rij. A. Off the tepbe of A. Ber were fealed.rij. A. Of the tepbe of A. Beptalym were fealed.rij. A. Of the trybe of A. Dethe trybe of A. Leup were fealed rij. A. Off the tepbe of Leup were fealed.rij. A. Off the trybe of Jacar were fealed.rij. A. Off the trybe of the trybe of Joseph were fealed.rij. A. Of the trybe of Joseph were fealed.rij. A. Of the trybe of Joseph were fealed.rij. A. Of the trybe of Bentamin were fealed.rij. A.

After thps 3 behelbe/and lo a great multitute (which non's coulte nombie) of all nacios/and prople/g tonge/for before the feate and before the lambe) clothed with longe whyte garmentes/ and palmes in their hondes and cryed wyth a low be boyce/fayinge: Welch be to him that fpreeth bpo the leate of onre god and bnto the lambe. And all the augellis fobe in the copace of the feas te/and of the fentourg/and of the.tiff. beattes/e fell befoge the feate on theis faces /e worlhipped god/layinge/Ams Biellynge ab glory/wylbom & thahts/ and honout and power and myght be buto oure god/ for enermose/ame. Je

And one of the fenpours answered/ fayinge buto me: What are thefe which are araged intonge whyte garmeness/

The Renelacion of S. Thon. and where cam thep! And I large buto bym/lorbe thou wottelt . and befarbe bato me/thefe are they which cam out o of great tributacion a mabe their garmente farge and mate them where m the bloud of the Lambe / therfore ate thep in the prefence of the feate of god/ Ca. rlir, c ferue bim baye ab nyaht in his cemple/ ab he that freteth to the feare wel buel amoge them. They feal bonger no more nether thyil: nether Challthe Cunne tyght on the nether eny beate. forthe lambe whych is in the mybbes / of the Clay. prb feace Chall febe them/ & Challdede them bato fountapnes off lyupage water/ and gob Chall wyppe awaye all teares from thepr epeg.

The buy. Chapter.

The when he had opened go the seventhe seale / there was alence in heaven aboute the space of halfe an houre And Jawe aungeled its addinge before god ab to them were grue, by, tropettis. And another aungel cam a Robe before the autere haupuge a golde senser/and mosther of odouris was gruen but o hymichat be shulte office of the prapers of all sayues by on the golden autere/which was before the seate. And the smoke of the odoures which cam of the prapers

The.j. Chapter.

of all layntis alcebed bype before god ant of the angellis hobe, And the aungellis hobe, And the aungel toke the lenfere filled yt with fyre of the aultre and catte printo the erth, and boyces were made a thombryngis and lyghtnyngis, and erth quake.

And the.bij.augelles which had the bij. trompettis prepared the leliesto blowe. The first aungel blewe/a there was made have and fire/which were myngled with bloud/a they were calle into the earth/ and the thribe parte of trees was burnt and all grene grate. C was biet. And the scode augel blewe/ ad as pr were a great montaque bipuning with fire was calle into the see and the thrite parte of the see to bloud/a the thribe parte of the creatures which had iffe byed/ad the thribe de part of shippes were destroyed.

And the thrite aungel blewe/a therefell a great flarre fro heave burnynge
as yt were a lape/a yt fel into the thrib
de parte of the truers/a into fountary
nes of waters ad the name of the flatre is called wommwod / And the thribe
part was turned to wommwod And ma
up dred of the waters because they we
se made bytter. And the southe angel
blewe/and the thribe parte of the sum
ne was smytten and the thribe parte
off the mone/and the thribe parte

The Renelacion of. S. Idon.

Barren/lo edat the thy ide parts of the was twickned. And the dape was in person from the chartened with the dape was in person of the chartened in the person of the many in the person of the mydden of heane/lapings with a lowde bovee. Uso/Uso/to the injudytees of the eeth/be cause of the injudytees of the eeth/be cause of the injudytees to come of the trape of the injudytees which were pet to blowe.

The.ix.Chapter.



Mo the fyfte aungell ble we lad I lawe a Carreful feo heaven buto the eeth. And to how was gruen the have of the battolesse pre, And he openmed the

bottomicie ppt/g there arole the inoke of a great fornace. And the lune/and
the aper were darchied by the reason
of the imphe of the ppt. And there can
out of the imphe locultes byo the eeth
and but o the was gruen power as the
locopions of the eeth have power. And
yt was lappe but o them that they foul
be not hurte the graffe off the eeth/ petheremy grene thinge/nether empree/
but only those men which have not the
lease in theye forheadys and to them
was sommanded that they limide not
upil the/ but that they limide be veren
is monether and they payne was a

The.ir. Chapter. when he hath ftrongeba man. Aud in Clapiff, b thole bayes that men fene peeth / and Ofee. r.b. fhall not fonde pt /thep shall beloze to luc. rrind dpe/and deeth that live from them. lapt, rul, b

and the Comflicine of the localles was tyke buto hordes prepared buto battayll/and on thep beaves were as pt were cromes/lyke buto golde/and their faces were as pt had bene the fares of me/And they had heares as the heares of wemen, and their tette wereas the tethe of Ivons. And they had babbergions / as yt were habbergios of peron/And the founte of their wyngis/was as the folite of charettiswhi many bonded cumue to gether to bate taple / And they had taples lyke buto leasypone / and there were flynges in their tayles. And their power was to buet men. b. monethes. And they had a avage ones them/which is the aimgelf of the bottomielle pyt/ wholename in the hebrewronge/ps Abadom / but m the great range / Apolipsn /that is to lape a bestroper. Won wo is pall/and beholde two wooes come after this. And the arte auget blewe/ad 3 heed

a bavee fed the tim comers of the go De anicce/which is before goo/in pringe to the arreadigell which had the from pe. Lofe the int. aungelies whych are

The Renefacion of S. Thori bonde inthe greate cyner Cuphiates. And the itil angelis were loted which wer prepared for an houre/fora baye for a moneth/ab for a peace/for to der the thrate part of me. And the nombie of horlinen of warre/were twenty to mes. F. M. And I herde the numbre of them. And thus 3 lawe the horles ma biffon e them that face on them/bauin ge fyap habbergiog of a Jacquet colon se and bigmitone/ab the heades of the horles were as the heades off 1 pous. And out of they, mouthes went fouth fyre and lmoke and brymstone, And of these.iti. was the thyrde parte of men hylled:that is to lave of free imone bipmitone/whych proceded out of the mouther of the for their power was in their mouthes a in theyr taples/for their tayles were lyke but oferpentys and had heades fad with them thep byb hurt. And the renaunt of the me which were not bylled bythele plagis repen ted not off the dedes off theps hondest that they fhulbe not worthippe benyla and pmages/of golde/and fpiner/and braile/and frome/and of woode/which mether can fe/nether heare/nether go. Also they repented not of theyr mur ther/8 of their soccep/nether of their formicacion/nether of their thefte. Che. z. Chapter:

the History

meil The. g. Chapter: 1 113

ty aungel come boune from the aungel come boune from the sayne boure from the sayne boure bound from the sayne boure bound from the sayne the funner and his fete as ye were pollars of free

And he had in his honde a tytell boke oppniad he put his right fore boon the feeland his lyfte fore on the erch. And cryed with a lowde topice as when a lyon roteth, And whe he had cryed/feenen thondres spake their boyces. And whe the bij. thoudses had spoken their boyces/I was aboute to wifte. And I here a boyce fro heaven saying buto meimaeke the thrugis which the bij. thoudses spake/and wifte them not.

And the aungel which I fawe fronte Daff, rife boon the fee/and boon the erth/lyfted bype his honde to heane/and I wore by home that lyneth for enermore; whych created heanen and the thyngist that thermare/and the fee/and the thingist which therm are/ that there shulle be no lenger tyme/but in the dayes of the

bopre of the fewenthe aungel/when he Chai begyn to blowe/enen the mpttery of god thaibe tuifpitedias he preached by his fermontartie monitoris.

by his fernanneis the prophecis.
And the hopce whych I berbe from beaus spake buto meagapne/ad farter

.F.4.

The Renelacion of Silhon.
go and take the boke which is open in
the hode of the aungel/which flonders
boon the feetand boon the erth/ and 3
wet but the aungeli/and fapte to him Eze,tij, a gpue me the boke/ab be layo buto me/ takept / andeate pt bppe : and ye Chall make thy belly bytter/but pe Chalbem thy mouth as fwete as hony; and I to Be the bone out of his hond and ater bp/and ye was in my mouth as fwete as bony and as fone as I had extent ony belip was bytter. And he lapbe bu to ine : thou mufte prophely agayne & monge the people / and nacyons / and tongig/and to many hyngig.

Che.rj.Chapter.

Db then was gruen me al Trede lyke buto a robbe:ab ortwas fapo buto me/Hp de and mere the remple of god/ab the aultre and th that worfbyppe theryn

and the quere whyches with the temgreen buto the gentyles / and the baly epte shall they treade under fote rille monethes. And 3 wpl gpue power bu to mpe wo witheffes ab thep thall piowhelp A.cc. and ir. Dapes / clothed in facheloth. Thefe are two alque erees: and two candelflyches / Condynge before the gob of the carth.

The.rf. Chapter.

And pf enp man wpl hurt them/fpie shall procede out of their monthes ad consumether entimpes. And pf enp ma wpil hurt them/this wpsemalte he be bylled. These have power to thut headen / that pt capue not in the dapes of their prophelyinge/ad have power of ure waters to turne them to bloub/ad to smyte the earthwich all manes place.

ges/as often as thep wpll.

And when they have fray Whed their tell pmony/the beatle that cam oute of the bottomleffe pyt fhall make warre agarnt them/and thall ouercome/and hyllthem . And thepe bodges Chail the in the freres of the greate cyte/which (prytually is talled gobom ab Egypte) where oure 2 oute was crucifped/and they of the people and apprebes/ and tonges and they of the nactos fhall fe thepr bodges. in. bayes and an haiffe/ and thall not fuffre thepr bodpes to be put in graves. And they that dwel bpo the earth / fhall recopce ouer them and be glad/and thall fenbe gyfreg won to C another / for thele two prophetes be-

And after, in dayes at an halffelthe forte of lyfe fro wood entred into the. And they kode bype byon theye fere and greate frare cam byo them which sawe them / And they berde a greate

无.r.14.

The Renelacion of. S. Jhon:
bopce from heaus/laringe buto them:
Come bype hyther. And they alcented
bype into heaus in a clowk/and their
empes lawe them. And the lame house was there a greate exthquake/and
the tenthe parte of the title fell/and in
the erth quake were flappe names off
men fenen. Al. and the cemnaunt were
feared: and gane glory to god of heaus
The feronte wo is past/ad beholde the

thyabe we woll come anon.

And the feventhe aungel blewe and b there were made greate borces in benenfapinge: the krngdog of this woll De are oure loades and bis chillis/and be that eargue for evermore. And the erritt. fentaurs which fate before 600 on there feates/ fell byontheye faces/ and worfbipped god/fapingerwegyne the rhankis loade ded omniporet/wh ich acte and wall and arte to come: for thou halte receaued thy greate myght and had raygned. And the naciog were angep:ad the weathis come and the te me of the wad that thou foulted indge them/and foulded grue rewards buto thy fernances prophetis and farntes, and to them that feare the name (male and greate and fhultest bestrope them) which bestrope the ceth, And the tiple of Sod was opened in heane/ad there was fear in bys cepie, the asks of bys 111.7

The rif. Chapter. fellamet/and there folowed lyabtuyu gis/and bopcestand thonderinges and erthquake/and moche havie. Che.rtj. Chapter.

Dere appered a great mo berin beauen . A woman clothed with the finne/ab Safethe mone butter her fere/ and open her head a crous Mine of ry largest And the

was with chylic ab cryed trauallyinge in bysthe papired redy to be telpuered And there appered another wonder in braue: and beholbe a great red bragon haupnge.bif. beabes/a ten bornes/and fenen cronnes on bys headestand bys taple bue the thribe parte of the flare

res/and caft them to the cuth.

B And the bragon Rode before the was man which was redy to be briqueted/ forto deuouce her chylde an foone and pt were borne. And the brought forth a man chylbe fohich fhulte rule all nacts ons with a robe of yeron. and her forne wag taken bppe buto Gob /and to his feate. And the woman fied in to the wyldernes/where the had a place/prepared of God/thatthey foute few her

there. At and rebi. bapes.
And there was great battapi in be men/Aftchael a bys aungelles fowg with the diagon/and the brago fowg

F. F. 1111.

The Kenelacion of. S. Jhon. and hys aungelies and pseuapled not nether was their place fonds eny more in hears. And the great diagon/that olde terpent called the denyll and Sathanas was call oute whych descant than all the worlds And he was call in to the earth and hys aungelies were call out also.

And I betbe a lowde bopce layinge of the law is now made belch & streng the land the hyngwm of our god and the power of his Chill for he is tall boune which accused them before bod bape ad night and they oue cam him by the bloude of the lambe and by the worde of the promony and they loued not they lives but the deeth. Therfore recope heanens and ye that dwell in them. Uno to the unbabyters of the erth and of the fee for the deuply some downe but you whych bath greate whath because he knoweth that he bath but a some tyme.

And whethat the dragonelawe that p be was call buto the earth he perlected the woman which brought forth the man chylbe. And to the woman we to grue two wrnges of a greate eglet that the myght fire into the wylber use into her place where the ps not the back to at pues to the ps not the process that the precent of the bragon.

alle T. A.

Che rill Chapter.

And the ferpent cast out of his month water after the woman as it had bene a spuet be cause she shulbe have bene caught of the soud. Ind the earth hole pe the woman a the earth opened her mouth and swalowed bope the spues which the diago cast out of his mouth and the diagon was with with the woma and went and mate water with the commanne of his section the commanners of sod and have the testimony of Jesus Chitse. And I stode on the see some.

The.zin.Chapter.

of the fee/hauinge, bit, beades and r. hornes/and bapon bys homes, r. crownes/ and bead the pame off blafphemp.

And the beat whych I lawe was lyke a cat of the montayne/ad hys fete we to as the fete of a bear and hys mouth as the mouthe of a Lyon. And the diagon gave hym his rower and his leate and greate auctomice/ and I lawe won of hys heades as yt were wounded to beeth/and his deedly wonde was headed. And all the worlde wonded at the beat/and they worldypped the diago/ which gave power buto the beat/and they worldypped the beat/and they worldypped the beat/and

The Revelacion of. S. Ihon. who is a beatle/who is a

ble to warre with byma

And shere was a mouth green bute him that spake greater hruges is blas whemtes and power was green bute him to contine we kill, monether. And he opened by mouth but o blashemp agapute god/to blasheme hys name and his tabernacle/ad them that bwel in heaven. And pewas green but him to make warre with the sarning and him over all kynted/conge/and nacide and all that bwell boon the exth work hept hym/whose names are not with in the both of lyse of the same/which was kylled fro the beginnings of the working eny ma have a mease/let him.

Sell. fr. a heave/ soe that seadeth in to captimite/

Bell. fr. a heave / De that leabeth in to captinite / mat.rrbishall go in to captinite: he that hylleth with a swearde / must be hylleth with a swearde. Were to the pactence ab the

Sapth of the Caputis.

And 3 behelte another beat comprige type out of the erth/ad he had two bornes lyke a lambe / and he spake as byd the dragon. And he dyd allthat the spat beat coulde be in type presente ad be caused the erth of them which bwell therin / to worshyppe the syrke beat/ whose dedit wonders womens, so that beats and bedyd greate womens/so that he make

The riff. Chapter.

fyre come bonne fro heaue in the lyght of me. And beceaned the that bwelt on the erth by the meaner of those fignes which he had power to be in the lyght of the heast / lapings to the that bwelt on the erth / that they shall make an pinage but the beast / while make an pinage but the beast / while make an wounde of a sweathe/ and byb spine.

wounde of a swearde/ and dyd spine.

And he had power to gyne a spiper but the ymage of the beat some that the the ymage of the beat shulde speake/ and shulde cause that as many as wolden to make working the pmage of the beat shulded he not working the pmage of the beat shulded he had and great/cyche and poote/ fee and bonde / to receause a marke su there ryght honder/or m they so the state ryght honder/or m they so tell/saue he that had the marke or the name of the beat so man myght by or sell/saue he that had the marke or the name. Here is wostome. Let hym that hath wyt sount the nombre of the beat show the significant of the beat so membre of the beat show the sount the nombre of the beat show the sount the nombre of the beat show the significant of the beat show the sount the nombre of a man/and by snombre is sire hondred / thestore and sire.

Che. rill. Chapter. H



PD I laked/and to a lam be Robe on the mont Sy on/and with hym. C, and pling, chouland havinge his fachers name waten and the cherk forheads, And I

the Renelation of S. 3bon. herte a bopce from heaut/as the four be of many waters / and as the bopce of a greate thoundle. And I herbe the bopce of harpers harpynge with their parpeas. And they longe as prwere a newe fonge/before the leate/and before the fonce lemons and no man coulde leatne that longer but the hondred und plitti. ef. whych were redemed from the erth Thele are thep/which were not befyled with we men/fosthep are birg yns. Thele folo we the lambe whitherfoeuer be goeth Thelewere redemed from menbeyth ge the frite frucis buto Bob/ and to the lambe and in theyr mouthes was founde no gyle. Forthepare with our ten (pot betole the troneof 600.

And I lawe an auget fipe mehe mpb bes of heaue haupinge an euerlauping golpell / to preache but othem that fr and bwell on the erth/ and to all nacions bintedes ab tongis /s people/la pinge with a lowde bopce: feare God an ague honoure to hym/for the houre of his indgement is comerad worldippe hym/that made heaven ad erth/and the lee/and fountapnes of water. And there folowed another augel/layinger Babilois fallen is fallen/ that greate type /for the mate all nacions bronche of the wyne of dy fornication.

ofal crib Act.ritti. Ela.TI. bier. It.a.

The ziif. Chapter,

and the thente augeli folomebthem faringe with a low be borce/pf enp ma worthpppe the beatt ab hps pmage/ab recease bys marke in bys forbead / or on bis bonbe/the fame fhall bipnhe of the wone of the weath of God/ which is powied in the cuppe of hes wath. and he Chalbe punnpil bed in fpie and baymitone/before the boly aungels/an before che lambe.

E and the finone of their tourment al centert bope enermore. And they have no rest daye ner night/which worthip. pe the beatt and the ymage and whofoener receaueth the piput of the mame. here is the pactece of farutis. here are they that hepe the commannoementis and the farth of Jelu.

And I here a bapce fro heaven lapinge bato me (tappte / Blelleb are the dead/which here after bye in the loatet even to fayth the fprpte / that they mas pe reft from their laboures, but thepr workis that follows them. And 3 loked and beholde a whyte clowbe/ and bpo the clawbe one fyttyngelphe buto the foune of man / hanynge on hyp head a golde erowne/id mbis bonde a fharp pe spele. And another afigeil ca oute of mat. rif.e to bem that face on the clowde . Chia Joel, itf, c. De in thy fycle ab sepe ; for the tyme in

The Renelacion of S. Ihon, come to repe/for the come of the easth is type. And he that fate on the clowne think in his fycle on the earth/and the earth was reped.

And another sungell cam out of the betemple which is in heaue/haupinge allo a foarpe lycle. And another sungell cam oute fed the sultre/which had power outerfype/and ceped with a lowbe cepe to hym that had the foarpe fycle/and layder think in thy foarpe fycle/and layder think in thy foarpe fycle/and gathe the clustees of the erth/for her grapes are type. And the angel think in his fycle on the erth/and cut downe the grapes of the byneparte of the exthe/and cast them into the greate wyne fat of the wiath of God/and the wyne fat was troden with out the cyte/and blood cam out of the fat enen die the boas by poles by the space of a thouland the and, it is core furlonals.

Che.rb. Chapter.

Sawe another agne in he greet and incruelons by afigels hampinge thele ne tatte plages/for in the rs fulfilled the wrath of god. And I fame as prime a glalon fee/mpnyled with free/and

ede that had goten bectory of the beat and of his pinage and of his marke an of the nounthie of hys name Conbeon

The.rb. Chapter. the glafontee/haupuge the haspes of B god/ ad they longe the longe of Moles the leruaut of god/ ad the longe of the lambe/layinge: Greate ad maruellous are thy working Lorde God atmyghere infe and tene arethy wares/kynge of farntis, tho foat not feare o lorbe abpiece.p. holy gall gerpis that come a fallows ne before the /for thy inbgementes are manifest. And after that 3 loked/ & bee holde the teple of the tabernacle of tefimony was oppn in heaue/e the feus aungelles cam out of the teple/whych had the feue plages/clothed in puze ab birght lynne fad haupnge thete bielles gribed with golde gertetles. And wort of the forme beattes gaue bnrothe le. wen aungels. bij.golmen byalles/full of more . And the temple was full of the lmoke of the glory of God/4 of his powet/and no ma was able to entre in to the temple/cylithe feuen plagis of the Cenenaungeld were falfplieb. The. Ebl. Chapter. DD Therbe a grete boyce out of the temple faringe co the bil angets/go you te wares/poure out pour brailes of waath bpoth earth, And the frat went

The Kenelacion of. S. Ihon.
and powerd our his by all by o the erthicand i here fell and prom and a fore both the upon the men/which had the mark of the beat / and by on them which worthpopped his ymage.

And the lecobe aungen fhed ont hys bratt boo the fee ab pt turned as yt we be into the bloud/of a dead man/e eneby thuyings things byed in the fee.

And the thyrde aungeit (hed out his de bialt has the epnecs and fostapnes of waters/sthey turned to bloud. And I waters/sthey turned to bloud. And I waters an angel laye: lotte which arte/swall/thou arte righteous scholly/because thou has grue lothe sudgmatis/for shey shed out the bloud of laynes/and prophetis/and therfore had thou grue the bloud to depute/ for they are worker, and I herd another out of the autere laye: even so lothe God aimposty/ tene se righteous are thy sudgmetis.

And the fourthe aungeli power out big biall on the funne/and power was grue but o bent men when beate of free And the me raged in great hearte/and spake cupil of the name of god/which had power ouer those plages/

wheth had power over those plagral in they repeted not to gene him glory. And the tyfte afigell power out his spall boon the sente of the beate/and they having down wereh bethe and they are they range to so so we are

the.rbf. Chaptee. blafphemed the God of heart forfore we/ab payme of thetrfores; and repen

ted not of their bedes

And the firte gungel pouseb out bis byall boo the greate spuce Euphaces ad the water dived bope/ that the wapes of the konges of the effe fourte be prepared And I fawethe buclene forp tes lyke frogges come out of the monthe of the biagon/ and out of the monthe of the beat/and out of the mouthe of the falle prophet. For they are the lorytes of deuple working impracles to go out buto the houges of the each and of the whole worlde to gatine the to the battaple off that greace baye off God almyghty . Beholde I come aga mat. rritt there , mappy to herhat watcheth and Lu, sil. e keppeth his garmentes/Left be be fo 1.cop.b. a undenakediandmen le his fylchynes. And he gathered them to gether into a place cailed in the hebrue tonge Acmagebbon.

And the fewenthe aungel poured out his byall in to the apre. Und there cam a bopce out of heaven fro the leate/ las pinge / It ps bone. And there followed boyces / thonbrynges / and tyghtnynged/ad there was a greate erthquake loche as was not fence me were bron the ert b/lo myghtyan erthquake & fo grete And the grenterite was truyted

The Revelacion of. S. Ihon. into this parties. And the cities of necions fell. And great Pabylon came in remedia unce before god/ to grue but by the emppe of white of the fearceness of wathe. Query pie fled awaye/ and the mountaines were not fount. And there fell a great hapic/as ye had bene talences/out of heaven by on the men/ and the men blass hemed God/because off the plage off the bapic / for ye was greate/and the plage of ye sage.

Che. bu. Chapter.

the fenen bialles and tel-

het with me/lapinge buto me/come I wpl thewethe 3 the indgemet of the great whole that fytteth boumany waters with whome have comitted formitation the kyngis of the erth/fo that the mila byters of the errh/are bronchen wyth the wyne of her fornicacion, and becatyed me awaye into the wpldernes in the Tpapte. And I fa we a woman fpt be pon a rols colored beat full of names off blasphemy/whych had ten homes And the woman was araped in purple and role color/and becked with golde/ precious frome and pearles and baba suppe of goine in her honde full of pammacion/and fylehynes/of her for

Che. rbti. Chapter.

me wipte/a mplery/greate Babplon/
the mother of whorwme/and abhominacios of the erth. And I lawe the wpfe drancke with the bloud of layang/
and with the bloud of the witherfes of
Jelu. And when I lawe her/I woudsed

wpth greate mernaple.

And the afigell fapte buto me/where fore meruaplips thou? I will she we the the mystery of the woman/and off the beast that beryth her/whych hath seven headen and ten homes. The beast that thou seed/was/and is not/and shall so into perbycyon/and they and shall so into perbycyon/and they that dwell on the earth shall wondie/(whose names are not wirte in the boke of tyse from the beginnings of the worlde) when they beholde the beast that was/and is not. And here is mynde that hat hath wysome.

The feven heades are feven mountaynes on whych the woman speceth/ they are also sens kyngis frue are fal len and wen is and another is not per come. Uther he cometh he multe contine we a space. And the beast that was and is not its ever he apunt and is one of the seven and shall go into destruccyon. And the ten homes which then seis are ten synges which have rece-

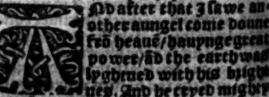
2.8.a.ff.

The Renelation of. S. Jhoth.

aned no byngwme/but shal recease po wer as bynges at one house with the life. bi, c beat! These have one mynte/and shall give their power a fivengthe unto the beat. These shall supply with the lambe and the lambe shall overcome them for he is lorde of lordes/and bynge of bynges! and they that are on hys sybe are called and chosen / and farthfull.

And he laybe but o me / the waters whych thou lawell/where the whose specific and folke and nacious and tonges. And the ren homes/which thou lawell bon the healt are they that shall have the whoare and shall make her desolate and naked and shall eate her selles and burne her with specific his will/and to do with one construction to grue her kyng bom but the bealt/but sit she wonder of God be sufficied. And the woman whych thou lawell/ys that greate cyte/whyth tays neth one the kynges of the erth.

Che. rbiff. Chapter.



ly with a aronge boyce layinge ibreat

Che.rbiti.Chapter. Babylon is fallen/is fallen/and is be. Elazzi. cum the habitacion of beuple/and the biere.i. holde off all fowle (papers/ and a cage of all buclene ab barfull bipbes/for all nacions have bronchen of the wyne of the weath of herformeacion. And the hynges of the esth banecomptted for nacacion with ber/and bermarchaun. teg are weren epcheofthe aboundan-

ce of her plealures.

And 3 herbe anotherbopce fes bea uen faye/ come awaye fro ber my peo. ple / that pebe not parttahers in hes fynnes/that pe receane not of her pla. gis. for herfynnes are gon bppe to be uen ab gob hath remembreb her wpc. kednes . Rewarde bereuenas Chere. warbeb you/ab grue her bubble accop-Dinge to ber workig: And poure in bub ble to ber in the fame cuppe whichfhe fylled buto you. And as moche /as the glosifped beralfe and lyned mantanty fo moche powie pe in foi ber owne pumylhment/andionowe/for the layer in her berte/ Ifre bepnge aquene ab am

no wpodowe and thail fe no forowe.

Cherfore thail her plagis come at one ela, rit bave beeth/and forowe/ad houges/ad the frathe brent with fyre/ for Aronge po the lotte gob whych mogeth her.

and the hyngis of the earthfhall be wepe ber/e waple ouer her/ which has

2.8.8.14.

The Renelacion of. S. 3bon! ne comitted fornicacion with her/e he nelpned wancanly wyth ber whe they Shall fe the Smoke of her burnynge/ ab Chall Bonde a farre of for feare of ber punnyfhmet/fapinge: Alag/Alag/that great cyte Babylon/that myghty tyte Rot at won houre is her indgemet coene. And the marchanness off the earth Chall wepe & waple in them felnes/for no man wpil bretheir ware enp mote the ware of golde/a Mueriab precious Rones/nether of pearle/ad rapnes/ab purple/and fcarlet/ab allebyine wote/ and all manner bellels of puery/ad all maner vellals of mol precious web? and of bialle/ad off peron/ad Conamon and obours/ab opnimentis/ and fran-Apn lence/and wyne/ ad ople/and fpne flonte/and wheate/beattig/and thepel and horles/and chartettis fab bodyes and louies off men.

And the apples that the foule interaction after are departed from the. And all shapes which were deintie ab had in space are departed from the and those that four the marchabits off these thenges where were tis off these thenges where were received from the fortest off them are defined to the marchabits off these thenges where were repeted that stone a farre off from her for feare off the punnyshment off des/weppinge and waplyinge and sayinge Alas Alas that greate cyte that swap clothed in taying and purple and wap clothed in taying and purple and

11.0 11.4

The. rbill. Chapter.

fratlet/and becked wyth golbe ad pare crous from a pearles/for at one boure fo greatepches ys come to nought.

And enery Thyppe gonerner/and all they that occupied thippis/absorpme which works in the fee! And a farre of/ad creed / when they lawe the find he of her burnings/fapings; what cite is like buto this great cree? And they did not on they; heates/ad creed weppings/and waplings, and fapings! Alas Alas that great cite wherin were made tyche all that had thippes in the fee/by the reason off her ware / for as one house ps the made belolate.

Hetopce ouer her thou heaut/ab pe holp Apolites/and prophetis/for God hathaput poure iudgemet on her. And a mpghty augel toke bupe a flore lyke a great mplitone / and call pt into the fee/fayinger with inche biolence shall that greate cyte Babyion be call / and shalle foundeno more. And the boyce of harpers/and musycions/and of pypers / and trompetters / shalle berbe no more in the/and no heates man/of whatsoever heat the be shalle founde enpinore in the/and the sounde of myl shalle herde no more in the/and the sounde of myl shalle herde no more in the/for the boyce of shalle herde no more in the/for the boyce of shalle herde no more in the/for the bayce of shalle herde no more in the/for the marchantis were the great men of the

9.2.3.1111.

The Revelation of S. Ihorr, earth. And worth thouse inchannement were beceaused all nactors, and whes was founder be blonde of the prophetic, and of the laynes, and of the prophetic, and of the laynes, and the

The.rix Chapter.

Do after that I herbe the bopce of moche people in heuen (apinge. Allelnya) belch/e glory/ab honous and power/be buto once lorte god/for true e righ

teous are hys indgemetis / for he had sudged the great whose/which bid contracto and the earth wyth her fornicació ad hathauenged the bloud of his seriaditis of her hond. And agapue they sayd Allelupa And smoke rose bype for ener more. And the rrith semours/and the tim beates fell downe and worthipped god that sate on the seate saying Ams Allelupa. And a voyce cam out of the seate saying papse our torde god all pe that are his seriamnes said ye that are his seriamnes said ye that feare him both smale and greate.

And I here the borce of mothe people/and as the borce of many waters and as the borce of fronge thoubynings/faringe/Alleinpa/for God omnispatent hathrapgneb/Let by be glab/and retopce and grue bohour to hom/for the marrage of the lambe is come/

the cir. Chapter. and bid wyfe made ber fylfe toby. a to her was graunted that the fould araped with pure and goodly say for the raynes is the righte wel la prictis. And he lapbe buto me/ happy are they which are called buto the lam mat. erff a ben import. And he lapte buto me/therluce, pit b te are the true layings of wood. And g fell at hys fees to worthippe hym. And be faybe buto me . Se thou be pe not/ for Jam thy felowe fernant/ and one of thy brethren/and of them that bane the tellymony of Jelus / Worlhyppe god. for the tellumony of Jelus/is the layer of prophely. And Jlawe hears open/and beholde a whyte horse, and he that fate boo bym was faithful and true/ab in rightewelneg byb indge/ab make battaple this even were as affame of free and on bys head were many crounes; and he had a name wayte/ that no man knewe but hom folfe. And be was clothed with a beflure beptin bloud and bys name is called the wop ela triff. be of gob. And the warriers which we re in heane/folowed hym bpon whyte boilles/ clothed with white and pure taynes/and oute of bys mouthe went out a space swear be that wether be shulbe impre the bestben/ and be shall rule them wyth a robbe of yeron/and be trobe the wone fat of fearines and

The Revelacion of. S. Jhon.
whath of almyghty God. And hath on
his bellure e on his thygh a name was
j.tim.bj.cren: Hynge of hynges/e loade of loads

And Jawe an aungelt frombe in the funne/ad be creed with a lower bopte faringe to all the fowles that fire by the myddes of headen: Come a gathe your felies to gether but the import of the great god/that he mape catethe fielihe of hyggs/and of hygg captar nes/and the fless of holdes/and of them that for on them/e the fielihe of ail fre men and bond men/and of small and great. And I sawe the beaste/and the kynges of the erth/and their warriers gathered to gether to make battaple agament by some that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holde and against the him that fate on the holdes.

And the beaff was take /g with hym that falce propher that wrought mylacles before him/with which he before ued the that receased the beaftes mat ke/ad them that worthypped his public. These both were call into a ponde of fire burnings with brimflone/and the remnaunte were flavne with the sweathe of hym that fare upo the hold se/which sweathe proceded out of his mouthe / and attem fowled were full

fylled with their fletthe.

Che. pp. Chapter

The.pr. Chapter.

hd I fawe an angel come boune fro beauen/baupus ge the kape of the bottom leffe ppt/ad a greate chap ne in his bonte. And he to ke the dragon that olde fees

pent/which is the beupli ad Satanast and he bounds bym a thouland rearest and cast bym into the bottomielle ppt/and he bounds bym / and leta leale on him/that he fould befreaue the people no moare/tpl the. At. reares were fulfilled/ And after that he muste be los-

feb for a lytell feafon.

And I fawe feates/and they fat by of them/and indgement was given but them / And I fawe the foules of them that were behedded for the wytnes of Jesu/and for the worde of God/which had not worldppped the beak / nether his ymage/ nether had taken his marke by on their forhedes/or on their hodes and they i pued and raymed with Chill a. Al. pere but the wother of the dead mentiqued not agayne/butpit the M. pere were from God. Thus is that frift resurrection. Blessed and holy is be chathath parte in the frise resurrection/for on suches that the seconde deeth have no power/for they shall be the preses of God and of Chill / and shall raygue with hyma. M. pere.

Che Renelacion of. S. 3boni Esechiel. And who theil. pers are expieteh/ Exposis. and Satha fhalbe lowled out of his pielon expip.a. and that go oute to beceaue the people. which are in the foure quarters of the

eeth/ Bog and Magog/to gather then to getherto battaple whole nombeis as the londe of the fee. And they went oppe on the playme of the erth/and the paled the tentes of the favntes about and the belowed eyee. And free ca dow ne from God/out of beaut/and tenonred the/And the deupli that desceand them was call into a lake off fyre/and bipmitone / where the beat ab the falce prophets were and fhalbe tometed

baye and nyght for enermore.
And I lawe a greate whyte feate/aby bym that late on pt /from wholeface field awaye both the earth and heaven and their place was no more founde/ And I fame the bead/both greate/and imale Gode before Bod/And the bokis were opened / and another bone was opened which is the boke of tyfe/and the dead were judged of the thruges which were writen in the bokes accorbynge to their bedes. And the fee gans oppe her bead/which were in her/and beeth ab hell belyuered uppe the bead whych were in them / And they were tunged/ enery man accompage to his bedes. And beeth and hell were call in

The. erl. Chapter. to the lake of fore/ Chis is that lecond beeth, And wholoener was not founbe wayten in the boke of lyfe/was call into the lake of fyre.

The rri. Chapter



and a newe erth . for the ab.lebi. g fyit heur/ a the first etthis, pet, iinc were hannyshed awaye/ an there was no more lea

Had 3 3ho Camethat ho-Ip cite newe Jerufalem come mune fra god oute of heaue prepared as a bipbe garnyfthed for byr bulband. And I ber be a greate bopce fro the trone lapin. ge: Beholbe/the tabernacle of God is with men/and be wyl dwel with them And they that be hys people / and God Ela. zzb.e bym fife fhalbe with them ab be thete Bob. and Bod fhall wpppe awaye all teares frothets epes. And there fhalbe no more beeth / nether lorowe/ nether cryinge/nether fhal there be enymore payne / for the olde thynges are gone. and he that fate bponthefeate/faphe. Beholde/I mate all thonges newe. Fela.pliff.e

B And he layde butome/Unpte/for thele ij.cos.b. D

worder are farthfull and rene.

and be laybe buto me : Jets bone/3 am Aloba and O mega, the bearmipu gelad the ende. I wpl grueto him that is a thrift of the well of the water of

The Kenelacion of S. Ihon.

Ipfe fee . he chat onercometh Challing heree all changes and I wal be his god/
and he Chalbe mp forme. But the fear full and ombeleuringe and the abhomic mable and unactines and who mogers and forces and prolacres and forces and prolacres and lipers fhall have they parte in the lake which burnpth with free and hymrosuch his the feconde deeth.

M. Blist, d

Date 1,235

And there came biro me one of the C bif. aungels which hab the. bij. breis full of the bit lafte plages and taken withine fayinge. Come byther/ 3 wyl Coewe the the barde of the lambes we fe. And he carped me awaye in the long te to a greate and an byghmountapne and bethewed me the greate cite/holp Jerufalem belcenbynge out of bequen from Bob / hanynge the bipghmes of god. And her fhynynge was lyke bito a done motte precpous/ euen a Jalpis cleare as crystal/and had warles great se and byghe and had.rif. paris/andat the pares.rif.angels/ and names wipten/which are the. rij. trybes off fice ell on the east parte.iti, garys /and on the north lpbe.iti.gates/and to warted the fouth, uj. gates / and from the well the gates and the wall of the cyte had en loundactos/and in them the names of the lambes pil Apolites. And be chartalked weet me/ had a

The.rrf. Chapter.

molben rebe to meafur the cite with all and the pares ther of/and the wal thes of. And the cite was bylt. int. Ignace/ the length was as large as the breben of rt/ao he measured thecrte with th tede. rij. Et . furlongis/aut the tength and the bredth and the hyeart off pe were equal. And he measured the wall therofan.critifi.cubpteg/themealure that the afigel hab/was after the meafur that man bleth / and the bylopinge of the wall of pt was of falpis. And the cyte was pure golde / lyke buto cleare glade and the foundations of the wal off the cyte was garnyffbed wrth all f maner off precpous Cones. The frife foundation was talpis the feconte las physe/the thysic a calcebony/the fourthe an emeralde/the fyft fardoutr/the art farbeog/the fenenthe cryfolite/the ayghte berall/the nynthe a topas/the tenthe a explophialog/the eleuenthe a tacricte/the twelfe an amatift.

The rif. pates were tip pearles ene
ty gate was of one pearle and the firete off the cyte was pure golde as thos
rowe sharing glaffe. And there was
no temple therin, for the loade god als
might pand the Lambe are the temple
of pt. And the cyte bath no nede of the fig. is h

Son the bryghtnes of Bob bybleghe

Che Kenelacion of. S. 3bon ptland the lambe was the lyght off and the people whych are laued in walke in the light of pt /and the h gis of the earth shall high ge there to but o pt . And the pates of years Cla. is. clime by wape. To there shalbe no ny there/And there Chall entre into pr ne buclene thonge/nether whatfoeue worketh abhommacron/oz maketh es/but they only whych are wryten the lambes boke of lyfe Che.zrii. Chapter. MD be frewed me a our truer of marer oflyte reas cryffal/procedyng

onte of the feate of do and of the lambe. Just myodes off the strett o

fether lyde of the ryner w there trees of infe/which bese.tij.mi net of fentes/ab gane frute enerpm meth/and the leues/of the treesfer to beale the prople with all. And ther Chalbe no more cuelle/ buethe leate la. Ic. d God and the lambe (balbe in ye/ad by Conauntes Chall Corne from I And Chal te his face and his name thalbe in the torprades, and there thathe no mo epsit chees/and they neve no canle / nether lyght off the firme / for the said end they Chail sargue for enermores

This is the Table/where in you that tynce the petteles a the Galpet lys/after the ble/of Sarpfbuery.

Carp fynde them the fonce: fo fhall you leke/after these Capi-call letters by name. A B C B/ which Cande by the spire of this boke/Al waves on/or buber the lester ther shal you spine a crost

He where the popule or the Bolpell begy neth/and where the end pg/therefballyou fynde an halff crog. L

Cand the fpate inne in this Cable is alway re the willer and the fecond true is always the Colpell.

Chis allowe knowe tieffi. Unbent her bremenpe buto Mat. Onthe webontoap D errat.ca

Me pactent therfose brechen Tora The begranging of the golpell mae

Onthe frybay

Я Elayethe.u. Chapte Ø In those baves I hou

25

Conthe. I Soudapa

the Abuent tribactorner thringis are And there thatbeframes Oneile webaning

athane the bill chapter

200	The Tables
33	Clevely I Cape buce you . Mat. pi
	On the fryday
6.	Elape the.tri.chapter
CB	3ben bose witnes of hom . 30an.
	3den ante mertieb ne dam 3anua
	Combine (III Combondo
	Eon the. iii. Sondayin
	the Aduent
R	Letmen this wyle esteme bs. j.conill
M	When 3hon beinge in prefor matiff
	On the wedonfoay
A	Elayethe. 4. Chapter
B	And in the bi, moneth the angell Laft
	On the frepap
2	Elape the.rj.chaptes
MA	Alary arole in thole Dayes Zuch
	On the Satterbay
a	We beleche you brechen by.tf. Tella.t
9	Ju the fyftente peare of the . Lucis
	3m ede sherente heure ne ide : bemid
	Couche He Carren
	Conthe.iig.Sanday
	in the Abnent
S	Reloyce to the lorde all wave phil.ill
•	And this is the recorde of 3hon Jon.
	On the webonibay
AN	Jobelis the.ij.and.iij.chapter
	And this cumos of hym went Lucibil
经验	On the fepbay
	pachariethe.ij.chapter
P	Cake bede beware ofthe leue mar.bif
	经现在 的特别的对应。可是自己的对象,但是自己的
34	In the kerdmaps enen
	Bantche fernannte of Jefus Somile
10-10	THE RESIDENCE OF THE PARTY OF T

	100	The Cal	ble.	
	triben bis	mothern	nary was	mat.
•	In the het	ace of god	spat acco	Cyt. if
CA	3t folowe	dinthole	Dayes :	lucif
25	Butafter	e.ij.matte bacche b		Cpt.tts
20	Ebe fbepb	erberg fa	pb wonto	eno.lu.s
	Bod in the	e.tij.mali ne pati bii	nerdyand	mebre.f.
A	In the bear	enapage 1	was that	Joan.j.
	Steuen fu	aput Stee	ead powe	e Act.bf
10	Unberfore	beholde 3	fente bn.i	nat. rrtig
2	Æcclebal.	the.xb.cb	apter	
Æ	Folowen	epetertui	ned about ermade ba	304.FF
2	anh Tlake	D/abio a	labe fiet	lela. run
C	Lo the an	avert T ho	mag bante	
g	far enern	hve preft t	hatig tall	t Bed.B.
25	A cestaphe	noble ma	m/wet inte	merkie
433.	CO.	nthe So	ndapattee	
•	And I fage	cryamal	herre as	Gala.iii
2	and his fa	ther and t	nocheeme	r. 2.0.4
•	For the ger	be newe p	chae bayer.	CYLE
E	Circh smitten	the evant	Daye was	- Lucil
6	Fosthe ger	he therte	that birt	Tet. 16
	Taliba De	abaasaas	15 b b.	tela

the Table.
Onthe thertenth bay Rapethe.ir. Chapter when Jelus was borne in maki
Conthe 1. Sondapafter the therteneth day Elaye the. lr. Chapter The nerte daye/3holawe3elns.3oi.
Ton the. ii. Sondapafter the thertenth dap Theleche pout herfore brethien to. ii And when he was. rn. percolde Luc. Cuthe wedonfdap Brethien mp hertis defrie Ko. r. when Jelus had herde that mat. iii On the frydap Let euery foule submit hym ro. riii And Jesus retourned by the po. Lu. iii
On the.iii. Sonday after the thertenth day Sepugethat we have divers Ro.ri And the thyrde daye was the toan.i On the wedlonday Chis is a true lapinge/and by fitim.in And he departed thens: ad ca mar.b On the fepday for 3 hnowe/addirip belove to.rill And canto Capernan a cite Luce.iii

The Eable. Conthe un Sondayaftes the effectenth Day Me not wyle in poureowne opf. to.24 when Jefus was come boune mat.bill Onthe webonfoap 3 beleche poutrethienfor oure to. Th Mar.ift and be entred agayne into On the Styday Are pe not warethat yeare the j.coj. if And Jelus wentaboute all Ba, mat. 111 Conthe. b. Sonbapaftes the thettenth bay Owe nothynge to enyman 80.2ff And entreb into a fbrope mat.biii On the webontoap

A As concernpage the thyngis j.coz.bif

Tehaunsed as they went on Luce.tr

On the freyday

Let enery man abide in the j.coz.bif

And they brought chyldrento mas.s.

Of On the. bi. Sonday after
the thereenth day

now etherfore as elect of god cololite
The hyngwin of heave is lyke mat. riff
On the webonlay

reporte therfore that a bone i. time. the
Recreagne man had. ij. lokes mat. rif

Quipen the webberng goth but.ler

8	For the apagi	dom of then	nen e	nat.FF
	If onte golpe	medoniday	Diet H	tos.ifit
R	And they bep	arted then	s/anb	mar.it
~	onthe	Fryday	4.965 4.3	
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9	unben moch	people w	er gath 7	Lu, bit
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S.	3 call gob for	a recorde	onte 1	lat.itt
g,	And be begat	agayne to	911119 049	300,449
	A summa chat	frybay	nowe fi	.coz.b.
200	mpen he ma	g Demand	ed of the	lu.xbij
		Aprile Provide Sandarda	ineside.	
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2	Though 3 fp	o hom thet	weine in	ic.Ebill
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C	Marklasha 44	Thontes		
CB	Moreoneen	penye cau	e De Hot	mat.ut
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200	Slape the. It	e bowe pt	d larbe	mat,b.
20	Slape the. It	e howe pt i Satterba	a lapbe	mat,b.

Cal

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The Table! And when even was come the Mas Me On the j. Sonbavinlent tre as helpers therfore expor ti.cor.be 8 Then was Telus led awaye of mat.um Oit the Blanday C Exechiclis the Expirit chapter When the fonne of manifell matigre On the Coulday Clape the. Ib. Chapter 100 And when he was come into mat. Tri Outhe webonibay inthe fill tymes CA Exobi the Ertiff chapter The antwered certapne of the mat.rif On the Thouaday MA Esechielis the. rbiff. chapter Then lapbe Jelus to thole Joan, bitt On the fryday Ezechtelig che. rbitt. chapter After that there was a feat of 308.1. On the Satterday Wetelpie von bethien war. f.tella. and after.bi.bapes Jef toke mat. riff Conthe.ti. Sonbayinlent furthemnoze we beleche ponj.tella.th And Jelus went thence and mat. sb On the Monday Danielis the, big. chapter I gomp waye/and ye that Joan. big

on the Tenthap

	The Table.
2	Then fpake Jefus to the peo mat. pris
	Onehe webenfoay
CC	Beltenthe.rin.Chaptes And Jelus anfcendebto Jeen. mat,pp
REPORT.	Onthe Challbap
2	Dieremiethe.pbij.Chaptes
C	I can of mone ownefple bo Joan.b.
	Onthe fryday
BA	Befithe.prxbn.Chapter Berken another fymiliende mat.pp
	Onthe Satterbay
2	Beneng the Exbi. Chapter
•	And he lapbe/a certagneman Luc.pb
163	Conthe. iti. Sonbay in lent
a	Be pefolowers of god as Ephe.b.
90	And be was acaffynge out be. 2.u.p
	Onthe Monday
B	titi. Regum the b. Chaptes whatfoeuer we have berb Luce.liff
D	whatfoeuer we have herd Luce.iii
2	titi.Regum the.titi. Chaptes.
2	Riozouer of the brother Mat. rbiti
	On the webonlbay
ğ	Erobi the.rr.Chapter Then cam to Jefug fcrybes mat.ps
1	On the Choistoay
200	Wieremiethe.bij.chapter
C	La boure not for the meate Joan, by
9	On the Fepbay
2	Dumere the pr. Chapter Chen ca he to a cite of Sama Joa.iii
Service Co.	Commendation of the second

	Che Choice
	On the Satterbay
R	Banielis the rin chapter Jelis went buto the mounte Joa. bil
29	Con the tite Sonday halfflent
	For pt 18 writen that Abraha Bala. itis
COM	After that went Jelus his wa. 308. 9
10. 25	Outhe Clonday
CE	Mil. Regum the.in.chapter
•	On the Centbay
25	Frodi the retu. chapter
15	Inthe mybbes of the feat Joan.bil
_	On the wedoni Day
Œ.	And as Jefus paffeb by/he fa. 308.ip
7	On the Thousap
D	fitf. Regum the ith chapter
C	Onche fippay
C	m. Regum the. roy. chapter
E	a certapne man was fpche John. 15
	Claye the clip.chapter
B	Jam the light of the worthe Joan.bif
100	2. 高音音音:17. 数字 6. 22 5 7 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
	Onthe.b. Sonday in lent
E.	Butchiliberngethe bye Webte.tu
	On the Manbay
2	Sone the Hit. chapther

and the

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A Afterthar 3 On the Leniticithe Swap at 36 On th	leins went about Joan, hi e wedoulday e. ric. chapter erusalem the feat Joan, p de Thorsday he. isj. Chapter e people/who they Joa, hi he Fryday he. rbs. Chapter	
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m manieled ch	ge.isj.Chapter epeople/who they Jok.bi he Fryday he.xbii.Chapter	1
C Coleman Sale	epeople/whithey Joa. 116 he fryday he.xbii. Chapter	1
	he frepday he.zbii. Chapter	ŝ
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Onth	e Satterbay	
	be chin Chapter	63
C Pieremiet	buto them Clevely Joi. b	1
To Bernt enfor		
TO:	the Mamme Sonday	
	empudebem pou polit	1
A Letthelan	patafter.4.Dayes mat.frb	1
Onth	e Monday	0
	Chanter	2
C Clayethe.j.	before the bayes 308.14	İ
Onth	e Centhap	500
	e.rj.chaptes	
D Diesemie th	apes folowed mar. pill	I
Onet	e-weboulday .	1000
	ch Chapter	100
D Elapethe.li	ffwere weed done Lu.pri	ŀ
	manbe Thoughan	
In triben nece	me to gether in . L.CO.I	i
A Wefnethe	feat of ever when Joh pil	ı
Conth	e good frepay	
In triben nece	mande Tholaday me to gether in page fically	

	The Table.
2	Erobi the.rij. Chapter.
R	When Jelus bad fpoken Toam ybff
113	On the efter enem
A	3f pe then eplen agapne Collol.tif
g	The laboth baye at euen Bat.prbit
_	Con the effectay
C	Dourgetherfore the ofbelens f.coz.b.
2	Marymagbaten/and Mary mar.rb
	Unich preachynge was pub. Acen. g.
F 15	And behalde two of the wet Luxuit
~	On the Ceuldap
Ð	pe menand brethen chylbren Ace. ptil
D.	Jelus bym fpife Robe in the Lu.pritt
-	On the webonloap
25	pe men of 3fraelwbpmat. Act.it
B	Afterthat Jelusthewed bym 30å. pp
477	On the Thousday
E	The angeil of the loade (pake Act.bill
C	Ajarpliede with outatthe Jean.sp
-	On the Fepbay
E	for an mocheas Chuft hath f. Det. if Chen the.pj. Difceples went mat.ppbil
D	Onthe Satterday
R	Unberfore laye afpbe all ma. 1.10et.ff.
2	Che mojowe after the 3aan.ge
	Couthe.I.Sanbay
	after efterbay
R	for all that pe borne of god 1. Joans
•	The same dayeat nyght which 300.55
730 903 1750	

The Table. On the webonibap of chill be preached howe when Jefus was epfen the 4.401.Th mar. Ebt On the Fryday Obeye the that bane the oner theb. riff And they departed quickly mat. exhiit

Conthe.ij. Sonder after efterbay

Chain alla lintered for oure f. wet.if Jam a goobe thepherbia goote Jodis.

On the wedonsday
for any moche any pe knowhow. j. pet j.
On the morowe after the lab. Lu. spuij
On the fryday
Lybewyle then andy the lynne Ko.b.

Then cam the belieples of Jhon mat.ip

Wonthe.iii. Senday after ellerbay

Derelybeloned 3 beleehe pou 4.40 et.4 After whyle pe thall not le Joan. chi

Ou the webonfday
My tytell chylbren/thefe i. Joan.if
There arole a question bit we Joan.ii
On the fryday
ye are all the chylbren of lyght i. Tel b

Jam come a lyght into the Joan.tif

Conthe.lin.Somay after ellerdap ery wood grite/ and enery Jaco.j.

Ttherfore who have mobbest ophe. (in And to chaffed has bewere in his still on the still on the webenfung for pf by the lighe of one beth Roll. be lighe they were come to cap. mas kind

Contheirbill. Sonbapafter trynere londay

A Ithinke mp god alwayes on |. Ca. is

Onthe webonftap

Sheferhe you therthe for oure ruff. Et

Conthe.xir. Sonbay after

tryncte fonday

And be perenned mithe fpirete eph. iii And he entred into the Coppe mat.in On the wedoning

Therefore brethie Bobe fat ib il.tel. Che Che seins the people a wa mat. [111]

Conthe.cr.Sonbayaftys

Eahe bebe therfore that pe wal epbe.

A The hyngos of heand withe matical Ou the webont day

Thou therfore mplone be fird. d. tid.

G . Utherbon mahet abmer of a Lugit

CCC4H.

The Table. On the wedonloap of chain be preached howe 4.co1.rb when Jelus was rplenthe mar.rbi On the Fryday Obepe the chat baue the oner theb.riff And they departed quickly mat, rebitt Conthe.ij. Sondav after efterbay Chaift allo luffered for oure Jam a goode Thepherb/a goote Joa.p. On the webonibay for an mothe an pe knowhow.j.pet.j. On the motowe after the lab. Lu. spiij Onthefrybay Lykewple then asby the frame Ko.b. Then cam the bileples of 3bon mat.iz Conthe.fii. Sonday after efferbay Derelybeloued Ibeleche you f. Wet.4 After whyle pe thail not le Joan, rbi
On the webonlday
Aly lyreli chyldren/thele 4. Joan. if
There arole a question bit we Joan. iii Outbe fryday pe are all the chyloren of lyght L. Tel. &

Conthe.iiii.Sonday
after electay
after electay
gately and enery Jaco.j.

Joan.rt

Jam come a lyght into the

I therfore which am in bodes ephe. 1119
And is chaffed has be ween in due, 2119
On the wedenfore
Tar of by the lyfic of one beth Roifi. be
Uthe they were come to cap, mas. 2019

Contherbiff.Sonbapafter ternere Conday

A I thanke my god alwayer on 1. Cos. fa

D Uthe the phaciles had beebe mar. pri

@ Another parable be put fojebe mat, pu

Contherie Sonday after ternete fonday

And be perenued in the spirete eph. Mi And be entreb into the foppe mat.ip

Cherfore brethie fione fat ib ficel. the lent Jelus the people awaimat. Fin

> Conthe. rr. Sonbay after tepnetelondap

Take bede theefore that ye wal epbe. A The hyngod of heane is lyke mat.gu

On the webonfoap

E Utherfore in fone be fre. fi.tift.

Ctt.

finally my brethie de Aroge tohe. And ther was a certapue sules 10x.1111 Outhe weboulday Becaufe we knowe brechien . f.tella.f And it fortuned in another fab. Luc.bi Con the exil. Sonday after trynete fonbay 2 - And am lucely certified of philip. Cherfore is the hongbom mat rbiff pe ab we kno we chat what for thereby 3 fap but o pou/that rom.iii mac.ri Conthe prific onday after tryuerelonday Brethten folowe me and bittip.ff Then weerbe phartles abto mat. Ill Onthe webonibay for pf by the lyfie of one, weth rom.b. When thep were come to Ca mat.rbil "Conthe. priiti. Sondapafter for this canfe we also/sence colos. it Unbele be thus spake buto the mat. if On the weboulday And 3 wolte not that pe shutte f. cos. 2. A certayue ma bab ewo lones mat. 133

Conthelast Contavatte revnete fondap tolerempe the critical hantes Then Telus lyfte bope his eyes lot.bi g On the webonfoay at. mtt.tymes Amos the.tr. Chapter And woofthe copanye antwe. mar.ip. On the ferday at.itij.tymes Osee the.ztiij.Chapter And one of the phariles wheel Lu.bij Onthelaterday at.itii.tymes A £ Forthat freft rabernacle was hebs. ts We puctorthethis amilitude Lu.riff Canthe Dedicacion of the churche And I Ihon lawe that halp rene. 221 And he entred in/a menttho. Luc. 212 rene.rri

There enbeththe Table of the pulling and Golpelius of the che Sondapes.

O

gi, likus inniski dic Kizi kin mesel dis

Lar amagnist

As Jakon B.

ne Cable

Dere after following

pillis and Solpelis of the Sayutis.

國家務科				
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C 25	Jelus wal	ked by the	e fee of m	et,itt
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I CC	tenan.the	.L.Chapte	E	
A for	lymwrie	certapue	man m	BL.EKB
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A 100	teranapo	Blent Te	mchus.	i.pet.i.
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STORES WHITE AREA	And the same of	A SA	And the American Designation of	Market Street Company of the Company

on S. Crathles the ap And in those bayes to ever det Then Jelug antweseb ab lapb mat. s The greeping of ower lady Elaye the big. Chapter. And in the bi, moneth cheanget Luc. & On la put George marter Day Mip brethre/count it ercedynge 3000, l.
I am the true byne/s my facher toa. to
On layut Marke the enaugeled
Tinto enery one of you is gent sphill
I am the true byne/e my father 108.15 On faymt Shilip & James bay Sapientie the.b. Chaptes. And be lapte buto bis bileip. tod. ritt The fyndyng of the except 3 have trul toward you in god gal. Cherewas a ma of the phaelles loa.in B On fayes 3 hon port lattyn.

A Sccielat. che. xb. Chautes

Solow me poetesturned about toa. xm
On fayet wandayn bay

C. Ecclesian. che. xbits. Chaptes Gas tphi ble a certapne man mat.pri Cecledal the riby. Chaptes Afrecebet the losbe apaymen Luce E. On layut Darnabasche spottle
D Cowe therefore pe are no monre eph.
D Chys is my commandment is a commandment of the Commandment

The Arama come come ar pate Intering
On the natimited. S. 3 his paper.
A Clizabethstymewsgrome Lucel
on.S. Weter wollinday
A Inthat tome merobethe hon, actu.ef
The the thing was a same
B Teereifpe pon brethren that the gala,
A Camecoum the. q. Chapter
A Camicoum the.h. Chapter Digary arole mehole bayes. Lucel.
Outhe eraitació of Chomas mart
A for enery he preft that istan hebre. b.
Ontagnt efargretes bay Saptentiethe.iij. Chapter
Agapne thek pugbo of heans mat.ell
Chiaphi Hary Hagbalen Day
B Dionerbiogum the.graf.C bapter
- And Address cores suring
On laput James the apolite
Chen cam co bim the moute mates
Diones in the exercis of Jelus mat. J.
Lors is the generació of jelus mats.
THE PROPERTY OF THE PROPERTY OF THE PARTY OF
E Und de te course de chyrige actu.
Ontherratiguracion of owiclos

Dere folow the pittles

taken out of the olde Tellament/to be ted in the chysche certayn dayes thosowthe pearstraffated by George Joye/& copaced with the willes pointed forthad red in the melle boke/and allowithe the chapiters alleged in the By ble: so that nowe here they maye be founde easily then ener before. Whiche thys my laboure in translating these piffles in correcting & redselling them to make them correspondent with the chapters alleged in the byble/ab with

the pilles red in the chieche/whether ye be more biligent then hathe ben frewd hitherto/ let the indifferent rebers be inges.

Conthe freydaye in the fpis weke at

Care me pe that folowe Male. M.
cryptwplnes lekynge the
Lothe/confider the Cone
oute of who pe as hewen
and the pitte oute of who
pe as digged and diame.

Confeder (J lave) Abjaba pour father an Sara pour mother/how that I rabled him one alone and bleffed him/and made him ryche/and encerted his fub-flaunce: confeder howe the loade hath confeder Syon mall by paope flate/

丑。小

The wishes of the eurnyng his deferte into a paradise/ab his drie daten grounde into the soldes garden/to ye and gladnes shall dwel in his/there shall be thankes genyng with the bopce of mea prayinge. Wherfore to be to me my folkere gene eare tome my people for the fawe fhatt go form of me/a Tunt publeathe my jugemen to lighte the geryls/the tyme is nyabe that my cychropines and my laupage belth that go forth to gouerne the people thorowe mypower. The eplanes fhal wayte on me trufting to my firen gth/lyfte op pour eyes to heaven and beholde the erthe buder pou/for heans Chaibe bifperfeb tyke (mone/abebeer the Chaibe broken lyke a garment/and the inhabitours Chail peryfihem lyke manet but my fauynge helthe fhai en buer for ener/ab my merey wherwyth 3 make men eightwyfe fhal neuerfay le:beare me pe charlone rightwplnes and namely thou (o my people) which holden my lawe inthy herte/benot as fraped of menneg reuplinges /fear not theps rebukes | for mottes quali eate them as clothes and woll buemp rigo tempines Chait enduer everlaftpinge and my fauring beleh frall abyte from ageto age.

Conthe wedenfospimene fector weke of Abuent. The epifile. Olde Tellament.

a Thus fayth the lorde: 3 am turneb sachatte in the mybbis of Jerulalemiab Jerula lem Chalbe catted the fatthful citpe/the byll of the loade of powis/and ene the holpe mounte. Thus farth the loabe of powis. And yet Chall thece bothe olbe menand olde wemen/peand that men whiche for age go with flanes intheys hads owel in the Breng of Jerufalem. And the Brette of the citpe Chaibe fuil of men childeren e maph childe plaps inge in the fretis therof . Thus faprh the Loide of powers. And albeit this thyngbe marneloufe / barbe / and alfo impolitble in the eyes of the remnaunt of this people left in thole bayes/fhall pe be therfore allo impolitble immy e. yes to farth the lotte of powis. Thus faith the loste of powers. Beholbe 3 fa. ne my people belpueryng them bothe from the east londe and allo from the weaft londe. for 3 wpl brynge them as gemeland they fhall dwel in the mybs big of Jerulalem / and they Chalbe my people/and I wpl be their God in tru-

Con the fepbay in the feconde weke. Pipus faith the loate. Upo thy wal Ila.lpl che me whiche that nor craffe dape nos nighte preachyngethe lorde. further

H.III

The pottleg of the

more/enen powchat are of the comen people shall not cease in nomaner we fe butpi Zerufalem be repaperte/@ tyll the be made the most e prayle worthpe in all the erthe. The lorde bath fwome by his eyghthanbe and by the Acength of bys arme that be well nomore gene thy where into meate for thy enymes! netherthy swete wrne for the whiche thow halte fore fwette into bypnke for Brauge chylberne: butthey that gathe re pti Challeate pt alfo / e genethankes to the lorder and they that gather ptitos gether Chall Dipnke pt also in the pole ches of my Canctuarie. Stante abache and get yea fpte which flade in the gas tes/ gene roume o people/prepare the waye/and take a waye all Comblynge Rones/ ad fet by a figne for the peoplet for beholde the lorde telleth forth thele good tydinges buto the betermolt partes of the erthe. Save pe daughters bnto Spo:beholde thy Samout is co. me. Behold be hath brought with him his riches ab bis noble actes go befor se bym/ad they that Chaibe cebemed of the Lorde Chalbe called the holye people / and enen thou thate be called the gretelp hamited populole cpte ad thou that nomoze be calleb forfahen.

Lon the wedenloave of the third wes

Olde Tellament.

The worde whyche was thewed Elale. if.
bont Ilaye the forme of Amos/b.
pon Juda & Jerufalem. Thus that it be mthe lafte bapes. The hyll of the house fe of the Lorde Chaine to prepared and Cet bp/that pt Chall apere abone all the toppes of wother billese and then foal there flowe onto pt all gentyls/and infynite folke i pati go fort befaringe one to a nother: come ab let ba afcenbe but to the byll of the forbe/to the house off the God of Jacob/that he mought teache be his wapes ab that we moughte wathein his pathes. For oute of Sion the lawe that go forth and the worde of the Lorde from Jerulalem / that he mought be a tuge emoge the Beutple / and rule therwith that infpute multitube. and then a none fhall they caule theyr fweardes to be fingten into mas toks and contres/ an their fpeaves in to fythes ab fyhels: for the one nacton Chal no more infre op fwearte ageynte the tother / pether thall they enpinote excereple them lette mto bataple. Amb nowe tpeake 3 baro the (o boufe of 3a. cob) Come neare (3 praye pon) that we mought walke together in the light of the lotte. Cafforthis day is another pr Rie red as mour laby bay intet. 3la. 7 Con the fepbape in the thyrbe with H.111.

Clate. pj. 10 tit at latte Spall the Gryflecon forch of the Bocke of Jelle ant a outplhinge bubbe Chall Cpipage for of type rote/which shalbe endued with thespiett of the Louis/ even witheth spirit of wploome/a of bnærkadinge nebebe spirit of counsell ab Arenge e spirit of knowledge ad feate of th be:and (ball make them accepte of off frece laboure in the feare off th Lopberfor be that not inge aftpribet ce/nor reproue after the fame brough bneo bis cares: butfbalauege the poor re with right wpines ad reason for the lowe appressed of the exthe with equip te: The erthe Chall be limpte worthe the tobbe of his mouthe/ab with the bery breath of bys lpppes (ball be nave th bngoblyeman/for engblwpines (hab be the gyrdele of hps lopnes abet the and faythfulnes Chall grade at an

Conthe webenldage in the lowsthe welle of Abuent. The epille.

Phus latth the lorde, Childene of be pour hour for be like the lost be pour hour for be for the fall gave pour the teacher of the forme of righte wplinate the morning showers and theuenping showers and the full of the forme of the fall of our wene prefies that flo we

Ofde Tellament.

over with wone ab ople. Calle pe That Joel, iff. knowethat 3 the Lord your God am Dwellpug in Spo in mp bolp bell/a 3co enfalem (balbe bolve: for the altauntig fhall no more palle thorow her. And in that bave the mountains fall bione Downe (wetnes/and the billes Chal Hos wein mplacian thosowouteall the epnerg of Jaba Chall the waters runne. And a fontapne Chal come forthe from the house of the Loade and shal water the thomey felde. Egipt shall go to habok/and Joumea Chalbe a folloine Des ferte/becaufe they bealt butuftip wpeb the chylore of Juda Chebyng that inno. cent bloud in theis lobe. But Juda Chal enermore be inhabited and fo fhali Ternfalem frome age to age, and I will make pure the blonte of them whom 3 bab not made pure. Butthe lorde foall continewe fyll in Syon.

Con the frepape in the fowith we he

of Advent The epitte.

Inge forth prayle a retople dan pacha.if.

ghter Stoniffor beholde I come
and wyll dwel in the myddist of the/fayth the lorde. And the populote multitude of the gentylis shalbe genen buto
the Lorde in that daye/for they shalbe
my people. And yet wyll I dwel in the pokil.ife
myddist off the / and thou shalt knowe
that the lorde off powers bath sent me

The potteres of the

buto the. And the love that inherit Juba/which is his owne parce in the holy londe. For he thall chole Jerulatem pet agepue. Let all men be thele bolbe there peace at the prefence of the Lopbe/for be is a waked and refen by out of the holy habitacion.

Con.S. Ihon theungeliftig baye.

The Epille.

Ecclefia Tho lo feare god/wyl bo good/and a the falle holder off erghtewylneg Bict. rb. Chall have byzifog the wylcome admete bem lyke an bonorable mother/ and secepue hom tohen wofe from by bies ginite / She shall fede hom worthe the brebe of lyfe and bubertanbyng / and Chall gene bym to diynke the water off pollome wylebome. She fball make bym fo confrant that be that not be bos wed/the that to fall bothe him that he Chall not be confounded / And the fhall exalte hym among bys nepbones/ and open bys monthe enen in the myddes of the congregacion/She Chalt reple: millbe bim with the foreit of w pledom and budeeffanbyng/and bek bim with a glostoufe befture, Shefhall enepche hom with thefe treasures leve foronde neg and glabnes/ and for his beretage that the geue bim an euertaftingname.

Conthe twelf bage.

Olde Telfament.

A Ryle therfore Jerulalem & balle Blate, 1%. maieftye of the torbe Chall Chyne bpon the: beholte /for whiles the beeke clou-Des houer therthe and the people/ the forte that thene over the/s his glosious fe matelye thall apere wychthe. Then fhall the Bentyle comeforth buto thy fighte/ab the hynges thall walke buto the brightnes that fpringerh forth with shellyfre bp thy eyes round aboute the and beholbe all thele are gatherbe to. gither and come to the/eue from farre countres/formes that come to the/and baughtere fhail flee bnto the on euerp Cybe/then Chait thou percepue ab be in profperite thy herte Chaltrefoyle abbe opened wpbe/eue whenthe grete multitube of the fea fhalbe conuerted buto the/that is when the infinite noumber of the Bentpla Chall come bato the/ as boundance of Camels Chall coner the/ Dromebares of Mabian & Cpha fhail clope the all the Sabens Chall come bipugpinge golbe and incente geupinge prayle to the Lorde.

I In the octane dape when pt fall not on the fonday. The epille.

a Lacordyng to thy aunciant counsels

The willes of the bothe falle and faithful. (Lorde/bighe es thy power/god of Cabaoth the crow ne off hope orned which alove records belette ab be glad pe wplbernelles off 30sbane for my people (ball fethelor bis highnes and the matefip of god/ab Chaibe gathered to gither and rebemeb by god. And they Chall come into Syon with a perpetual gladnes/loane & tope be ouer his head. Alfo I thall open the friynges in the mountayns/ and breke up wellis in the mybbis off the felbis. Beholde my fernant Chalbe exalted ad lpfced by/a fhalbe (ctercebing bigha) Ela.tif. ye fhall brawe waters with grete tope oute of the welles of oute lautoure lab fhall fape en those bapes . Let be gene thankes to the lorde let be fpreade his name / Let be publetthe bys plefures to the people /and let be wener forget that reght brobe is beg name exalted: Let be fpinge bito the toibe for he bath bone higherbinges/thatthey foulte be anownethorowall the erthe, Lawghe and be glad frome thy bery herte/thou that dwellelle in Sto for eight greteis

thy papuce which maketh holye Ilrael Ethe pillies for Lente On Albe webenloape.

Joel.if. Owe therfore lapth the lorde. Be & pe turneb buto me with all poure bole hectip/in fatt puge/weppuge/and

Olbe Testament.

moorning/and tere pour hertis ab not pour clothes. Be conerted buto the los De pont god/for hets benigne & merct. full/longe fuffering e rychem mercyel and buto all that repet is he redpto reweth/whether God woll fo eurne and forgene/that his bleffing nowe left go moge pon/ pe maye go offere bp factis fpce & liquet offeraunce bnto the lorde your god! Blowe bp with trompet in Spon/proclame an hoty fafte/ call the copany togyther/ Bather togither the people feparate for me auholy cogres gactonibipinge the elberg togither/gas thertogither the pange chpidien / and eventhes allathat per louke their mos thees breftes/Let the birbegroine co. meforthe of his chamber an the bipoe wyfe alfo out of hy chamber. Let the pretting the ministers of the lotbe wepe betwene the forecourt ab the auter faring. Spare loide/Chare the people/ and cafte not thy heretage into obplos baye to be subsecting batoche meschen. Utherfore thuld pe be fpone emongthe heithen/where is there gobe The forte was seloufe ouer his londe and fpareb his people. And the losde answered lapage bato typ people, 20/3 Chall fenbe you come/wyne/and o ple/fo that pe Chalbe fatilized ther wething ther Chall

The pilled of the Jealle you any more into an obproble to, the gentries.

Conthe tepdayenert folowinge The Evifile.

Flape.

bou therfore / wholoener thow a be/beinge a berpe true preacher/ lethat thou cerell with opene mouthe and beware thou ceased not eleft by thy boyce lybe a trompet / and tell my peoplethere frames / tell the house of Jacobtheir offences for they apere to leke me bulelye by their disputations ab wold be feneto know my waves as folk that wolde be fene to workeright wilnes and not to forlake the plefures of their god. They moue me queltions wether my jugments ar inte mright wylmakynge/ab ae ful bulpe to cotente ab bilpute with god layinge: Where fore do we falle when thou lokelle not bponbg: we chaften our felues ab pet thou wilt not knowe pt. Behold (latt) the love agepue to them) whe pe falle/ pet abyde poure owne wyll and lufter the light wythe powe for power fate not withthandinge pet do yow constraying and bere poure betters for pow fate to thentete yow impate applye yours listen ad dryfes ad to imple or to entrete Pouce conbenned betters more cenels lp/re falte not nome a Dapes to oleale gody that your voyce myght be bette

Olbe Telfament.

of him a bone. Thynne ponthat Jione this maner of fallinge/wherbymen at prescripte ad certapne bayes chastene theirselnes goinge with their heades whythen donne lyke an hoke / freweb wythallhes and clothed wyth lacker will thou lay that thes maner of fatte ab that boonthis or that apoputed bas pe is more accepte to that lorter butes ther enen cotrarpe wple. Thys maner of fallinge bo 3 alowe and louerforgy. nethy weters wiapped in finewd bare gopns/bulole their biolente obligacps ond / let them at lybertye whom thon calledit in to prefone for bette and brehe of flome them all maner of bondes and pokes. Dupde once thy meate ad brynke to the hongepe ad thyritye/and the poose wayfactinge Araunger less de thou home mes thy houle/who thou feelle the naked clothe hom and curne not the face from the nowne flellhe. Chen thal the light biche forthas feel the as the moounpage / and the helth Chal Corpugforthepatt Cone. Then Chal thele was be cleare tellimones of thy rightwolies and that glossoufe mate-the of the losse that embrale the. These that thougall boon him/and the losse Thall bearethe/thon Chale crye/and be Chall antwere / to / here at thy hande. fat 3 the loade the God/am mercyful

The Dilles of the Tonthe webenloave after the fyille fondage in the lent, The epifile.

Erodi. Z

no the loade lapte buto Moles come by to me into the hyl/ad be there/for I was gene the tables of tone/ad a lawe & commundmeres/whych
I have written to trache them. Then
Moles role by ad his mynither Joine/
ad Aloles wer by into the hyli of god/ and layer buto the elders/tarpe pe he re / buipli we come agaphe buto poul For to here is Saron ab thur with you. If anye ma baue anye maters to bollet him come to them. When Moles was come by into the moute/a clone cone red the holl/and the alorge of the lord about byon the monte Sina/courtyng pt with a clowd, by dapes. And the leuenth baye he called buto Moles oute of the cloude. And the forme of the glo eve of the lorde was lyke confumying tyer on the toppe of the hyl in the ligh of the chyldren of Ilraell. And Moles went into the mountagne. And Moles was in the mountagne fourtye days and fourtpenyohtes.

Che Epitle.

De thole bapes came melias buto A Barlabe/enat is in Juba/ab lefte bis lecunfit there. And he wer a bayes

tomey into the wyldernes/ab came ab

Olde Tellament.

Tate him boune unter a jumper free lab wylhed to his loute that he myght dre la ping: It is now prough Loide/take my foule / for I am not better then my fathers. And as he lape e flepte buder the immirer tree: beholte / an angel conched him / and lapbe thus: by and eate. And he loked by / e lo there was at his yead a cake baken on the coles e a cruste of water. And he are ad branke and lapbe him bone agapne. And the angel of the Loide came agapne the leconte tyme and touched hym/laying: by and eate / for thou had a greatwape to go. And he arole ad ate ad branke ab walked by the fleegth of that meate four the dapes e four penylites / euc buto the mounte of Bod called those,

The Epille.

This lated the loste. Undat foule la Grechiel

Che lonne (halt not beare the fathers
wickednes/nether shalt the fathers
wickednes/nether shalt the father beare the wickednes of the some: but the
rightwisnes of the init shalbe bod him
selfe/and the wickednes of the wicked
by on him self. But and of the weeked
per turne fro all his spunes whiche he
dopo/ad kepe all mone ordinances/and
do tubire id righteous pe/be shat ime
and not dope. Pone of the synnes that

The willeg of the

be bath tone Chalbe rekened buto bind in the ryabteoulnes that he bathbone hefballipue. Do 3 befperthe beeth of a france (farth the Loide Cod) but rather that he Chulbe tourne from his wape/andique: Anologfarpgbteons tourne frome bys erghteonines and Do wychednes/ and Chalido lyke bate al the abbominacious which the wre ked boeth / Chall belyne: Do/ none off thole ryghreouines thathe byb Chathe remebred. Butinche wyckednes who ch be wrong ht/and in the lynne which hebyd / inchem Chall be bre. But you wpl lape/the ware of the Lorde is not egall . Dere 3 praye pou / pe houle of Ifrael. Is not my wave egall and are not pour wapes rather bnegalfuben the righteous tourne from bigrighte onfines and to wpchettpe/ab byether fore: in the wyckednes whych he byd/ be shall ope. And when a wyched ture neth from bys wpchednes and boeth fullipe and ryghteoullye/he Chal quyo Hen his fonle:becaufe be fearebe ture ned from all his wychednes which he . DyD/he Challyne and not bpe/farth the lorde almpghite.

The wedenloave after the feconde fondape in fent. The epille.

I fi the bayes off quene meller/d

peller. Fig. Olde Teffament

mebipugall his workes a lapdeloide/ loide hynge allmyghtie : in the power arallebingeg conflitute/nether is the. re anpe that may ceal thy wil/ yfthou batte tecreeb to faue Ifrael. Thoumabell beauen and erth and whatfoener is contarned within the compaffe of beauenithou art loibe of all/ nether is there anye that mave refplt thymates tie. Then knowest all thynge/ & wote telt that pe was not of pipe of of lapte / or anye belper of glone that I byb not worthip that mooft proude Among for I was redre pe and that gladipe forthe belth of Icael/to have hoft eue the Reppeg off hpg fete . But I feared least Thusb tourne the bonout off my Bob buto a maniab feared to worthin anye man fane my God . And now lozbe hynge ad God of Abjaha haue mer. cpe on thy people / for oure enemyes are mynded to bestrope bg ad to bypege thone inberitaunce bereripto naught . Delppce not thy poscion which thow belyuerent oute of Egypt. beate.mp prayer ab be mercefulibato thy porcionand inberitaunce / and tourne oureforowinto Joye:that we maye ly ne and praple chy name. Olorde / and Roppe notthe mouthes off them that prayle the . And all Ifrael with like mynte abprayer/cepeb bnto the lore/

B.4.

The Willes of the becante that prefent beath bangeb uer their headig.

Thefepdape next folowpinge. The Eville.

Benefis -

- T that tyme Joseph lapde bute Arrbij. his brotherne weare 3 prap pan a dieame that I dieamed. Beholde we were gathering ab bynding fhened in the feld:and fe/mp fhette arofe ab flow bpright/and youre theues Robe rout aboute ad made an obeylauce buto my Theffe. Then fapbe bys brethien bma him:what fatt thou be oure hynge/or Chair thowe ray gne oner bs: And they trated him the more for byg breame ab for his wordes. And he breamed pet as nother breame and tolde te his brethis And be sayd: beholde/3 breamed per as nother breame/ Methought the lume ad the mone a eleue frarres fyll wwne before me. And whe he had tolde pr his father at his brethe/hys father rebuked him ad lapde buto him: what meanethehis dreame which thou hall dres med fhat! 3 come and thy mother and thy bethen a fall bown before the on the groute. And though his brethie ha ted him/yet his father kept the thinge in mynde. And when his brettnen were Cone to patture their fathers thepe at Sichem/Ilrael layer to Josephido not thy methie fede the Chepe at Sichem?

Olde Tellament.

come that I mayelente the to the Ann be lapbe/beee am 3. And be lapber goo good fonne and fe whether pr be well with thy brethien and with the thene! and bipinge me worde agarne. And be Cent bym oute of the balepe of thebron for to go to Sichem. And a man fourt be bym wanderpinge in the felbe / and afted him/fayenge/ what fekelt thou? And be lapbe / 3 leke my bethen / cett me 3 prape the/where febe thep! And the man fapbe/thep are bepartes bence. fol I beste them laye / let ba go to Dotha. And whe they fawe bym a facre of/s ere be bi we nyethe/thep cofop. red byg bethe. And they lapt one to as nother:beholbe/this breamer cometh. But now come and let be hall bim and eafte bym into Come blynbe pytte/ and lape / lome cruell beaft bath benoured bim/and let befe wherto bis breames wyl come. Wihen Kaben berbe that/he wolde have rpb bim oute of their bandes/and layor let by not apil hym. And Ruben fared moreover / fhebno blonde/but call him into penter pyt thatis in the wylbernes/ and lavens hanbes boon hym/ for he wolde hauezyd bym oute of their haber and belyueres him to bes father agaphe.

On the webenlbaye afterthe thyebe

The pointed of the

erodi. pr Thus latebethe lorde god. honoure ther/ that thy bayes maye be prologed in the lante which thp loute gob geneth the. Choufbalt not hyl. Choufheltnot breabe weblocke, Thon Chale not ftea. le. Chou Chalebeare no falle wytnes to gapufte thy nepboure. Thou fhalt not couer thyneybours houfe:nether fhalt thou couet thy neyboures wyfe / bys malernant/his mapte/his ore/his alle or aught that is his. And all the people percepued the thunderinges the lygb cenyinge ab ebe nople of the borne/and how the montapne fine heb. And when the people fame pt / they remoned and Robe a farre of/a laybe to Molegial. he thou with be and we wel heare:but letnor Bob talke with ba/left we bre. And Moles lapte bnto the people/fea renot . Hor wed is come to prous pou and that his feare mape be amoge you that pe fynne not. and the people fton a facre of/a Afoles wet into the clowbe where dob was. And the loide fayb the chylore of Ifraell. pe have percepnebab buberfande bow 3 hauetalheb with you from heuen, pe shall not make the with me Gods of golde/in no wyle shall pe bo pe. An aniter of erth shall thou make buto me/ an there offer the

M. St.

Olde Tellament.

buent offeringes abehy peace offerpie ges/andthy fhepe ab thyne oren And bate all places where I Chall put the remebraunce of my name/thither well 3 come buto the and bleffe the.

Couthe frydape nert folowyng. The Epille.

n thole bayes whethere was no nie. water for the multitube/thep que thered the felues to gither agaynit @o les and agaynt Aaron. And the people byd chyte with Boles ab lpake lapen. ge/ wolde god we had perpuhed when oure brethie perpithed before the lorde triby bane ye bronght the cogregacion of the Lorde into this wribernes/that bothe we soure catell fhulb bpe bere? wheefore led pe be oute of Egypte to biringe be buto this bugracious place which is no place of lead not of fygg / not wynes/not of pome granats/nether is ther anye water to bipna and Moles & Aaron went fro the cogrega. cion baco the Dose of the tabernacie of the couenat/and fyll on their faces/ab the gloupe of the Lorbe appered bitto the. and the Lothe fpakebuto Moles lapingestake the robte/ab gatherehou and thy brother Hard the cogregacion together/ab bybæ the rock before the-And thou that brynge them water ous

8.111.

The willes of the te of the rocke/a Chalt gone thecopage ne bipute/and thepr beatisailo. An effoles/ to be the robbe fro before the lorde as be comaunded bim. And Mar leg and Aaron gathered the congrega cton together before the rocke/and be Caybe buto them / heave pe rebellers Shal we not water impre you oute of thys rocke: And Moles lyfted by his hand with his robe ab fmotethe roch two tymes and the water came oute aboundantive/and the multitude bian he/ab their beattes alfo. And the lothe Chake buto Moleg and Aaron, Becan fe ye beleued me not/to fanctife me in the eyes of the children of 3leael/there fore ye Chall not brynge this congregacion into the lante whych 3 hane gyne them. Thys ys the water off Aryfe a chyding/because the chylope of Israel

Canculled in them.
The wedenloap after the .iiij. low

chode with the loade / But pet was be

bap in lent The epittle

This faith the loide, thatthe pead of be cleane/put a wape pouce puell thoughtes and croked counfells oute of my lyghte: cease to be hurte/abstude bye for equyte: leke instice/relynes the appressed/auenge the poore fatherlesse and defende the cause of the webowe.

Come hither (3 prape you) and let me

ODe Tellament

be proneb (fayth the Lorde) whe ponce Comes were as rebbe as farlet / were they not made as whyte as fnower And when they were as redde as pur-ple / were they not made as whyte as wol: 3f ye will heare ad be ruled / fhat ye not take youre plefuse even off the bed frutes of the londer

E Another for the fame bape.

mins farth the lorde. I wil magnt. egechte A Che my name & baue it religioully FFFble worfhypt which pe befylebamogethe heithe/which pe haue befyleb amonge the /that the hepthe mape knowe that Jam the lotte (fatththe lotte god) whe (pght/3 will take you oute fro the betthen/and will gather pon outefrom at landes ab wyll brynge pon buto poure owne countre. And 3 will powie pure water byon you/and pe Chalbe clenled fromati buclennes /anb from al poure pholes wil 3 clente you. And 3 will geue pou a new bette/ab wyllputa new fpiett in pou. And wil cake awape that Monre herte oute of youre Beffpe/ and gene you alofte tractable hert. And 3 will put my spicite in you /and make that ye spail walke in myne ordinaumices and kepe my lawes and bo them. And ye shall dwelling he lande whych I gane your fathers, And ge Chalbemy

M. Ker

- ben it havened that the fonne of Lebe wyte of the boule was lychel and the fythnes was fo great that the re remapned no breth in bim. Then the Carte to melias/what bane 7 to bo wie th the/then man of God? bydeft thou come to me that my intquyte (hulde be bab in mynte ab to flepmp fonne: and he farbe buto hir/gene me thy fonne/# be toke bym oute of hir bolomead bo. re bym into an byghe paeler/where he bwelt/ab tapbe bum on his bed. And he reped buto the loade laping. O Loade eny god/haft thon fo plaged the wybe. we/which (as wel as it map be) in this hard fampn febeth me /as to hpil bye fonne And be arerchmahim felfoues the chyloe measured it.iii. tymes/and ralled buto the lorde faping. Lorde my god/let this chylics foule (3 playethe) come agayne into bun. And the Loide herd the bopce of opelias / ab this chile des soule came agapne into him/ad be was a lyne. And the liag to be the chill ab carted bim boune onte of the chamber into the boule/& belynered bym to bys mother. And thelpas lapb: lo/thy forme is a lyne. Then lapte the woman to Deltas:now 3 knowethat thou an

of the loade is verely in thy month.

E On the webenlage after the.b.lon-

Darein lente. The Epille.

A Cthat tyme the Lothe fpake te jeuf.pf bole multitube of the chribie of firael and lave to them: I am the loade poure god. pe fhal not deale/not lpe/not bea. le fally one worth another. pe fhall not fwere bying name fallipe/chat thou be fyle nor the name of thy god: 3 am the Loide. Thou Chale not begyle thy nep. boure with cautilactos/nor cobbe bim biolently/neches that the workings laboute remayne with the buryl the mos npage. Chon thalt not curfe the Deffe/ nos lape a ftomblinge bloche befose the bipnbe/but fhait feare thy Gob. Jam the loabe. pe fhal bo none burighteout nes menbgemer. Thou fhale not faues the poose not bonouce the mightie/but Chate tubge the nerboure rigbeenilipe Chou fhair not go bp and mune a faile prenpe accufat amonge the people/nether thate thou belpe so then the bloud of the nephouse: 3 am the loade. Thou Chair not bate the brother in thene her te/but fhatt in anpe wple cebn he thine neyboure/thatthou beareno forme for bis fake. Thou thatt not auege the fel-fenor beare hate in mynte agayng the

The willieg of the ehylbren of thy people / but fhalt lour thy nepboure eue ag thy felfe/3 am the Lorde. Aprie ordinaunces That pe hepe fayth the Lorde almpabite.

On the frydage after the. b. Condage in tent. The Epiftle.

Cremias lapb/Lorde: All that for fane the ar cofounded. All babilp berg fro the/are write in the esthe and not in heue. for they forlake the low! euen the welt of enerlatt yng waters. Beale me torbe/ab 3 Chalbe holl. Saue me loide/# 3 Chalbe laife:for thou atte my prayle. for to/thefe men lave buto me. Unbere 18 the worde of the lorde! let it comeforth (3 prave the). Unbyles 3 my felfe was now leading the flok in thy pathed/ 3 contrapned noma biolite p/no; pet coueted Jany mannig bethe as thou well knowed. But my works were epate in the leghe of Lorde. Be not fearful bato me/for thou arte be in who I hope wha any perell is prefent. Let my perfewers becofounted/ab let not me be cofounded. Let the beafrape be and not me be afrappe. Thou fhalt bringe a troubloule tyme bpa them/Ab beftrope the worth a great beftruccion.

Con the webenftape after palme londape. The Epittle. Thus then fait I fate buto the lost tube is there that beleveth ours

Olde Tellamenti

dieaching ? or but who is the power of the loade (hewed? he thall grow by the the berelp before the lorde lyke a ponggro benoth nee lyke a rote in a botte grownb. De geptine that have nether beautye/not fauout/lynot a when we that beholde hom/ be thatbe groute with out foap & fanour/fo that we that the th not befrer bim/be fhatbe belppleb and meffpa lefte fet bye of all men / a man hauyng who th experience and felpag bothe our loto. Jewes wes and infirmites. We that (Jlave) yet lok cepute tym lo byle ab lothely that we fore. Chatt bybe & courne our faces feb bym/ when this man (pet notwith@andpug) is even be that muft beare our infirmi teg ab forows. But we fhall indge him ous fyn to be thus cast bown ab smpte worther nese pa when be is woudeb ene for our trans iberto. arellions and thus layten for our bas godlynes. for the punpulpmet for oure correction & peacemaking fhalbe lapo bpon him/ ad by his Grypes and hurte we fhaibe healeb/Wieall ab enery one of by are Brayed awaye lyke flepe/ eneryman folowing his owne waye. But the Lorde layerh all our wicked chifte nes opo him to parde be. It is he that our late that endure in anguill be and be frour faction ged/and per thall be not once open bys mouthe / he foatbeleb lyhe a lambe to be offeed by and fathe as Gyllas the

The willes of the

Shepe buder the clyppers handis / not once openying his lippes the fhalbe ta ben a waye and put to bethe hys caule not openly examined aftir true judges mene as a ma frendleffe and kynleffe and who may nouber his hynred even then whe be thalbe thought to be clene quenched and cut one of thy worlder Whiche plage that fall bpo bim for the trafgrellion of his own people. Allohe fhalbe thought to dpe emong/ as one of the bugodiyand be lyfted by on the croffe between theneg ag the chepfol all milboers/& pet bib he neuer hurte/ not was there any becent founde in his wordes/but pet frat he have aglorious le lepulchie. The loid had becreeb him to be thug broke with infymites/chat be thus offered by for our finnes mous ght obtayne him a perpetualikingbo mea le hyslonge lpived pollerite. for this decree of the lotte that profperen his hande: ab wurb the labourate perel of hysomalyfe he shall funde ryches/ for by this his conying ad meanis this fame mp inte fernafit that inflifpema nyme/for be bym Cylfe fhal bear awas pe their finnes. Wherfore I fhall biup be buto bym the prope of the populote multiende/ab Gronge biolent/ becaufe befhall let his lyfe to bethe and be rea puted emongthemil boers/which not

the gentyla ar called here.

withfronding/perfhall be take awape.
the finnes of many ab make intercellis
on for the transgrelloure.

And Aaron in the lande of Egypt py.

faringe/This moneth Chalbe pourche. fe moneth/ene the Eppl monethof the March pere Chall pe be buto pou. Speake pe buto all the felow (hippe of 3lcael fapinge / that they take the tenth baye off this moneth to enery boulholte/alhe. pe. If the boulholde be to few for a thee pe/then let him ab his nephouses that is nert buto his houle take accord pris ge to the nombre off the perfons / and counte them buto a frepe accord rige to euerp manes earpnge / an bole fies pe wythout breacheand amale of one pere olde Chatt prbe/and from amonge the labes os the gotes (ball pe take pt. And refpalkepe bim bp bneil the rint. Daye off the fame moneth . And enery man off the mulettude off Ilrael fpail hpl bim aboute euen. And thep fhat ra. he of the bloude and depth pronthe.if fpbe poftes and on the baper doze poft af the boules / wherin they care tipm. And they that eare the fletthe the fame mpght/roffed wpth fper/and wpth bus lenened breade and worth a lowie falet Chall they eate ye. Sethat pe cate not

The plutes of the

theroffoden in water/but rolled with Eper/both head/fete /a purcenauncero gether. And lethat ve bet nothynge of pt remayne buto the mornynge/ pfouabt remayne / burne pt wyth fper. On this maner fhall ye eate yt/with youre lornes grat by and thoes on route fee te / and poure flames in youre handes. And ye fhall eace ye in halle / for ye ys the toides palloner. On the last fondaye after trinitelon

exitt.

pape The epiale. eremie & Choleeithe cyme Chal come layth D the lotte/that 3 will Gerebpthat rightuonle Bubbe of biaunche of mas uid to ratone and to execute his office prutently in refloring equite ab right w plneg in the erthe. In his bayes que Da Chathe faued and Ileart Chaff Dwell fuer. And this is the name that mefbal call bim by/ even the Lorde our rights wilnes. Wherfore lothe tyme that co. melayth the Lorde/that men halino. enote swere. As bereip as the lotte ly uith whiche led the chyloten of Israel oute of the land of Egypte/but as berely as the Loide lyneth whiche hath ledforthand brought agene the lead of the house of Israel fro the northe elle lande/s from all the regions into which the 3 had dispersebelem to bwell in Detromatiande.

Dibe Teltament. Conthe webenloave in the embes weh afore Highelmas.

Thus farth the lorde God/beholte amos fr.

the dayes will come/that the eater that overtake the reperad treader
of grapes the fower of feed, and the montaynes (half brope fwere wyne/a the billes Chalbe erable. And 3 wel enp ne awaye the captinite off mppeople Ifrackand they shall bupide the cities that are falsen in dehepe/ad shal inha-byt them/ad that plant bynes ad dynhe wyne / aud Chall make garbeng and eate the feute of them. And I wyiplant them byon their owne lande/and they Chal not be anye more plucked oute off their lande which 3 hane genen them! Capthebe lorde thy 600. I Onebe frepape in the Embring wehe after baly rote have. The epittle. O Cthou couerteb/3frael/buto the molee. Lordethy God. for thou artefal zung. ten and hafte burte thy felfe thoso we thy no wie wickedness. Take with you WORD 36/ abtourne buto the Los-prayers De/lapingebuto hom: Take awape all a know imquete/and recepue a good thenge/legenge eus the offerances prompled the weth of pours ours owns lyppes. Jess not Allur that lynnes.

thall lane by bom bottes wel we not expense ther well we lave any more to the works of ours owns bombes /ye

The Willes of the areoure Godg. for prigthou that he fe mercyebpon the poote afflycte bes titute all beloe. It is I that wy beale poure bahfallyngis fro me / and loue pou liberally/for my wrathe is turned frome you. 3 wilbe as a bewe buto 36 eael and be foats flourpilbe lyke alp lee | and Bepely impre forth hyg cares lyke the byghe trees of Libany . bys byforinges that those bope and as op-le olyue that the brightnes be and bys fauourlyhe frankenfence/tholo tourne and refe buder the fhabowe of the Lorde / Chatt Ipue wyth come and flourefle ag the bone : bys memoriali Chalbe as the wone of libani. Ephann what have I to bo more with poolis! 3t is 3 (3 tell the) that answereth and heare bym/and graceoullyloke bpos bim. I wplbe bnto the as a frellhe gre ne bore tree / for oute off me Challety frute be founde. Ut bo is to wple agto

binderstande these thrugis hanying wriedom to knowe them? for the waves of the Loade are sight/s the rightnous that walke in them / but the backfallers fro hum they shall domble ab hurte them felius in them.

The Diffles of the ols

De tellament for the Saynets, fiell for S. Dicholas and. S. Martyne.



Biaham was a grete far Eccliat. there was none fofibe lo a keipem in gloste, De Bent the lawe of the byg bgob/ and was inconenat weth

bim/ In bysfleffhe be boblet fate the conenat/e inbig teptacion was be pro ned & founde faithfull, Libertose God with an holy othe gave him this gloste amog bis owne nacio/that in byg feab all nacions shulbebe blested/ bom felfe to be multiplied ly he the lande of bulle of the ertbe/and big lead to be eralteb toke the flacted of the fape/ab alfo bis feab to inhabite byglonde or beretage frome the one leato the tother/s from the flo whe Cuphrates buto the londes enpe. Alfo with Tlaac mabe be lphe co. genat for bes father Abrabas lake/for the bleffeng of all naciosthe loste allo gane prhim/and coffemed big conenat oner Jacobs head the fhewed himfelfe to know him by his blefingis & grete encress geue him withto epche an he-verage diupding him hys parte among the.rif.tepbig. and hath preferned me of mercy begote of him whiche me has ve founte favourin the eyes of all me.

Citt.

The Milled of the Office of the conception and nativite of our ladge The epittle.

Eccital.

7 3he a byne haue 3 brought forth, Ltbat fwete fragrant frute enethe honourable dowers of my glostoule frute/3 am the mother of that bewtie ful loue and fere/of knowlege and boly hope/Inme is there the grace of al lpfe ad berite. In me ig at bope of lpfe and bertw/Come thosow buts me all pe that delpremeland pe shalbe fulfph led of my frute/for my frieit is fwee ter then honepand mine beretage fwe ter then the honye combe/Aly memovial dureth for ever and ever, who fo ete me the more Chall they honger/and they that bunke me the more Chal they third for me / he that bereth me Chall not be cofounded and they that worke after me that not fynne/they that ple che me opelp that have life everlating I On Canbelmelle Dape The epille.

If the many mediager to prepara to the many wave before me/and lobe. It shall the torbe who ye seke comebute to his teple ene the aungel of the cone nant whom powoldes fapue handlo be cometh sayth the lorde of powers. But who may abyte the baye of bys coming, who maye thouse whyle he is sene; so he is the a blowne tryinge special as the scowering erbe of sule

Mala,iii

Olde Tellamenti

lers. And he thall fit blowing togither ad purifying the spluer/that is to wete/trying and purging the somes of le
usand that syne the; as golde and splner/and they shat being but the loade
an oblacion in eightwylnes / And the
offerance of Juda and Jerusale shathe
to youle and pleasaunt but the loade/
as yt was in the begynnig and also in
tyme paste.

Conour laby bay in lent Che epiffle. glate,bif

The lothe comainded Jlaye to lape thus also but Achas. Alke the some toke of the Lothe thy God/whether pt be frome the beaped benethe of frome the hyghest aboue And Achas answerde/I wilnot aske/nether will repte the Loide. Wherfore he sayde. Here then ye house of Danid/is ye not enough for yowe to bere men/but ye must wearpe my god to: The Loide therfore his owne selfe shall gene you a toke. Beholde/a maybe shall gene you a toke. Beholde/a maybe shall gene you chylde and bringefortha some and the shall cal his name Immanuel. Boter & honey shall be eatebutis he can eschewe yuell and chose good.

Con.S. 10 bilip and James bage

Che epifile.

Den thail the ryghtwyle fante Sapit.

with great conflancy agenft they
that troubled they takying awaye their

Calllo

The willes of the

fabours/when the bugodly that behole be the rightwriether Chalbe troubled with hourible feate & meruellat them to fobe beith but hed fore wapling for the foso wfull angupthe of their owne mpute laping with thefelfe be pug beny ab moosupug for that anguilhe of the tempute. These be they whom we had Comeryme in Decision ab into the lyke. nes of an obprobrioufe laughter. Whe we our felues beyng then without our wytte had wendethat theyr lyfe had bene biu madneg ad lo their ende to be without bonous. But nowle bowthey be couted emong the chyldre of god/ad their heretage is among the layung. Con the Patruite of. S. Iho baptil.

The Epitile. Clandis and pe people all a farre a take hebe/the loide bath called metro eny bysche/ad fro my mothers wombe be publetthed my name / he hathmabe me a mouthe lyke a Charpe forearte/he bath conerte ab befended me with the Chabue of his bance and hibte meast cholenthafte in his quyuerthe layed to me/berely aleael pet art thou my fer uafit in who I wel be glostoully beclarediand Janiwerde/ I thali laboure in bayn ab ipende my freengeh withoute frute/notwithdanding per (hal Joses

Olde Tellament.

my cante buto the lorde/ & my biliaent labosoule trauel to my god. Wiberfore the Lorde (pake whiche falhioned me his leenaunte fro my mothers wombe to brynge Jacob agene buto him (ye ale shoughe the tyme fhulbe come that be wyll not be gathered to hym) in whole epes 3 am gret/which ismp gob a mp Breath/e be laveb: It is no grete thynge for the to be my feruaunte to fterbp the trybes of Jacob & to reftoze the befruccion of girael/excepte 3 make the allo the lyabte of the getylg/to be that Caupage belth fente fro me to the btter mofte cooftes of the erthe. Thus fpake the losbe the rebemer & maker botpof Afrael bpo Chifte contened ad belopa feb of the gentple and feruaunte to all that bare rule. & puges a pipures thats fe ab eple bp to worthipe for the lordes fate/for be is faithful/and for bis fate that maketh holy 3fraell/whiche bath chofen the o Meffiag.

Con the billtacion of oure labre.

The Epittle.

Am the flower of Saron and the Cantie I tylee of the valves/ As the roofe rum. I emonge the thomes/lo is my spowers amogethe baughters/As the appletree emongethe trees of the wode/ to is my beloned houldonthe emogethe formesing 3 face boths the sharement of him who 3

C.inj.

The willes of the had belyeed whole feute is lwete buto enpehote. This konge led me into bys wyne celler/and fpred the baner of his loue ouer me. My belt beloued/ he an-Ewered me laping. Stand by and come aper me mylonely (powed/my wwite/ mp beweiful faper one/come buther [3 lape) to now to the winter gone onet the showers ar oner blowne ab patte. The flowers ar sprede mour long/the cutting tyme is come and the boyce of the tuttle do wine is berte in our long. The figure barb thut forth byr round hnoppis/the flouryflbyng bynes hane geuen forthe their lwete owure. Arple mp beloued (poule/mp bewtifulad come/Come (3 fape) mp bowne inco the boles of the roh/e into the chynnes of the ftone walle/Shew me thy face/let thi bocie loute in mpn earcs/for fwett is thi boicera amable is thy cofitenace

Stoner. EFFI.

The Eptitle.

A Contant faythfull wyfe who to fyntethihe fynteth a beter trefuse then anye preciouse from or pearle. Her housbondis herte is giwed but bir/a bis houshold fuffe shal not was be. She shal ever geve him that at good is/a never none enpl. She will have be wolle stare/it is grete pleasure for the to laye hyr handis to labour. She

Con.S. Mary Magdaleng baye.

Olde Cellament. .

is lyke the marchants (hippe bringing good fro a farre. She arpleth erelpto prepare meat for his boutbolte ab menifer worke to hir maphes. She colpwreth land and byeth it/makinge it a byneparte with hir owne handis. She micketh bp hisfelf and dretcheth forth bye armed buto laboure. She elpreth the profite of his traneliber canble gothe not forthe of al night. She recheth hir roche ad pulleth fouth hir lpyndle. She offreth fouth hir habe to the pose/ ab Gretcheth it forth to the neave. She fearethne colde to burte hir boufbolde for every one is domble clothed . She maketh bielelfe goodly omametg/ ab is west with filbig ab purple. pobly & clere fittith bir houlbonbe in the gatis with the elwes of the realme. She ma bethipne agfyne ag fpike & fellethitie belpuereth gypoles to marchats . She is endued with fregth & bentie/& Chaf resoyle at the late. She fpeketh wyle. ly/& a fwete grace is ther in hir tonge. She colverth wel the fate of bir bous Celand etenothir brede in idlened . 10 72 Connes stade by ab bonour by and be boulbonde prayleth hir. Many daughters bringe in riches tagether but thou excetch them all weceptful is benepel ab proper Chape begylethibut the wyfe that feareth god thatbe prayled. Deue

the pilles of the her of hyr own elabours/that hyr own works may prayle hir in the gates.

On the Allumption of our ladge.

The Cotfile.

ectial.

mall thele thingis 7 fought rett but in the heritage of the lorde the all-1 dwell. Then bote me a fapo to me the maker of all a be whiche bath crea ted me refted in my tabernacle/laping buto me/bwel in Jacob & enberet 3lea el/and put downe the rotes among my cholen/fro the begyunpug and before the worlde/was I created/ab buto the worlde to come fhall 3 not ceaferin the holp habitacion before bim baue 3 mb miltreb. And atfo in Ston am 3 feteleb to telle in that holyette and to beclate mp power in Jerufalem, Jam cotedas mong honest people which are the lob te & heretage of my god/ & m the fulfel lowforp of favurigam 7 recayneb. Ly he a cedie tre am Jeralted in libano/\$ as the coprede tre in the mout hermot as the palmere am 3 exalted in Caus/ easthe roofplantes in Jericho: as the faper of pue tre in the feldes , ad as the plaane tree am 3 lyfted by by the waters. In the Gretis I fmellediphe cyns mome & true balme/and as one cholen mpire gane 3 the mode fwete oboure. for Saynt Matthews and Lukis

Dayeg Che Cuille.

Olde Tellament.

A fib this is the fimiliende of the Erechi The face of a ma / and the face of a ly. on man one the right abe of thele, this heattig. And the face of an ore/and of an egle was outhe lefte freed thefe titt.beaftig/forene fo magther faced nibered. Buttheir winges weve frete cheb fosth ouer the / eche face baning theirtwe wingis cloffe bntothem/ab alfo two wingis conering the bodyes of the beatig. And towerd what come Befo euer they bib fet forthethete fas ces to go/they walked fortbright go. ing whother fo ener the fpiett blewe they to go/neuer turning bah their faces in their tourneye. and the fimility be off thefe beatig as touching their epes ab there fight was tykefperp coles fparheling as the beames of a bur ming talipe/which fper wet emang the middig of the beatis for fich was the brightnes of the fper oute of whiche their was lightening fmittenforthe. But thefe beatig ranne and went lyhe lyghteninge.

on.S. Luhis baye as in.S. Mattheus. Con.S. Marting bayas one S. Dichelas. Con Sayut Cathatyng baye Che epiffle.

A Shall magmitpethe (o Lorde my Certification and playle the my god & las Giet.

The totales of the

nfour, I Chail magnifyethy name/to thou art become my belper a befentes betinering my bebye from perbicion frothe inace of a trapteroule tonges from lying lippis/thou art my belper agenft mp withftabers, Alfo thou ba Ge delpueced me according bato the ti ches of the glostonle mercy from the roring leds gapting for their meat/eus frothe handis of menlehing my lyfe trom the ope mouthe of aronge triba laciong covaffma me aboute/from the enebbig of the columning flame clofing me in/fo that in the middig of the free was Inot brente/Thou haft wimered me out of the depe belipe of helifrom the polluted addying tongue/from an binute kinge & from an barightwyle tongue/My foule therfore that prayle the loade buto my bethe/for 3 was almoft in my grane/ Chep cam flochinge cound a boute me /e there was none to belpe me/3 loked for manis belpe/but there was none/Thenremebred 3 thy mercye oblombe and alfo the workis from the beginning/for it is thou that belineelt me tarping the/taking the bp oute of the handis of the gentyls/ob loibe mp god.

Obere enbe the prifiles of the

Unto the Reader.

Thus endeth the new Celtamet pipnteb after the coppe cor rected by George Jope: wherinfor enaliffbynathys mothe Refurrectio /the lyfe afterthig. U. Tinbale was to fore offended that he winte bys buchacitas ble piffle agend me prefixed big newe corrected tellament/pronted. 1424. in Doneber/entviled. U. T. Vet once mose to the Chiffen revere. Which pulle UI. C. bath viompled before certayne men & mo(ozels 3 wolte my felfe baue Defendeb my name & clereb myfelfe of thole ives ad scianners there witte of me) that he wolde catte agene his to ye Ble at fo correcte pt/ retreffe pt/at reforme yt accordinge to my mynde that Thulte be there wyth cotenteb/ad be bothe (as agreed) to falute the readers withe one falutacion in the famerefore med pillie to be let before big tellames now in printing. And that I/for my par te/Chulbe (a rekenunge and refon firte genen of mptranllacion of the worbe permyt yt buto the indgement of the lerned in chiffig chieche, which thyme ge/ berely I bo not onely gladly colent te/but befper them all to inge/expente and trye all that ener 3 baue or Chatt mipte/by the Icciptures.

Unto the Reader.

Letytnotthesfore in the mean cealon offende the good indifferet reder) not pet aneste thy mynbe nether from Wi Cindale nos fro me: nos pet fre redping our bokis which eteche an teclare the berp wetryne an Golpel of Chille/bescaule pt thus channeeth vs to barpe abedtente for the trewe engliffbing of this one worde Kelurrectio in certap. ne places of the newe Tellamet. for J wubt not but that God hathe Copient ded pelebat one Gryfe ad dyllene that be bute bys chieche the caule of a pertapter cocorde & colent inthpomater/ Domanto chinhe bence forth that the foulis departed flepe with out heanen feling nether payne nos tope butill bo. mes daye as the Anabaptifis breame but to be a lyue in that lyfe after thys whiche/ ad in Christe in blyste ad tope en bene/ag the feriptures clerely tellt tye. Ushych bertte ab true botteme off Chitte & his apolities/as pris afwete ab prefent cololacion bato the poreaf diete perfecuted and trombled in thes waste for Christis lake when they liv all bre/to doeth the tother faile opinion and exconeouse Doctryne/that is to weit/thatthey fleap out of beanen nes therteling payn nor invertminyster ad gene perellous audacite ad bolte lucto nest to the bugodly here to lyne Aylab

Unto the Reader.

continew in their wickednes/lith they Ce & be lo taught that aftir their Denarting there igno punyahment but deap ad refte ag wel ag do the foulis of the good and ryghteoug tyll bomes daye. tubich baye as fome of thebelene it to be bery longe ere pt come/ fo bo many of the beleue that pt fhal neuer come. Allo to aryne for the knowlege of the trowth with a meke ab godly cotencis on hathe happened buto farre perfapter me then we be bothe/Mether haue there beneener any felo whip to fewe and fmal/butfome tyme fyche breache and imperfeccion bath banened emon gethem for a lytle cealon (as 3 cruft in gob this Chalnot cotinew longe betwe ne bstwo) ye ab thatenen emonge the apolites as betwene paule & peter/ Gala. and Paule and Bernabas. This thing Acto. rb (7 fape) may fall boon bg alfoto lerne mentbat all men be but lyers ab mave erre/and to warne bg that we bepende not wholl by on any mannis traffaction not bys boctepne nether to be fwome nor abbicte to any manis lerning/ma. he he never to bolpe and benoute protellacions and prologs/but to mefuce all mennes wrytingis/workis ab wor. dig wyth the infallible worde off God to whom be maple and glosp for cuts Amen.

The ende of the holenew Tellands with the wilking taken ont of the older Tellament to be ced in the third he certayn bares tholowithe year. Solveted now agains at Antiwerpe by me Cachaepn wp love in the pere of our and form. M. CCCC C. and perb. the.er days of Januarpe.".

on the gight hand of nd coming in the cloud Then the high otnes, faying, heh ples forphers might be the temple, and yelaid multitudes, Are ye comeout as off a thirt with ivords and flaves to take me ? I fee daily with you n that fame hour faid lef

